

Bible Echo

HOLY BIBLE

SIGNS OF THE TIMES

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

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THE SCULPTOR.

THE marble was pure and white,
Though only a block at best;
But the sculptor, with inward sight,
Looked further than all the rest,
And saw in the hard, rough stone
The loveliest statue the sun shone on.

So he sat to work with care
And chiseled a form of grace,
A figure divinely fair,
With a tender, beautiful face;
But the blows were hard and fast
That brought from the marble that work at last.

So I think that human lives
Must yield to God's chisel keen,
If the spirit yearns and strives
For the better life unseen;
For men are only blocks at best,
Till the chiseling brings out all the rest.

—Selected.

General Articles.

PAUL'S MEETING WITH THE ELDERS AT JERUSALEM.

MRS. E. G. WHITE.

"AND when we were come to Jerusalem, the brethren received us gladly." Thus Luke describes the reception of the apostle to the Gentiles on his arrival at Jerusalem. Yet, cheering as was the kindly greeting he received, it could not remove his anxiety as to the attitude of the church at Jerusalem toward himself and his work. Their real feelings would be more fully seen in the meeting with the elders of the church, to take place on the morrow.

Paul had done all in his power to remove the prejudice and distrust so unjustly excited because he presented the gospel to the Gentiles without the restrictions of the ceremonial law; yet he feared that his efforts might be in vain, and that even the liberal offerings of which he was the bearer might fail to soften the hearts of the Jewish brethren. He knew that the men whom he was to encounter were persons of great firmness and decision, and he looked forward with considerable apprehension to this meeting with them; yet he could not avoid the ordeal, trying though it might be. He had come to Jerusalem for no other purpose than to remove the barriers of prejudice and misunderstanding which had separated them, and which had so greatly obstructed his labors.

On the day following Paul's arrival, the elders of the church, with James at their head, assembled to

receive him and his fellow-travellers as messengers from the Gentile churches. Paul's first act was to present the contributions with which he had been intrusted. He had been careful to guard against the least occasion for suspicion in the administration of his trust, by causing delegates to be elected by the several churches to accompany him as joint trustees of the funds collected. These brethren were now called forward, and one by one they laid at the feet of James the offerings which the Gentile churches had freely given, although often from deep poverty. Here was tangible proof of the love and sympathy felt by these new disciples for the mother-church; here was evidence also that Paul had faithfully fulfilled the promise given, when at the council years before he had been urged to remember the poor.

These contributions had cost much time and anxious thought, and much wearisome labor, and they far exceeded the expectations of the Jewish elders. After the presentation of the gifts, Paul gave the brethren an account of his manner of labor and its results. He had on former occasions stood before the same assembly, in the same city. It was before the same audience at the apostolic council (Acts 15) years before, that he related his experience in his conversion, and the great work which God had wrought through him among the Gentiles. The Spirit of the Lord then witnessed to the word spoken, and under its influence the council yielded their prejudices, and expressed themselves in harmony with the position of the apostle, and sent an address to the churches to that effect. But the same battle was again to be fought, the same prejudices once more to be met.

Paul now gave his brethren an account of his labors since he parted with them four years before, and "declared particularly what things God had wrought among the Gentiles by his ministry." As he described the work at Ephesus, which had resulted in raising up that large church in the very stronghold of heathenism, none could listen without interest. But he necessarily touched upon points that would irritate those who had cherished prejudice against him. In describing the work at Corinth, he could not but mention those who had spread confusion and strife among the church there. Yet he related all with great gentleness and courtesy, carefully avoiding everything that would unnecessarily wound his brethren, and dwelling especially upon topics which he knew would tend to harmony.

The effort was not without good results. At the close of Paul's address, the brethren joined in a season of solemn praise, and the Amen, expressive of their hearty sanction of his work, was swelled by many voices. But beneath this apparent harmony, prejudice and dissatisfaction were still smouldering. Some in the church were still striving to mould Christianity after the old customs and ceremonies. If Paul would labor in accordance with these ideas, they would acknowledge and sustain his work; otherwise they would discard it.

The elders of the church had been at fault in allowing themselves to be influenced by the enemies of the apostle. But when they heard from his own lips an account of the work he had been doing, it assumed a different aspect. They could not condemn his manner of labor; they were convinced that it bore the signet of Heaven. The liberal contributions from the new churches he had raised up testified to the power of the truth. Now was the golden opportunity for these leading men to frankly confess that God had wrought through Paul, and that they were wrong in permitting the reports of his enemies to create jealousy and prejudice against him. But instead of nobly standing in his defense, and endeavoring to show the disaffected party their error, they threw the burden wholly upon Paul, counseling him to pursue a course for the removal of all misapprehension. They responded to his testimony in these words: "Thou seest, brother, how many thousands of Jews there are which believe, and they are all zealous of the law. And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. What is it therefore? The multitude must needs come together; for they will hear that thou art come. Do therefore this that we say to thee: We have four men which have a vow on them; them take, and purify thyself with them, and be at charges with them, that they may shave their heads; and all may know that those things whereof they were informed concerning thee are nothing; but that thou thyself also walkest orderly, and keepest the law. As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication."

The brethren hoped that by this act Paul might effectually disprove the false reports concerning him. But while James assured Paul that the decision of the former council (Acts 15) concerning the Gentile converts and the ceremonial law still held good, the advice given was not consistent with that decision, which had also been sanctioned by the Holy Spirit. The Spirit of God did not prompt this advice. It was the fruit of cowardice. By non-conformity to the ceremonial law, Christians would bring upon themselves the hatred of the unbelieving Jews, and expose themselves to severe persecution. The Sanhedrim was doing its utmost to hinder the progress of the gospel. Should the believers in Christ be condemned before the Sanhedrim as breakers of the law, they would bring upon themselves swift and severe punishment as apostates from the Jewish faith.

Here is a decisive refutation of the claims so often made, that Christ and his apostles violated the Sabbath of the fourth commandment. Could the sin of Sabbath-breaking have been fastened upon Christ or Stephen or others who died for their faith,

men would not have been suborned to bear false witness against them to furnish some pretext for their condemnation. One such instance of transgression of the law would have placed the Christians in the power of their enemies. Their carefulness to show the utmost respect for customs and ceremonies of minor importance is an evidence that it would have been impossible for them to violate the Sabbath of the fourth commandment without suffering the severest penalty.

When we consider Paul's great desire to be in harmony with his brethren, his tenderness of spirit toward the weak in faith, his reverence for the apostles who had been with Christ, and for James, the brother of the Lord, and his purpose to become all things to all men as far as he could do this and not sacrifice principle,—when we consider all this, it is less surprising that he was constrained to deviate from his firm, decided course of action. But instead of accomplishing the desired object, these efforts for conciliation only precipitated the crisis, hastened the predicted sufferings of Paul, separated him from his brethren in his labors, deprived the church of one of its strongest pillars, and brought sorrow to Christian hearts in every land.

THE EVERLASTING ARMS.

R. HARE.

MANY and precious are the assurances that God has given to his people. His love has reached out and measured their every need. The Man of Calvary has tasted all the bitterness, and through him comes the promise, "My God shall supply all your need." The great Jehovah is to be a "sun and shield," "a strong tower and a rock of defense," "a refuge from the storm," and a very present help in trouble." But the assurance that falls sweetest on the ears of earth's struggling ones comes from the Consolation of Israel: "Underneath are the everlasting arms." No depth to which they cannot reach; no bounds they cannot span. Their strength, unsubdued by the changing years, forever the same—"everlasting arms."

When burdened, oppressed, and discouraged, the weary one fears that the billows will roll too high, or that the tempest will blow too fiercely, how blessed to know that there is a refuge in the eternal God, and that "underneath are the everlasting arms."

Wait patiently for him, sad heart;
Wait long, though sore oppressed.
A furnace flame refines the dross;
Be still, He knoweth best.

The everlasting arms are strong,
And they enfold with care
Thy weakness; rest secure,
Eternal love is there.

IS IT PEACE AND SAFETY?

A. T. JONES.

IN spite of the rapid increase of crime and violence on every hand; in spite of the most gigantic preparations for war that the world has ever seen; in spite of the increasing worldliness of the church,—the pulpit and the religious press continue to talk of peace and safety, of a millennium in which there shall be no war, and in which the world will be converted. In the midst of violence and crime, it seems a strange proceeding to talk of peace and safety. In the presence of the greatest possible preparations for war, it seems rather incongruous to announce the speedy approach of a time when there shall be no war. In the face of the increasing worldliness of the church, and the loss of her power of godliness, the prospect does not appear very flattering for the conversion of the world to Christ. Yet under these very circumstances, in these very times, these very things are preached.

There are certain scriptures quoted to prove that these things are so. Let us read them.

Psalms 2:7, 8: "I will declare the decree; the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." There, does not that say that the world shall be converted? Well, does it?—Plainly it does not. It says that the heathen and the uttermost parts of the earth shall be given to the Son of God. But it does not say that this shall be by conversion nor for conversion. Before the conversion of the heathen or the uttermost parts of the earth can be found in that scripture, it has to be put into it by the one who wants to find it there. And that is not the best way to interpret Scripture. It is not the best way to read into Scripture what we want there, rather than to read the Scripture to find what really is there. But it may be asked, Is not conversion the necessary conclusion from the text?—It is not, because the next verse shows the contrary: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." That is certainly anything else than their conversion. This is shown further by the remaining verses: "Be wise now therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little."

Another scripture quoted in proof of the conversion of the world is Rev. 11:15: "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." But this text is much the same as the other. It does not say that these kingdoms become his by conversion nor for conversion. It is evident that this text bears the same meaning as that in the second psalm. Read the two together: "I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." "The kingdoms of this world are become the kingdoms of our Lord and of his Christ." These two texts certainly speak of the same time and the same event, and we have seen that these heathen are given him to be dashed in pieces. And that this is the same with "the kingdoms of the world," is evident from the context. The whole verse reads: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever."

Now as the seventh trumpet is accompanied by the third woe, and as it is under the seventh trumpet that the kingdoms of this world become the kingdoms of our Lord and of his Christ, it is certain that it is in the midst of a time of woe that the kingdoms of this world do become the kingdoms of our Lord and of his Christ.

This is further shown by verse 18: "And the nations were angry [precisely the attitude of the nations at this moment], and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which corrupt [margin] the earth." The time of reward of the saints etc. is at the coming of the Lord; for he says, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12. Then it is that his wrath is kindled, and the angry nations are given him, and in the midst of a time of woe they are dashed in pieces and destroyed, because they corrupt the earth.

This is confirmed by the prophecy in Dan. 2:31-45. There was a great image seen, with head of gold, breast and arms of silver, sides of brass, legs of iron, and feet of iron and clay. Then a stone was seen to smite the image upon his feet, "and break them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces

together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them." And in explanation of this the Word says: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

It is evident that in none of these texts is the conversion of the world, nor a millennium of peace, spoken of at all, nor even suggested. Instead of the nations being at peace, they are "angry;" instead of there being safety on the earth, there is "woe;" instead of the conversion of the world, there is to be destruction that shall fall grievously upon the head of the wicked. And yet in the face of these plain declarations of the Word of God, and of the events that marked their fulfillment, men will preach directly the opposite. But even this is shown by the Word of God as that which will be at this time. In the last verses of 1 Thessalonians 4, the coming of the Lord is spoken of. Then in the first verses of the fifth chapter it is said: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."

This shows that at the time when destruction is impending, there will be men saying, "Peace and safety," and then sudden destruction comes upon them. Therefore, if there is any one thing that men should disbelieve, it is the preaching of peace and safety, the preaching of a millennium of peace and the conversion of the world. The very preaching of it is evidence of its falsity, because the Word of God says that then destruction cometh.

WHY I BELIEVE THE BIBLE.

Why do I believe the Bible? is a question that cannot be evaded, and that rightly claims the clearest of answers. As I have framed the question in the first person, let me answer it in the same way; not, however, as giving merely a leaf from personal experience, but rather as the representative, for the time being, of the great household of faith.

If I trace my faith to its birth, I must say that I believed in the Bible because my mother believed in it. I inhaled this faith as I inhaled the air; it was the atmosphere in which I was born and reared. I believed in the Bible as confidently as I believed in my mother's love; yea, I learned to believe in the Bible because it was my mother's treasure. Nor is this explanation sentimental. Nothing in all this world is so jealous of truth and purity as motherhood. And when Christian mothers choose the Bible as a parting gift to their sons and daughters, and commend it with their dying breath, that testimony is one not to be lightly regarded. I know there is a sneer against young men who are tied to their "mother's aprons." I would there were more such captives; for were we only all true to our mothers, we should be better men. And therefore I am not ashamed to say that my faith in the Bible is the heritage of a Christian home.

But that inherited faith has been abundantly confirmed. To the faith rooted in personal confidence, I have added the faith founded on personal conviction. I have found that my mother's faith rested on a rock whose depth no hostile leverage can reach.

My faith in the Bible has been justified and confirmed by its very structure. The Bible is confessedly one book, not only formally, but really, though made up of sixty-six pamphlets, composed by not less than forty writers, scattered over a period of not less

than sixteen hundred years. These writers were of every grade of culture, and moved in the most opposite spheres of life. Kings and fishermen are on the roll. Yet is there but one type of doctrine and morality, unfolding more and more, until in Jesus Christ its completeness is reached. Whence comes this unity of Moses and John, in which John completes the building whose foundation Moses laid sixteen hundred years before? One of Michael Angelo's most gigantic achievements was the dome of St. Peter's. It was nearly fifty years in building. The great architect had been dead nearly thirty years when it was finished. But he left such models that the work could be completed. No models, however, were left by the earlier writers of the Bible for the guidance of the later; yet have all so wrought together that the most perfect symmetry is the result. The Bible is one book, and its unity is of the highest order, the unity of an orderly growth; it is not the result of one guiding human mind; it postulates the guidance of God, who can as easily bind together sixteen centuries in the unity of revelation as the twenty-four hours of a day.

My faith in the Bible has been confirmed by its faithful portraiture of human life. It pictures man and the world as they are. Its people are of like passions with ourselves. Its bad men are not wholly without moments of better impulses. Its good men are not without their serious blemishes, for which they are chastened, and over which they sorrow with bitterness. What I find in the Bible I see in the world to-day; the same passions, fears, ambitions, sins, hopes. There is nothing artificial, fanciful, or strained. The Bible is a photographic copy of human life; and the fidelity of this delineation is very high proof of its uniform integrity.

My faith in the Bible is confirmed by the purity and consistency of its doctrines and precepts. It proclaims the unity, the infinite excellence, and the essential fatherhood of God; the universal brotherhood of man; and the living relation between holiness and blessedness. It is a great text-book of righteousness, preaching that as the glory of God, the basis and security of moral government, the secret of the new heavens and the new earth. The ten commandments and the sermon on the mount never came out of the fires of human meditation; they have too pure a ring for any other than a divine origin. Holiness is the universal moral imprint of the Bible; and that proclaims its origin and attests its truth.

My faith in the Bible has been confirmed by the fruits it has produced. It has made good men and women. It has made motherhood sacred. It has made the cradle a sanctuary. It has purified the home. It has been the friend of the poor and the enslaved. It has produced the grandest literatures. It has organized grand and varied charities. It breathed new life into a dead world, whose corruption seemed hopeless, and it has produced the most glorious and fruitful of all historic civilizations. The tree is known by its fruits.

My faith in the Bible is confirmed by the absence of even an attempt on the part of its enemies to surpass and so displace it. If it be only human, let the men of our day, with all the accumulated culture of two hundred generations, improve on the work of Jewish peasants and of Galilean fishermen. The sun will easily and certainly retain his primacy until some brighter luminary banish him from the skies; and there is only one way of subverting the Bible we have, and that is to give us a better one.

Finally, my faith in the Bible is confirmed, in personal experience, by the adequacy of the good news it brings. It speaks of pardon, adoption, comfort in sorrow, grace to help, victory in death, life everlasting. This bread satisfies the soul's hunger; this sword of the Spirit is double-edged and invincible. Does any one tell me that this bread is a stone, this defense unreliable? I know better; for I have

tried them, and I never found them wanting. I believe in the sun even when I do not see it, because it lights my way and warms me. And I believe in the Bible because it makes every dark place radiant, and fills me with the very joy of heaven. And so, with eager heart and confident assurance, I pass the torch my mother placed in my hands to the hands of my children and my friends.—Behrends.

DID CHRIST ABOLISH THE LAW?

It is claimed by some that the Lord Jesus Christ has abolished the ten commandments. On the contrary, Christ claims that he came not to destroy but to fulfill the law. The law can give no ability to keep it—that is not its province. It shows the rule of duty, awakens the conscience, holds before us God's lofty ideal, incites all the power within us to highest action; but here its mission ends. It evokes all the power within, but confers no power from without. The same thing is true of the teachings and example of Christ. However high and noble they are, even perfect, they are limited in their effect by the capacity of the disciple. They incite, they draw out all the power within; but they give no ability to attain, they confer no power from without. Now Christ brings to us power from without, the power we need. "The law was given by Moses, but grace and truth came by Jesus Christ." Christ reveals and brings to us the true nature of God, the grace we need, forgiving sin and conferring new life. The teaching and example of Christ, and the law they so clearly set forth, should lead us to see our sinfulness and to seek forgiveness and new life in Christ; and this new life in Christ follows his teaching and example to the complete keeping of the law. That it obeys the law not reluctantly, but heartily, so much the more honors the law. The skilled carpenter, loving his work, does not have to be told how to hold his plane, as does the obstinate apprentice; but nevertheless he holds it according to the rule, and the more thoroughly since he does not regard it a hardship but a pleasure. Christ abolish this commandment, and God no longer claim the highest place in man's thoughts and affections! No, never! Man may degrade himself, but God will never degrade him. Christ came bringing divine power to restore man from degradation to the high nobility of keeping this commandment. His glorious work is not to set it aside, but to re-establish it as the rule of life to all his followers.—F. S. Schenck.

"SANCTIFICATION."

T. W. PHILPS.

The real meaning of the word sanctification, as generally known, is "a setting apart for holy purposes;" in others words, "a separation from common occupations and uses" in order to "consecration to God." In the Old Testament, the word is often used in a merely external sense, not necessarily implying any renewal of the heart, as also in 1 Cor. 7:14. Thus in Egypt, Moses was commanded to sanctify unto God all the first-born among the children of Israel (Ex. 13:2), and afterwards, at the foot of Mount Sinai, to sanctify the entire people. Ex. 19.

In a similar way, Aaron and his sons were sanctified to minister unto the Lord in the priest's office (Ex. 29:44); but this sanctification even was merely outward and typical, implying that the subjects of it were separated from the people of the world, and set apart for God, reminding them also of their need of inward sanctification of the heart.

The children of Israel were commanded to sanctify the Sabbath day (Deut. 5:12), that is, to devote it to the worship and service of God. The Sabbath, however, I might here say, was sanctified by God himself in the very beginning (see Gen. 2:

2, 3). With this fact before us, the command to the Israelites has a double signification, and shows what a jealous regard God has for his rest-day. This thought runs throughout the whole Bible from Genesis to Revelation. As applied to Christians, the word sanctification is never used in a merely external sense, but always implies real inward spiritual change in its subjects.

Sanctification generally seems to carry along with it the double meaning of consecration to God and inward purification (this purifying being of a progressive nature, not, as some think, a thing to be attained at once); in some passages the latter, and in others the former, idea being the more prominent.

In the Epistle to the Hebrews, "consecration" is the more prominent idea; Christ is the sanctifier (Heb. 2:11), the blood of Christ being the medium through which the sanctification is effected. The same thought presents itself in Heb. 10:10, 14: "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." "For by one offering he hath perfected forever them that are sanctified." Here it is clearly seen that the sanctified are those who, by the application to them of the blood of Christ's sacrifice, are consecrated to God.

In looking over the last passage referred to, I was struck with these words, "perfected forever." How a Father's love seems to penetrate through them, and in what a glorious position are his children placed. We need, however, to inquire in what sense those thus sanctified are perfected forever.

I think in the opening verses of the 10th chapter, the answer is clearly given. In the 1st verse it is said, "The law [ceremonial law understood] having a shadow of good things to come, not the very image of the things, can never, with those sacrifices which they offered year by year continually, make the comers thereunto perfect." The law with its sacrifices could not make him that did the service perfect as pertaining to the conscience (10th verse), inasmuch as it could neither relieve him from the painful sense of guilt, nor bring him into conscious reconciliation and peace with God. Every time he came to the altar shedding fresh blood, sin was brought afresh to his remembrance. Nor had the worshippers, through those sacrifices, power to conquer sin. Iniquities prevailed against them. But thanks be to God, what the law with the blood of beasts could not effect, was accomplished by the offering of Jesus on the cross once for all.

Those whom, in this sense, the law could not "make perfect" were "perfected forever" by the gospel. Hence in the verses that immediately follow, we are reminded of the new-covenant relation with God, into which believers are introduced by virtue of Christ's blood. This covenant embraces most sure and precious promises made by God to the true believer, and ought to lead the child of God in adoration and gratitude to the throne of grace. But in the New Testament the idea of inward progressive purification is the more prominent. The prayer of our Lord for his disciples should first have our attention. Jesus said, "Sanctify them through thy truth; thy word is truth." John 17:17. The disciples had forsaken all and followed Jesus. He had just acknowledged them as branches in union with himself, the true Vine (John 15:5); but their sanctification, their deliverance from the power of sin, was far from being complete. Only a few hours before there had been "a strife" among them which of them should be the greatest; Christ therefore prays for them, that through the influence of the truth which he had taught them they might be thoroughly sanctified.

These imperfections appear among the apostles, as in the case of Peter, when at Antioch Paul spoke of his inconsistency in reference to the

Jewish and Gentile converts (Gal. 2:11, 12); but he who had begun a good work in Peter carried that work on. In the epistles of this apostle, written towards the close of his life, how ripened does his character seem to have become. The earthly fire and glare of his earlier years are gone, and he is clothed with the meekness and gentleness of Christ, and seems waiting, ready for his appearing; and he urges all to be "looking for and hastening unto the coming of the day of God." 2 Peter 3:12.

The same advancement is discernible in the character of John. In the Gospels, he and his brother James appear as the "sons of thunder," eager to call down fire from heaven on the Samaritan villagers who were unwilling to receive their Lord. Luke 9:54. But in his epistles, John is pre-eminently the apostle of love; the same zeal seems to burn within his breast, but it is tempered and purified by long-maintained fellowship with Christ. It was doubtless so with the other disciples, though we have but brief records left us regarding their lives, to enable us clearly to trace it. The prayer of our Lord, "Sanctify them through thy truth," was, however, richly answered in the end of their earthly career.

This is proof that only by "the Word" is it possible for the Christian to attain to a sanctified or consecrated position. Paul, in his address to the elders of the Ephesian church, commends them to God, and to the "word of his grace," which was able to build them up, and give them an inheritance among all them that are sanctified. By the "sanctified" he does not mean the partially sanctified on earth, but the perfectly sanctified in heaven. "Building up," like growing up, is a gradual process, necessarily passing through successive stages. For this building up, or progression in spiritual things, we must likewise go to God, and to the "word of his grace."

In Christ all things are ours. 1 Cor. 3:21-23. If we love and serve him faithfully, he is made unto us wisdom from God, righteousness, sanctification, and redemption. 1 Cor. 1:30. We should strive ever to keep before our minds, that "sanctification" is not only something to be sought after, but something that will only grow towards perfection as we live near to Christ and study the "Word."

The Christian life is also spoken of as a race; and each one who enters into that race is exhorted to lay aside every weight, and the *sin* which doth so easily beset him, and to *run with patience* the race that is set before him; looking unto Jesus, the author and finisher of our faith. Heb. 12:1, 2. The grace of God teaches us, that, "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:12, 13. Does our Heavenly Father chasten us? It is that we may be made partakers of *his holiness*. Heb. 12:10. Do we possess faith? Let us add to our faith virtue, to virtue knowledge, to knowledge temperance (or self-control), to temperance patience, to patience godliness, to godliness brotherly kindness, and to brotherly kindness love. 2 Peter 1:5-7. The Christian life, then, in this world, is necessarily not only one of progression, of warfare and conflict, but may also be one of rest in Christ, of peace with God, and of victory over sin. If we cannot live a sinless life, we may live a *sin-conquering* life. If we dare not say, "We have no sin," we are able to say, "Thanks be unto God, who giveth us the victory."

In the "Word" we are told that in the world we shall have tribulation, that many assaults will be made upon our faith; but the voice of Jesus says, "Be of good cheer; I have overcome the world."

Beechworth.

THE UNANSWERED PRAYER.

'T WAS long ago,
When I was young. Alas! I did not know
A better way. I said, "It must be so,
Or God cannot be good."
Alas! alas! my poor, weak, human pride!
How differently would I have quickly cried
If I had understood!

And now I bear
A thankful heart for that unanswered prayer;
And so I think it will be when up there
Where all is known,
We look upon the things we longed for so,
And see how little they were worth, and know
How soon they were outgrown.

—*Maria Upham Drake.*

WINNING SOULS.

EDITH BREBNER.

"The fruit of the righteous is a tree of life; and he that winneth souls is wise." Prov. 11:30.

THE wise man is here speaking of the wisdom of those who engage in the all-important work of saving souls, and compares the fruit of their labor to a tree of life; but in order to have success in our mission, we must have the same motive that Christ had. It was love for mankind that led the Saviour to give up the comfort and riches of heaven, and to come upon this earth to suffer privation in every form, and we who profess to be his followers must tread in the path that he did, even if it calls us to give up everything that makes life dear to us; for we have the same reward to look forward to that encouraged our Lord to endure the cross and suffering which attended his work.

It is the love of Christ that constraineth us to labor for our fellow-creatures, and to endure hardships; for no amount of suffering or sacrifice will profit us anything without this love. It is the Christian's privilege to share in Christ's joy at the marriage supper, when he shall see of the travail of his soul, and shall be satisfied. What a deep meaning these words contain only the faithful worker can clearly understand.

The blessed assurance that we are laborers together with God should be a source of great encouragement to us; for we are exhorted to be "steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15:58.

In accepting this solemn commission which Christ has given to his followers, to become winners of souls during his absence, we must learn wisdom of our great Exemplar, who has said, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11:29, 30.

Our hearts should echo the prayer of David, "Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation, and uphold me with thy free Spirit. *Then will I teach transgressors thy ways; and sinners shall be converted unto thee.*" Ps. 51:10-13. The hearts of those engaged in the Master's work should be full of love and tenderness for those for whom they labor. The psalmist says, "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:5, 6. How this thought should encourage us, that God will give the increase, if we faithfully do our part.

Auckland.

STANLEY AND DIVINE PROVIDENCE.

You, who throughout your long and varied life have steadfastly believed in the Christian's God, and before men have professed your devout thankfulness for many mercies vouchsafed to you, will better understand than many others the feelings which animate me when I find myself back in civilization, uninjured in life or health, after passing through so many stormy and distressful periods. Constrained at the darkest hour to humbly confess that without God's help I was helpless, I vowed a vow in the forest solitudes that I would confess his aid before men. Silence, as of death, was round about me; it was midnight; I was weakened by illness, prostrated by fatigue, and wan with anxiety for my white and black companions, whose fate was a mystery. In this physical and mental distress, I besought God to give me back my people. Nine hours later, we were exulting with a rapturous joy. In full view of all was the crimson flag with the crescent, and beneath its waving folds was the long-lost rear column.

Again, we had emerged into the open country, out of the forest, after such experiences as, in the collective annals of African travels, there is no parallel. We were approaching the region wherein our ideal governor was reported to be beleaguered. All that we heard, from such natives as our scouts caught, prepared us for desperate encounters with multitudes, of whose numbers or qualities none could inform us intelligently; and when the population of Undesunia swarmed in myriads on the hills, and the valleys seemed alive with warriors, it really seemed to us, in our dense ignorance of their character and power, that these were of those who hemmed in the Pasha to the west. If he with 4000 appealed for help, what could we effect with 173? The night before, I had been reading the exhortation of Moses to Joshua; and whether it was the effect of those brave words, or whether it was a voice, I know not; but it appeared to me as though I heard, "Be strong, and of good courage; fear not nor be afraid of them; for the Lord thy God, he it is that doth go with thee, he will not fail thee nor forsake thee." When on the next day Mazamboni commanded his people to attack and exterminate us, there was not a coward in our camp; whereas, the evening before, we exclaimed in bitterness, on seeing four of our men fly before one native, "And these are the wretches with whom we must reach the Pasha."

And yet again. Between the confluence of the Ihuru and the Dui rivers, in December, 1888, 150 of the best and strongest of our men had been dispatched to forage for food. They had been absent for many days more than they ought to have been, and in the meantime 130 men, besides boys and women, were starving. They were supported each day with a cup of warm, thin broth, made of butter-milk and water, to keep death away as long as possible. When the provisions were so reduced that there were only sufficient for thirteen men for ten days, even of the thin broth, with four tiny biscuits each per day, it became necessary for me to hunt up the missing men. They might, being without a leader, have been reckless, and been besieged by an overwhelming force of vicious dwarfs.

My following consisted of sixty-six men, a few women and children, who, more active than the others, had assisted the thin fluid with the berries of the phrynium and amomum, and such fungi as could be discovered in damp places, and therefore were possessed of some little strength, though the poor fellows were terribly emaciated; fifty-one men, besides boys and women, were so prostrated with debility and disease that they would be hopelessly gone if within a few hours food did not arrive. My white comrade and thirteen men were assured of sufficient for ten days to protract the struggle against painful death. We who were bound for the search possessed nothing; we could feed on berries

Timely Topics.

THE IMPENDING STRUGGLE.

THE Saviour speaks of a time, the last days, when men's hearts shall fail them "for fear, and for looking after those things which are coming upon the earth." From many other considerations we have been led to believe that these are the last days, and there are various features of our times which mark a striking fulfillment of this prediction. He who can look upon the state of things in the present labor and social world without trepidation is more remarkable for his audacity than for his sagacity or courage. From the relative attitude of the employed and employers, we can but presage troublous times. It is quite possible that labor may become as oppressive as capital. Both are struggling for the mastery, both are organizing; and the demands which the laboring classes are making are sure to meet with stubborn resistance sooner or later.

We are prone to sympathize with the man who has to do the work; but he can crowd and press his claims until he becomes an enemy to himself.

The interests of all classes are mutual; but there is far too much selfishness in men to allow them to become united. Nothing so satisfies the natural heart as to see an opponent humbled and his power broken; and it is with such purposes, evidently, that the mighty forces of labor and capital are preparing for the struggle. In the conflict they will involve every human interest. The innocent and disinterested must suffer together with the contestants.

When men learn to follow the "golden rule," when each one loves his neighbor as himself, then labor will receive its just recompense, and upon its part will be willing to look also on the interests of others. When will this be?—Never, until everlasting righteousness is brought in; until with eyes unclouded with prejudice we shall know as we are known.

SUNDAY OPENING.

THE society for Sunday observance, through its joint secretaries, has published an appeal opposing the opening of public libraries, museums, etc., on the first day of the week. One statement in the appeal is especially worthy of notice: "Without a fixed day, and the guarantee of law, there is no security whatever." The guarantee of law does not always render just an obligation which is contrary to the consciences of individuals. And yielding to the constraint of law does not render an action acceptable to God. When law is invoked to control men in religious matters, danger is not far away. The following statements are put forth as the reasons why these places should not be opened on the Sunday:—

"We object to the opening of the Museum, Art Gallery, and Public Library, not because it is wrong to look at pictures or read books on Sunday, which is absurd, but—

"1. Because it involves the unnecessary employment of labor, the *employés* of those institutions being robbed of their partnership in the common day of rest and religious worship, and the pretense at first of using no compulsion would mean ultimately dismissal on refusing to work on Sunday.

"2. Because the eight hours' limit of labor, the Saturday half-holiday, and the frequent occurrence of other holidays, gives the working classes ample opportunities to visit those institutions.

"3. Because the opening of such places is used by an aggressive party only as a pretext for throwing open the closed doors of Sunday in all other directions. The example thus set by the Government is sure to be followed by others who cater for public amusements. Once cut the dykes, and who shall stop the sea?

"4. Because there is no general demand for the opening of those institutions on Sunday. It is only a noisy clique who make the demand, mostly with an anti-Christian bias, and it is less in the interest of the working-man than in antagonism to the Chris-

until we should arrive at a plantation. As we travelled that afternoon, we passed several dead bodies in various stages of decay, and the sight of doomed, dying, and dead, produced on my nerves such a feeling of weakness that I was well-nigh overcome.

Every soul in that camp was paralyzed with sadness and suffering. Despair had made them all dumb. Not a sound was heard to disturb the deadly brooding. It was a mercy to me that I heard no murmur of reproach, no sigh of rebuke. I felt the horror of the silence of the forest, and thought intensely. Sleep was impossible. My thoughts dwelt on the recurring disobediences, which caused so much misery and anxiety. Stiff-necked, rebellious, incorrigible human nature, ever showing its animalism and brutishness! Let the wretches be forever accursed! Their utter thoughtlessness and oblivious natures, and continued breach of promises, kill more men, and cause more anxiety than the poison of the dart, or barbs and points of the arrows. If I meet them, I will—but, before the resolve was uttered, flashed to my memory the dead men on the road, the doomed in the camp, and the starving with me, and the thought that those 150 men were lost in the remorseless woods beyond recovery, or surrounded by savages without hope of escape. Then do you wonder that the natural hardness of the heart was softened, and that I again consigned my care to Him who could alone assist us?

The next morning, within half an hour of the start, we met the foragers, safe, sound, robust, loaded, bearing four tons of plantains. You can imagine what cries of joy these wild children of nature uttered; you can imagine how they flung themselves upon the fruit and kindled the fires to roast and boil and bake, and how, after they were all filled, we strode back to the camp to rejoice those unfortunates with Mr. Bonny.

As I mentally review the many grim episodes, and reflect on the marvellously narrow escapes from utter destruction to which we have been subjected during our various journeys to and fro through that immense and gloomy extent of primeval woods, I feel utterly unable to attribute our salvation to any other cause than to a gracious Providence, who, for some purpose of his own, preserved us. All the armies and armaments of Europe could not have lent us any aid in the dire extremity in which we found ourselves in that camp between the Dui and Ihuru. An army of explorers could not have traced our course to the scene of the last struggle, had we fallen; for deep, deep as utter oblivion, had we been surely buried under the *humus* of the trackless wilds.

It is in this humble and grateful spirit that I commence this record of the progress of the expedition, from its inception by you to the date when at our feet the Indian ocean burst into view, pure and blue as heaven, when we might justly exclaim, "It is ended!"—*Stanley, in Scribner's Monthly.*

WHAT was the money for which Joseph was sold by his brethren as a slave worth to them? What was Naboth's vineyard worth to Ahab? What was the treasure for which Naaman was deceived, and Elijah lied to, worth to the guilty Gehazi? What was the profit of the thirty pieces of silver to Judas? And what did Ananias and Sapphira gain by the utterance of a falsehood to Peter? And what fruit have a multitude of others had in treasures wrongfully acquired?—They have had sorrow, remorse, self-accusation, and sometimes an awful death—have, as in the case of the miserable Judas, "departed, and gone and hanged themselves." Of all trades, sin is the least profitable—the least profitable even in the present world—and in the next, productive only of shame and suffering.

Have naught, then, to do with the "wages of unrighteousness;" for they "eat into the soul as doth a canker." Flee covetousness, and let integrity and uprightness preserve thee.

tianity which stands as his guardian in this matter, that the agitation is kept up.

"5. Because so far from there being a majority of the people in favor of the opening of those institutions, it must be remembered that when a few years ago the trustees of the Art Gallery, Museum, and Public Library opened those institutions on their own authority, the Parliament, on petition from the people in all parts of the country, peremptorily ordered them to be closed again. The attendance of the public during the nine Sundays on which they were open, instead of increasing, steadily dwindled down to little more than one-third.

"6. Because the little the working classes are supposed to gain by the opening of those public institutions is altogether trifling by the side of the enormous risk they run by allowing the sweet Sunday rest to be thus involved."

TONGAN TROUBLES.

A REVOLUTION has lately taken place in the affairs of the Tongan Islands no less significant to the inhabitants than that which occurred in Samoa a few months since, though not possessing that interest to the world at large. Tonga, or Friendly Islands, lie east and a little south of Fiji, distant about two hundred and fifty miles.

Mr. Shirley Baker, being sent to the islands as a Wesleyan missionary, seems to have developed something of the worldly-wise policy in making friends with the powers that were. In his operations, he lost favor with his church, turned hostile toward it, and, being exceedingly mad, actually persecuted those who bore the Wesleyan name, and had no other crime. His influence in the Government became very great, and appears to have been exerted in many respects to the building up of the nation and its industries. But his acts of oppression, his attitude toward the English authorities, and the evil influence which he exerted over the king, gained for him the intense hatred of the people.

The High Commissioner, Sir J. B. Thurston, made a personal investigation of the matter, with the result that he peremptorily ordered Mr. Baker to vacate the islands at once and totally. This summary action seems to have been a protective measure as well as a punishment, as the natives were determined to assassinate their underhanded enemy at the first opportunity. The action of the Commissioner meets with general approval. It was doubtless made in the best interests of a people who have been called upon to suffer severely from cruel and unprovoked indignities and punishment.

INTEMPERANCE IN VICTORIA.

THE figures presented in a report of the Victorian drink bill by Mr. Merson, and published in the *Melbourne Telegraph*, give a startling view of the immense traffic in strong drink in this colony. Prosperity and happiness have no foe so dreadful as this. The working man complains of oppression in wages and of long hours; but hard labor and meagre pay could never degrade and ruin mankind as does the fiendish traffic in alcoholic beverages. The figures for the year 1889 are as follows:—

	No. of Gals.	Price per Gal.	Cost.
Spirits—Imported	1,080,737	£1 17 6	£2,473,897
" Victorian	238,675		
Wine—Imported	168,696	1 15 0	295,218
" Victorian	1,050,328	0 7 0	367,614
Beer—Imported	1,476,899	0 6 0	433,069
" Victorian	19,739,770	0 3 0	2,960,965
			£6,530,763

This enormous sum represents the price per gallon, but actually comes far short of expressing the amount which is paid for drinks and bottles over the bar. But this amount is equal to £5 18s. 5d. for every man, woman, and child in the colony. Comment on such facts seems almost out of place; for language cannot express the measure of woe, degradation, and crime of every form, which are represented by the six and one-half millions which this colony consumes on the altars of the Moloch of intemperance.

The Home Circle.

AN OPEN SECRET.

WHAT is it that gives to the plainest face
The charm of the sweetest beauty?
Not the thought of the duty of happiness,
But the happiness of duty.

There's a certain narrow, quiet path
Of daily thinking and living,
Of little deeds of sacrifice,
Of loving and forgiving,
Of patience and obedience,
Of gentle speech and action,
Of choosing the right and leaving the wrong
With a sunny satisfaction.

And if we never leave this path
For the thing the world calls pleasure,
There will come to meet us a heavenly joy
Beyond all power to measure;

For on this narrow, quiet way,
God's angels move forever,
Waiting to crown with peace divine
Our every high endeavor.

Yes, this is what sheds on the lowliest life
The glow of the sweetest beauty,—
Not the thought of the duty of happiness,
But the happiness of duty!

—Celia Thaxter.

NO PLACE LIKE HOME.

THE following extract from a speech by Hon. W. Grady, delivered in Boston, U. S. A., is from the *Review and Herald*, and paints a beautiful picture of the purity and blessedness of Christian home-life:—

"I went to Washington the other day, and I stood on the Capitol Hill, and my heart beat quick as I looked at the towering marble of my country's Capitol, and the mist gathered in my eyes as I thought of its tremendous significance, and the armies, and the treasury, and the judges, and the President, and the Congress, and the courts, and all that was gathered there. Two days afterwards I went to visit a friend in the country, a modest man, with a quiet, country home. It was just a simple, unpretentious house, set about with great big trees, encircled by a meadow, and fields rich with the promise of harvest. The fragrance of the pink and the hollyhock in the front yard was mingled with the aroma of the orchard and of the gardens, and resonant with the cluck of poultry and the hum of bees. Inside was quiet, cleanliness, thrift, and comfort. There was the old clock that had welcomed in steady measure every new-comer to the family, that had ticked the solemn requiem of the dead, and had kept company with the watcher at the bedside. There were the big restful beds and the open fireplace, and the old family Bible, thumbed with the fingers of hands long since still, and wet with the tears of eyes long since closed, holding the simple annals of the family and the heart and the conscience of the home.

"Outside, there stood my friend, the master, a simple, upright, independent man, with no mortgage on his roof, no lien on his growing crops, master of his land and master of himself. There was his old father, an aged, trembling man, but happy in the heart and the home of his son. And as they started to their home, the hands of the old man went down on the young man's shoulder, laying there the unspeakable blessing of the honored and grateful father, and ennobling it with the knight-hood of the fifth commandment. And as they got to the door, the old mother came, with the sunset falling fair on her face and lighting up her deep patient eyes, while, her lips trembling with the rich music of her heart, she bade her husband and son welcome to their home. Beyond was the housewife, busy with her household cares, clean of heart and conscience, the buckler and helpmeet of her husband.

Down the lane came the children, trooping home after the cows, seeking, as truant birds do, the quiet of their home nest.

"And I saw the night come down on that house, falling gently as from the wings of the unseen dove. And the old man, while a startled bird called from the forest, and the trees shrilled with the cricket's cry, and the stars were swarming in the sky, gathered the family around him, and, taking the old Bible from the table, called them to their knees, the little baby hiding in the folds of its mother's dress, while he closed the record of that simple day by calling down God's benediction on that family and that home. And while I gazed, the vision of that marble Capitol faded. Forgotten were its treasures and its majesty, and I said, 'Oh, surely here, in the homes of the people, are lodged at last the strength and the responsibility of this government, the hope and the promise of this country.'"

QUICK TEMPER.

A MATTER not unworthy of remark is the almost universal claim laid to that supposed-to-be undesirable possession, a quick temper. "I have a frightfully quick temper!" is an assertion often made without any sign of regret, rather with evident self-complacency. And how often, when, with the intention of saying something pleasing, we remark upon the sweetness of a friend's disposition to the friend in person, are we met with the reply, "Oh, you're quite mistaken; I'm one of the quickest-tempered persons in the world!" given in a tone that does not imply modest deprecation of a compliment, but a decided sense of unappreciated merit.

Now, this willingness—eagerness, it may even, without exaggeration, be called—to be convicted of what is acknowledged to be a fault, strikes one as a curious anomaly. No one would answer if told, "You are very truthful," "Oh, no, I'm a constant liar;" nor, if complimented upon consistent attention to her own business, would respond, "On the contrary, scandal-mongering is my favorite occupation." At least no one would give either of these answers in the serious way in which the claim to the possession of a hot temper is made. May there not be, underlying this inconsistency and explaining it, a misconception of the real meaning and source of a quick temper? To many minds, this undesirable trait seems to be the outcome of many very admirable qualities. To be hot-tempered means, inferentially, in such mental vocabularies, to be generous, and large-minded, and unselfish, and, after a lapse of time, forgiving. But I maintain that it means exactly the reverse of all these things. If a man be quick-tempered, if he give way to anger quickly and unrighteously (for I leave out of the question entirely that righteous wrath which rises for good reasons only, and is quite a different matter from temper), he is not generous, for he shows no regard for the comfort of those around him; he is not unselfish, for it is safe to say that in nine cases out of ten, if not in ten out of ten, his fury is kindled by some fancied slight to himself, and is allowed to blaze simply as an illumination in honor of his self-esteem; he is not forgiving, because, though he may recover quickly from his aberration, and soon be perfectly urbane to the whilom victim of it, the restoration is simply forgetfulness, and to forget the injury inflicted upon another by his own hasty words is by no means synonymous with forgiveness of injuries he himself may have received. Last of all, he is not large-minded. I am convinced that a quick temper is an unfailing indication of a limited intelligence and a lack of mental quickness. If the mind were large enough to grasp the true relations of things, to see how small a point in the universe this temper-rousing episode occupied, and if it could see this quickly—in a flash of thought—the outburst would be averted.—*Atlantic Monthly*.

MODERN TYPES.—THE MARTYR INCOMPRISE.

THE Martyr *Incomprise* is one who, having in her home erected a stake, ties to it her husband, and then, having set alight the faggots which her own hands have piled round him, calls the world to witness the saint-like fortitude with which she bears up under the sufferings inflicted upon her by her lord and master. She will have been married to a man, who, though he does not pretend to be above the ordinary frailties and failings of human nature, tries honestly, for many years, to make her happy. Time after time does this domestic Sisyphus roll the stone of contentment up the hill of his wife's temper, and time after time does it slip from his hands, and go clattering down into the plain of despair. The Martyr is a very virtuous lady; yet she is not satisfied with the calm and acknowledged possession of her virtues. She adds them to her armory of aggravation, and uses them with a deadly effect. Her morality is irreproachable. She studies to make it a reproach to her husband, and, inasmuch as her temper is equally compounded of the most persistent obstinacy, and the most perverse and unaccountable caprices, it is unnecessary to say that she succeeds marvellously in her undertaking.

As a girl, the Martyr will have been distinguished by a keen sense of wrong, and a total lack of all sense of humor. Having been rebuked by her mother for some trifling fault, she will persuade herself that her parents detest her, and desire her death. She will spend the next few days with her breast luxuriously against the thorn of her fancied sufferings. She will weave romances, in order to enjoy the delicious sensation of looking on as she withers under injustice into a premature coffin, and of watching her cruel parents as they water the grave of their victim with unavailing tears. A somewhat lax method of bringing up will have enabled her to read many trashy novels. Out of these she constructs an imaginary hero, all gushing tenderness and a tawny moustache. Having met a young man who fully realizes her ideal in the latter particular, she promptly assumes his possession of the former, and accepts his proposal of marriage. After having all-but thrown him over on three or four occasions for an insufficient display of romantic devotion at dances and tennis parties, she eventually marries him. Soon afterwards she discovers that he is not a chivalrous wind-bag, but a man, whereupon she shatters his pedestal, and abandons herself to misery amidst the ruins.

She now gathers round herself a select company of two or three female friends, whom the easy good-nature of her husband permits to stay in his house for months at a time. Into their sympathetic ears she pours the story of her woes, and gradually organizes them into a trained band of disciplined conspirators, who make it their constant object to defend the wife by thwarting the husband. They have their signs and their passwords. If the callous male, for the enjoyment of whose hospitality they seem to gain an additional zest by affecting to despise and defy him, should intimate at the dinner table that he has ventured to make some arrangement without consulting them, they will raise their eyebrows, and look pityingly at the wife. It is worthy of note that although the Martyr, at an early period of her married life, develops a distaste for going into society, which she attributes to the persecution of her husband, yet she always contrives to spend as much money as those who live in a whirl of gaiety. Her bills, therefore, mount up, and, in a moment of unguarded pecuniary prudence, her husband will remonstrate mildly with her upon her extravagance. She will thereupon accuse him to her friends of meanness, and avow her determination never again to ask him for money; but, finding her pin-money insufficient for her purpose, she will sell some

jewels, and spend the proceeds on a new tea-gown. Her increasing liabilities will afford her no anxiety, seeing that her sense of martyrdom increases in proportion, and that in her heart of hearts she knows that her husband is prepared to pay everything, and will eventually have to do so.

After some years of this life, her husband will have acquired the reputation of a domestic ruffian. Friends will shake their heads, and wonder how long his sweet wife will bear up against his treatment. It will be reported on the authority of imaginary eyewitnesses, that he has thrown a soup plate at her, and that, on more than one occasion, he has beaten her. He will find himself shunned, and will be driven for society and pleasure to his bachelor haunts. His wife will now rage with jealousy over a defecation she has done her best to cause. After a time she will hire the services of a detective, and will file a petition in the Divorce Court. The case will probably be undefended, and the Court having listened to her tale of cruelty, the imaginative boldness of which will startle even the friend who corroborates it in the witness box, will decree to her a divorce from the supposed author of her sufferings. She will then set up for a short time as an object of universal pity, but, meeting a bluff and burly widower, she will accept him as her second husband. After having wearied of her constant recital of her former misery, this husband will begin to neglect and ill-use her in good earnest. Under the tonic of this genuine shock, her spirits may revive; and it is as likely as not that she will enjoy many years of mitigated happiness as the wife of a real tyrant.—*Selected.*

RESIGNED TO HIS FATE.

THE mother of a Lewiston little boy dressed him up in a new flannel shirt Friday and sent him to school. It irritated his cuticle; in other words, he itched. When he came home that night, he was cross—very cross for so small a boy—and declared that he and the flannel had parted company forever.

The next morning, when his mother prepared to dress him for school, he drew the line at the shirt. A brief debate ensued, but he stuck to his decision: "If you will not wear it," said his mother, "I shall send you back to bed." Back to bed he went. He got no dinner. Afternoon came. A neighbor went to see him—his mother telling her she had a bad boy upstairs. The boy lay there in bed, wide awake, his little cheeks flushed with the situation, but showing no sign of change of heart.

"Don't you want to go to school?" asked the neighbor. "School!" was the reply; "I shall never go to school again." "Don't you want to?" "Yes, but I can't. I've got to stay here." "All your life?" "Yes'm," was the reply, "all my life. I sha'n't ever get up again prob'ly." What could a mother's heart do against so philosophic an acceptance of the termination of a life-career as this,—what but kiss him at tea-time, and go and buy the little bunch of pluck some downy little undershirts that should never tickle him even once?—*Selected.*

THE ART OF SELF-DEFENSE.

"Do you think it would be wrong for me to learn the noble art of self-defense?" a religiously-inclined young man inquired of his pastor.

"Certainly not," answered the minister; "I learned it in my youth myself, and I have found it of great value during my life."

"Indeed, sir! Did you learn the old English system or Sullivan's system?"

"Neither. I learned Solomon's system."

"Solomon's system?"

"Yes; you will find it laid down in the first verse of the fifteenth chapter of Proverbs, 'A soft answer turneth away wrath.' It is the best system of self-defense of which I know."

Hateful and Curious.

MANY are the indictments that have been brought against tobacco; but that urged by ex-King Theobaw is a curiosity in its way, though it was not the weed itself, but the quality, that troubled his Majesty of Burmah. "My late father, the Royal Miudoon Min," writes his Majesty, "the golden-footed lord of the white elephant, master of 1000 gold umbrellas, owner of the royal peacocks, lord of the sea and of the world, whose face was like the sun, always smoked the Essoof cheroots while meditating on his treatment of the bull-faced, earth-swallowing English. Had I done the same, I should never have lost my throne. But I used the opium-drugged cheroot from Manila, and the trash which was sent to me from San Francisco, and I fell."

STRYCHNINE BONBONS.

IT is to be hoped that there is no foundation for the statement in American papers that the new sensation for American ladies is the use of strychnine lozenges as a pick-me-up. They are described as small doses of putty-colored gray, each containing one-thirtieth of a grain. At any rate it is exceedingly desirable that the allegation that these lozenges are to be regarded as a safe tonic, with a bracing effect after fatigue, should not be accepted by English men or women as having a particle of truth. Strychnine is one of the most dangerous of poisons, and it has the peculiar property of being accumulative in effect. The thirtieth of a grain is a large medicinal dose, and in excess of the ordinary dose given under the most careful medical supervision, and any one who began the practice of using this most dangerous of poisons as a pick-me-up at all, would very soon find its ill effects; and in anything like the dose mentioned, these effects would probably lead to fatal accidents. The theatre and the sermon at church are described as places or occasions of *ennui*, in which the strychnine bonbons are particularly grateful. But any who adopted the system might easily become the subject of a sensational domestic drama, and their place in the church before long would only be as a passing prelude to a doleful funeral service.—*British Medical Journal.*

THE BIRTH OF AN ISLAND.

ABOUT four and a half years ago, the people on an island in the southern part of the Tonga group in the Pacific observed a terrible commotion far out at sea. It seemed to them that the waters were boiling, and that smoke was rising from the surface of the ocean. A little while before, the waters near their shores had been agitated in an unaccountable manner, and big waves rolled in, although there was not much wind stirring. A few of the bravest among the people launched one of the sail-boats and started toward the scene of disturbance. They halted at a considerable distance from the centre of the commotion; but they were near enough to determine accurately the nature of the phenomenon before them.

A new island was coming into view. One of the volcanic vents at the bottom of the sea had spread its molten rock and ashes over the ocean bed until the growing mass reached the surface. No longer impeded by the ponderous weight of water, the volcanic *débris* shot high into the air with a roar that was heard for many miles, and was sifted over the growing mass. By far the larger part of it fell to one side of the crater through which the matter was finding vent. A very large part of the *débris* was nothing but ashes, and the prevailing wind carried nearly all of it to one side of the orifice. The eruption lasted for several days, and when it finally ceased, a new island had been added to the Tonga group, and it now bears the name of Falcon Island.

It was the old story, but one that has seldom had

eyewitnesses to record it. In a similar manner the whole of Iceland was reared above the sea within a recent geological age by matter brought from the bowels of the earth. Hundreds of islands, along the lines of volcanic action, stretching far across the Pacific, came to the light in exactly the same way as Falcon Island. This latest of the volcanic islands was the product of a very moderate eruption, and we can imagine what gigantic convulsions of nature attended the birth of many an island that is a hundred-fold larger than the new little speck in the Tonga group.

Those islands, which were reared above the sea only by prodigious and probably long-extended eruptions, are likely, even in these later days, to be the scene of the most stupendous volcanic activity. The great eruption of Skaptar, a century ago, is believed to have covered a part of Iceland and the adjoining seas with a larger mass of lava than has poured from Vesuvius and *Ætna* combined since the burial of Pompeii. It killed one-fifth of the population, destroyed the arable lands, and frightened the fish from the adjacent waters, so that for a long time the people were in danger of starvation. The volcanic vent that gave birth to little Falcon Island is right in line with the great chain of volcanic islands in the Malay Archipelago, where most of the stupendous eruptions of modern times have occurred. It was on *Stimbowa*, a little east of Java, that an explosion occurred sixty-eight years ago, audible for nearly one thousand miles, and so completely burying a whole province that only twenty-six persons escaped in a population of twelve thousand.

In October of last year, Mr. J. J. Lister visited Falcon Island, then four years old, and he has just reported the results of his observations to the Royal Geographical Society of London. The fine-grained dust or ashes, greenish gray in color, of which the island is composed, is very friable, and the waves, dashing against the new obstruction in their way, have torn off the edges and considerably reduced the island's area. The largest amount of material is gathered on one side of the crater through which the tide of *débris* poured; and there a cliff one hundred and fifty feet high fronts the sea. Inland the cliff slopes gently down until it reaches the level of the tongue of land, about a mile in length, and only ten to twelve feet above high tide, which forms the rest of the island. It is a bare, dark heap of ashes, which the ocean rollers are doing their best to bury out of sight beneath the sea. As Mr. Lister walked over the hillside, there was a distinct odor of sulphur in the air, and the distant parts of the island were seen through a tain blue haze.

The explorer found that beneath the surface the mass was still very hot. At the surface the temperature was 77 deg.; two feet below the surface the thermometer registered 85 deg., and six feet six inches below it reached 106 deg. Notwithstanding these discouraging conditions, nature was beginning to put forth efforts to cover the unsightly heap with the luxuriant verdure of the South Sea Islands. Two cocoanut trees were struggling upward, but they did not look prosperous. Specimens of grass and two other plants were found, and stranded fruits were scattered here and there all ready to germinate if they had any encouragement. The only living things the visitor saw were a bird and a small moth, but he found the burrows of some creature.

Unless the sea destroys Falcon Island before it has a chance, it is not difficult to foresee what will be its future. On this volcanic *débris* a host of marine animals and plants will find a resting place; coral reefs will spring from the shallow waters around it and form a breakwater against the waves; the seeds of cocoanuts and of many shore-loving plants will drift there on the tide; decaying vegetation will mix with the volcanic ashes to form alluvium, and another verdant island fit for the abode of man will exist in the southern seas.—*New York Sun.*

Bible Echo and Signs of the Times.

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

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Melbourne, Australia, August 15, 1890.

THE MORAL OUTLOOK.

THE mariner who would sail along day after day before the wind without taking measures to ascertain his whereabouts, would certainly come to grief sooner or later. He would soon have abundant reason for self-reproach for yielding to the pleasant sensations of sailing with wind and tide, rather than considering the loss and danger of being drifted out of his course. The careless commander and the ignorant crew could compose themselves to peaceful slumbers by the soothing words, "All is well," and sleep on until awakened by fatal dangers which they could not avert.

The folly of such a course is so great that it almost seems foolishness to allude to it. Yet it is not nearly so great as the folly of those, who, while professing to watch for the good of mankind, and having taken up the responsible offices in which men act as guides and teachers of their fellow-men, relax their vigilance and cry, "Peace, peace." This world is a battle-field; and there is no peace on a battle-field. There must be no careless dreaming in the presence of our foes, even though the night seem calm and fair, and repose is sweet.

We do not stand among the croakers, nor sit in the seats of melancholy, nor walk in the counsel of him who prophesies only of evil. But no man having the good of his kind at heart and the fear of God before him can look unmoved at the manifestations of evil in our day. And he who does not place himself in an attitude of warning and defense is not true to his duties in an hour of danger.

Many thousands are to-day sleeping comfortably on the border of eternal doom, because they have not been faithfully warned of their dangers. They have heard the songs of peace, and while they slept Satan has bound them. They are members of the church, they attend the public services, they look with a Pharisical commiseration on crime and degradation, they pity the heathen in his blindness; and all this while they have never humbly sought the pardon of their sins. Contrition of spirit and brokenness of heart they have not known. Alike unknown to them are the Saviour's presence, the indwelling of the Holy Spirit. The world has their hearts; mammon is their God; pride is their monitor, and vanity their counsellor. Neither cold nor hot, Christ says to them, "I will spue thee out of my mouth." His word in the Judgment will be to them, "I know you not; depart from me." What a humbling of haughty pride! what a rending of hearts which have never before felt the bitterness of sin. The sin-cursed earth presents no sight more pleasing to Satan than that of a professed Christian church slumbering with carnal security in the arms of popular favor. The church and the world at peace, while infernal agencies are busily binding men and women for destruction. Such a spectacle the religious world presents at the present time.

We know that many will indignantly deny

that such is the case, and will point with pride to the power and influence of the church, to the missionary operations, and to many evidences of material and intellectual advancement. But the power of the church is in many instances not the power of godliness, but that of worldly influence and wealth. It is true that we are living in a time when knowledge increases with wonderful rapidity, and wealth is multiplying. But if the knowledge of beneficent truths only was being cultivated, we might well be thankful. On the contrary, where one man is studying God's Word ten are devising schemes of wickedness and oppression. Satan stands at hand to occupy every avenue opened up in heathen lands. The gospel no sooner opens the doors than the emissaries of the devil crowd in with every degrading form of vice. Mr. Henry Varley, in a pointed letter on the moral state of our times, says: "Without fear of contradiction, I affirm that for every South African benefited by English civilization or Christian influence, a hundred have been blasted, ruined, and damned for time and eternity." Whether this very strong language be justifiable as compared with the facts or not, all will say there is too much ground for such an assertion. The gospel may reach her thousands of heathens; but ruin and licentiousness sweep off their tens of thousands.

In so-called Christian lands, Satan works with an overwhelming power. In our own fair country, Victoria, vice is nourished in its most hideous forms. In another place we allude to the appalling figures of our drink bill. The money worse than squandered is in reality only one of the mildest features of the dreadful evils entailed by this traffic. But our churches are not awake to these things; almost nothing is being done to check the evil which swells in volume each year. In fact, the church is often in league with the liquor traffic. Church-members own publichouses and breweries. And it is a notorious fact full of burning shame, that the most extensive brewery in the city of Melbourne is the property of a church which bears the Christian name, the rentals of which go to support the cause. Hoardings about some of our sacred edifices are covered with laudations of whisky and tobacco. Dignitaries of the church tarry at the wine, and drunkenness is not an offense to many of our religious congregations.

What, then, can we expect?—Only that which we witness—a continual sinking, the constant encroachment of gambling, dissoluteness, and disrespect for sacred things, tending toward the triumph of those sentiments which trample down the good and exult in confusion and every evil work.

Those who love God and humanity have a great work to do. It is no time for idle dreaming. We believe that as a generation we are fast ripening for the day of God; the night is far spent, the day is at hand. But there is earnest work to be done. May God arouse his people to a sense of their duties and work.

THE ATONEMENT.

THE prophecies of Daniel are quite generally used to substantiate the claim that we are living near the close of the dispensation. They are very properly so used; and their testimony is so conclusive that those who give them credence at all are unanimous in their opinion that we are approaching the termination of those long lines of historical prophecies which lead down to the coming of the King of kings.

In the eighth chapter, a vision is recorded in which Daniel says he saw a ram having two

horns, exercising great power. This, the angel declared, symbolized the kingdom of Medo-Persia, and the goat which succeeded represented the Grecian kingdom. From this kingdom, Rome arose, as symbolized by the figures of verses 9–12. A period and work of persecution are introduced, during which Rome was to practice and prosper, and cast the truth down to the ground. In view of this dreadful period, the question is asked, "How long shall be the vision?" and the inspired answer is, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dating this period at the going forth of the commandment to restore and to build Jerusalem (Dan. 9:25), 457 B. C., according to Ezra. 7:11–26, it closes in 1844 A. D., as we saw in an article in our last issue. Many have thought, and still think, that this event, the cleansing of the sanctuary, is another expression for indicating the coming of Christ. We do not so regard it. We believe that it refers to the work of atonement; that is, the atonement and the cleansing of the sanctuary are one and the same work.

Before many of our readers can adopt this view, it will be necessary for them to modify considerably their previous ideas concerning the atonement. This we cannot expect them to do without good evidence, which we believe can be furnished, though necessarily it must be concisely stated here. First, we must learn that it is wrong to suppose that the atonement was made at the cross on Calvary. The sacrifice was made there; there the merit of grace was provided through which mercy might abound. That gift was for the sins of the whole world; and the amount paid was sufficient to redeem the entire race. But not all will be redeemed. The atonement is only for those who will be reconciled to God. Who that will be, the Judgment must decide. We therefore place the work of atonement in the end of the age, in connection with the work of the Judgment. Otherwise, we must consider that if the atonement were made by the death of Christ, all will be redeemed, inasmuch as he died for all.

We are led to our conclusion by many considerations. There is the type in the Aaronic priesthood. The day of atonement was of annual recurrence. It came on the tenth day of the seventh month; and was also called the cleansing of the sanctuary. A full description of this ceremony is given in Leviticus 16. The goat for the sin-offering was slain at the door of the sanctuary, and his blood was taken within the vail, and presented before the ark and mercy-seat. After this, the high priest bore the sins of the people to the door of the tabernacle, where they were placed upon the head of the scape-goat and sent into the wilderness. By the Scriptures, especially by the Epistle to the Hebrews, we learn that the earthly sanctuary was but a pattern of the true, or heavenly, temple; that earthly priests served unto the "example and shadow of heavenly things;" and that Christ is now our high priest in the heavenly places. Furthermore, in reference to the cleansing of the heavenly sanctuary we read in Heb. 9:23: "It was necessary that the patterns of things in the heavens [the earthly sanctuary] should be purified [cleansed] with these; but the heavenly things themselves [must be purified or cleansed] with better sacrifices than these;" that is, with the blood of Christ. This cleansing has no reference to physical impurity, nor did it so refer in the earthly service. The "cleansing" was the atonement in the type, as the Lord said: "For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." Lev. 16:30. This work was done in the type each year; but

in Christ's ministration it will be done once for all.

This ceremony secured, in a figurative sense, the blotting out of sin. When this will be done in reality, we learn from Peter's words at the temple, recorded in Acts 3:19-21: "Repent ye therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord. And he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Sins will, according to this testimony, be blotted out "when the times of refreshing shall come," and when Jesus comes, "whom the heaven must receive until the times of restitution of all things."

Forgiveness of sins is not synonymous with blotting them out. Blotting out removes them from the books of God's remembrance, while forgiveness, or pardon, is given upon conditions. This latter fact we learn from the Saviour's teaching in the parable of the man who was forgiven a debt of ten thousand talents; but after he had proved himself undeserving of mercy, the debt was placed rigorously upon him again. So we learn by the prophet that if a righteous man turns from his righteousness to a life of sin, no mention will be made of his righteousness, but his sins will all be placed upon him. At the time of the investigative Judgment, when the books are opened, there will be a "blotting out" in the case of every one whose name is read from the books. Either his sins will be blotted out, and his name retained in the "book of life," or his name will be blotted out of the book, and his sins remain against him.

What can secure for each of us the retention of our names, and the blotting out of our sins? Naught but the blood of Christ, presented by our Advocate himself in our behalf. This presentation of Christ's blood in behalf of the overcomer constitutes the great work of atonement, or the "cleansing of the sanctuary." It constitutes the last work of Christ as High Priest, and at its close he will lay down the censer and assume his rightful power as King of kings.

FROM INDIA TO JAPAN.

S. N. H.

WE arrived in India on Feb. 8, and visited many of the missions in Calcutta, Benares, Agra, and other places through the northwestern provinces. After spending about three weeks in Bombay and vicinity, we sailed on the 10th day of April, on the ss. *Rohilla*, for Hong-Kong, China. Some of the most interesting mission work in India is in the southern part; but the heat was most unbearable, and on this account we left without paying a visit to that portion of the country. The boat made a short stop at Colombo, the principal port for steamships in Ceylon; we also called at Penang and Singapore, and arrived at Hong-Kong April 26. After an absence of five months from our brethren in Cape Town, we were prepared to enjoy the hospitable home of brethren La Rue and Olson. Sister Healey is also making her home with them when not employed nursing. It may be imagined that we could appreciate the contrast between this place, and living at hotels and restaurants, and with others who know nothing of the blessings of hygienic food.

We stopped only four days at Hong-Kong, and then in company with Bro. La Rue, we took ship for Yokohama, Japan. The voyage from Bombay to Hong-Kong had been delightful;

the weather was fine and the sea smooth, and most of the way there was scarcely a ripple on the waters. The day that we arrived at Hong-Kong, however, we had a rough sea; but we were so near our journey's end that we suffered no inconvenience from it. But on the day we sailed from Hong-Kong, the wind began to blow, and for six days it stormed, and the white-capped billows gave us a very different experience of the sea. The thermometer went down from over 100 degrees to 62, and thus it continued till we came in sight of Japan, and caught our first view of its beautiful shores as we entered the harbor of Nagisaki.

Nagisaki is on the southwestern end of the group of Japanese islands. It is one of the open ports, and is charmingly situated at the foot of a belt of mountains, of which the inferior slopes are generally cut into steps, forming an amphitheatre of funereal terraces. As we entered the land-locked harbor, we passed the high island rock, Pappenberg, from which, three centuries ago, Christians were thrown down into the sea because they would not walk over the cross and spit upon it. The clouds had cleared away by the time we arrived in Nagisaki, and the vessel remained throughout the day in the harbor to take on coal and discharge her cargo. The town contains about 150 English-speaking people, 104,000 Japanese, and nearly 1000 Chinamen. Here, for the first time, we saw women working with men loading coal. About twenty-five of them arranged themselves in a row on the plank that passed from the coal-junk into the steamer. Baskets containing about three pecks were passed from one to another over their heads, with great rapidity. In the junk there were ten men filling them, and in this way the steamer was supplied. We left at 4 P.M., and at daybreak the next morning we saw through our port hole that we were near land. We at once arose and went on deck, and found that we were entering the straits, a quarter of a mile wide, into the great Inland Sea, with its thousand islands or more. This sea is world-renowned for its beauty, and its praises are not overdrawn. There is nothing less uniform than the shores of the Inland Sea. On each side of the strait was a Japanese city. The shores of the island present a series of pictures that vary into infinity, according to our greater or less proximity to the coast, or according to the appearance of the islands which edge the horizon. The line of sea seems confounded with that of the sandy beach, bathed in the golden rays of the sun, while the crests of the distant mountains are delineated on the back-ground.

The islands were of all shapes and sizes. They were covered with a beautiful verdure, as though nature had done her best to fit them to please the eye. Some were perfectly smooth, sugar-loaf in shape, while in little nooks could be distinctly seen houses in which dwelt the agriculturists, who, to the utmost peaks, cultivate the soil in little patches, held in position by walled terraces. Others presented a more broken surface, and on one side would be a rock running out into the sea for hundreds of feet, and perpendicular to the water. In all of them, save the very small rocky islands, are nooks and recesses, where we could distinctly see Japanese villages, and numerous vessels lying in the harbor, safely protected from any gale. Winding paths led up the hillsides, which were more or less covered with groves. Not unfrequently some passing cloud would appear to stop and kiss the top of some lofty peak, and as it passed would reveal a grove of pines, which stood like so many proud sentinels.

Sometimes these islands assumed the appearance of majestic hay-stacks situated on some

mighty rock, the soil of which had been washed away by the surging billows, revealing the rock beneath. Then would appear a vast continent, with its mountains, its promontories, its isthmuses connecting it with other islands, and also small lakes containing islands themselves. Some of them were high and some low, but usually the former were the most numerous. Some little rock islands looked as though they had come down in a hailstorm, and had not properly located themselves; while others appeared as though they came up from beneath, peeping their heads through the sea to catch the first rays of the sun. Upon the coast for miles, we could see small landscapes, neat and modest; here and there a village at the end of a quiet bay, surrounded by green farms, terminated by a forest of firs. Again we would seem to plunge into a sea where the islands would appear to close all issue; but around some corner, unseen till we arrived at it, was an opening; on the borders, a horizontal plain, a roadstead, a coast, and terraces; in the distance, circular islands, sinuous hills, and conic mountains. These pictures are not without charms; no painter's skill or human language could so describe the scene that it would be appreciated by those who have not viewed it for themselves. The imagination not less than the eye rests in contemplating it. But you would vainly look for that melancholy which seems inseparable from the picturesque. For fully twenty-four hours we were thus in the midst of the most sublime scenery we have ever beheld. Often it is said that the eye gets tired of seeing and the ear of hearing; but not so in passing through the Inland Sea of a thousand islands.

We were never out of sight of scores of little fishing craft, and beheld some large sailing vessels anchored in the coves. On our way through, we met and passed steamers. The sea is two hundred and fifty miles long, and averages twenty-five miles in width, and through it there are three courses that vessels sail. We took the middle one, and early the next morning arrived at Kobe.

RELIGION AND THE STATE.

J. O. O.

CIVIL government is ordained of God for the sole purpose of regulating affairs between man and his fellow-man. This is as true of a heathen as of a Christian power, as seen from the fact that Paul enjoined subjection to the powers that be, when the power was the Roman Government, and it was intensely pagan. But admitting this, it does not follow that God ordains each statute enacted by civil governments, or any one of the statutes thus enacted. To say that every civil magistrate holds office by divine authority, and has therefore a right to rule in religious things, is stating that which every one knows is not and cannot be true. For in that case, no man, whoever he may be, would have any alternative but to obey the mandates of the civil authority, in divine as well as earthly things, without a question as to whether the law was just or not. This would destroy all necessity for any one but the magistrate to read the Bible, in which is found recorded the will of God. Moreover, such a rule would make the magistrate's conscience the rule for all under his jurisdiction, and would therefore destroy the relation man is supposed to sustain toward God, by making him, in religious matters, really responsible to the magistrate rather than to God.

Th's principle is well illustrated by the statement of Louis XIV., when, on his death-bed, he was approached in relation to his spiritual condition. His answer was, "I have left all these matters with the church, and I expect they have

attended faithfully to them." Here was a man who had been taught to depend wholly on the church as an institution divinely guided, and the consequence was that in all his wicked career he acknowledged no responsibility, except toward that institution upon which he had been prone to lean. The same condition of things would surely follow with those who were led to believe in the divine appointment of all the magistrates in the land.

It is well known, however, that the powers of civil authority are always obtained and regulated according to the peculiar notions of those who happen to be in authority; and the way in which governmental authority has usually been obtained, is well stated by Mr. Macaulay in his essay on "Gladstone on Church and State :"—

"A nation of barbarians pours down on a rich and unwarlike empire, enslaves the people, portions out the land, and blends the institutions which it finds in the cities with those which it has brought from the woods. A handful of daring adventurers from a civilized nation wander to some savage country, and reduce the aboriginal race to bondage. A successful general turns his arms against the State which he serves. A society made brutal by oppression rises madly on its masters, sweeps away all old laws and usages, and, when its first paroxysm of rage is over, sinks down passively under any form of polity which may spring out of the chaos. A chief of a party, as at Florence, becomes imperceptibly a sovereign, and the founder of a dynasty. A captain of mercenaries, as at Milan, seizes on a city, and by the sword makes himself its ruler. An elective senate, as at Venice, usurps permanent and hereditary power. It is in events such as these that governments have generally originated; and we can see nothing in such events to warrant us in believing that the governments thus called into existence, will be peculiarly well fitted to distinguish between religious truth and heresy."—*Par. 33.*

Yet such as these were among the "powers that be," and existed in the providence of God; not, however, to regulate religion among men, but to maintain order, and the proper relations between man and man. To say more than this would be to assert that God ordained the powers of the East to uphold Mohammedanism and Buddhism. This could not be true; otherwise the gospel commission, conferring authority to carry the gospel into all the world, was a mistake, and the labors of foreign missionaries in heathen countries are all out of order.

The truth is, that the language of Paul to the Roman Christians was designed to state only a general truth, which was applicable to every form of government, in order to ensure peace and prosperity to God's creatures everywhere. Order in government may be seen, even in the lower grades of creation. We have only to watch a colony of honey-bees for a short time, when it will be seen that they have governmental order, and are controlled, in all their movements, by some acknowledged head. And those proverbially enterprising insects known as ants, are said by naturalists also to be governed by specific laws, which are rigidly carried out in each community of these little creatures. The governmental powers of these and other orders of the animal creation were just as much ordained of God as were human governments; yet it does not follow that their powers of government were designed to extend to religious things.

Organization is the secret of successful existence, and disorganization is synonymous with disintegration. The essential features of organization are the controlling powers. For the preservation of human society, God has ordained governments and powers. To them pertain the things that belong to Cæsar, but he has never delegated to those powers "the things that are God's."

THE PURE IN HEART.

U. SMITH.

"BLESSED are the pure in heart; for they shall see God." Matt. 5:8. When we pray, as we are taught to do, "Thy kingdom come. Thy will be done in earth as it is in heaven," we should see to it that in one spot on this earth, God's will is done, and the principles of his kingdom prevail as the rule of life; and that is in our own hearts.

The innermost recess of human nature is reached when the heart is reached. It is impossible to go deeper than that; for there is nothing beyond. There is the fountain from which spring all that moulds the character and controls the life. This is the tree which bears the fruits that determine what our nature really is. "Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4:23. Make the fountain pure, that the water may be pure. Make the tree good, that the fruit may be good. Matt. 12:33. If the heart is not right, if that which moulds, and controls, and supplies the make-up of the man, is not pure, the man is not, and cannot be, a pure man. The outside, like a whited sepulcher, may seem fair and clean; but there will be all uncleanness and impurity within.

The radically reformatory nature of Christianity is most of all seen herein, in that it does not begin with the outside and work inward; but it takes, first of all, the heart, that great strategic point in man's nature, and from that centre works to the circumference. And when this work is wrought within, then something is accomplished; for, though a man may seem righteous without and yet be vile within, he cannot be pure within and yet be vile, or even seem vile, without. It is the good principles which are counterfeited, not the evil. A man may be constantly wicked, and yet hypocritically feign to be a Christian; but he cannot be a Christian and yet feign hypocritically to be a wicked person. Hypocrisy does not run in that direction. There are no false beacon lights of depravity. If the sign appears, the thing itself is there.

The word "pure," in this beatitude, is from a word which the Greeks considered to mean, in a special sense, free from the presence or mixture of any foreign substance, or adulterating elements. Thus gold is said to be pure when there is no dross, or alloy of other metals, mixed with it. Honey is said to be pure when it is *si-ne ce-ra*, "without wax" (an expression from which comes our English word "sincerity"). Water is said to be pure when there are no foreign elements in it. If it has anything else with it, it is so far corrupted or impure. And just so of any other substance. To be pure, it must be just itself and nothing else. So to be "pure in heart," is to have purity there and nothing else.

To become pure in heart, therefore, is not merely to exclude some gross sin; it is the exclusion of all sin. Bishop Moberly very forcibly says: "Purity in the heart, then, means, no doubt, the absence of all manner of defilement, whether it be of one sort or another, in it. Corrupt and corrupting desires, some absolutely and in themselves corrupt, some corrupt in their excess and faulty direction,—all such, of whatever particular kind they be, are destructive of perfect purity in the heart. Bodily desires of all sorts,—desires of ambition, of covetousness, of dislike, of indignation,—all these, and such as these, as soon as they pass the limit of entire innocence in degree and direction, begin to be destructive of that perfect purity of heart which is surely meant in this beatitude. Purity is the freedom from all these. It is a clear brightness of the soul in respect of things moral; a trans-

parent clearness, not arising from stillness or original feebleness in the natural desires, but from the perfectly ordered activity of naturally vigorous desire toward its legitimate objects, whereby, in respect of all things moral, the soul of a man is clear before God of everything that defiles—the lively springs of feeling and desire welling continually up with nothing but the bright and crystal waters of a pure and holy activity."

As here stated, there are bodily desires and emotions of various sorts which are legitimate so long as confined to their proper degree, and become sinful only when exercised in the wrong direction or carried to excess. They are thus wrongly used when mixed with some interested purpose of our own, and we are secretly paying homage to some other object than the Lord of hosts.

This attainment of purity of heart is not something which we can accomplish ourselves. This inward change and renovation of the heart by which it becomes pure, is not something, "born with us, and reared upon the stock of nature. It is the product of a 'new creation.'" David says, "Create in me a clean heart, O God; and renew a right spirit within me." Ps. 51:10. In verse 2 he says, "Wash me thoroughly from mine iniquity, and cleanse me from my sin." In this work we have the promise of all needed assistance. Thus the apostle says: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

The promise in this case, as in the others, covers both the life that now is and that which is to come. If we are pure in heart, we are granted a divine illumination here, which is an exceeding joy. A sense of sins forgiven, and a heart in harmony with God and so at peace with him, is that peace which the world cannot give nor take away. Fire cannot burn it, floods cannot drown it, the sword cannot slay it, nor prison walls confine it. The pure in heart have discernment to behold the beauty and glory of great spiritual truths, which the gross and grovelling cannot see and so cannot enjoy. The charm of truth and goodness they behold as others cannot. They obtain glimpses of the nature of God, which inspire them with a desire to know more of him. How do we see our dearest friends? What is it that makes them near and dear to us? With the natural eye we see the form and countenance; but it is not these we love. It is what we discern spiritually, the inner character, the truth, the nobility of soul, the sincere affection,—things not seen by the natural eye,—that endears them to us. So may we thus, even here, know something of the blessedness there is in communion with God.

The pure in heart see God in all the providences that befall them here,—in prosperity, when that is best; in chastisements, when such are needed. In all things they see only the hand of Him who has said that "all things work together for good to them that love God." And so they rest in calm and contented submission to his will.

And by and by the limitations of this mortal state will be past. These bodies of our humiliation (Phil. 3:21) will be exchanged for bodies fashioned like unto the glorious body of our Lord. A beatific vision of infinite glory and extent will open before us. We shall see our Saviour as he is, and so be made like him. 1 John 3:2. And rising at last to that supreme height of blessedness, our eyes shall rest and feast upon Him who is from everlasting to everlasting, the author, the beginner, the maker, and the preserver of all things. We "shall see the King in his beauty;" we shall "behold the land that is very far off." Isa. 33:17. "Blessed are the pure in heart; for they shall see God."

Bible Student.

SABBATH-SCHOOL LESSONS.

LETTER TO THE HEBREWS.

Lesson 35.—August 30, 1890.

Hebrews 11:31-40.

1. How was it that Rahab was saved from the fate that befell Jericho? Heb. 11:31.
2. In what did she have faith? Josh. 2:9-11.
3. What other ancients "obtained a good report" through faith? Heb. 11:32.
4. What did they accomplish through faith? Verses 33, 34.
5. Give an instance of the subduing of kingdoms by faith. 2 Chronicles 20.
6. Mention some marked cases of righteousness wrought by faith.
7. Give the particulars of the stopping of the mouths of lions, and quenching the violence of fire, by faith; and give references.
8. What notable instances of turning to flight the armies of the aliens through faith have we on record? Give the particulars of David's victory over Goliath, and of Gideon's great victory, and cite references.
9. Quote one of the things accomplished by faith, which should specially encourage us. "Out of weakness were made strong." Heb. 11:34.
10. Under what conditions are the grace and strength of Christ shown in perfection? 2 Cor. 12:9.
11. What did the faith of the ancients lead them to endure? Heb. 11:35-38.
12. What did these all receive through faith? Verse 39.
13. Did they see the fulfillment of the promise? *Ib.*
14. Is it any less sure because of the delay? 2 Peter 3:9.
15. To whose advantage is the delay in the fulfillment? Heb. 11:40.

NOTE.

"Out of weakness were made strong." There is no expression in the Bible that contains more of encouragement than this. It brings us face to face with the wonderful power of God. In this we see the importance of meditating upon the Lord's creative power, as an aid to faith. God could make the universe from nothing. So great is his power, that he takes "things which are not, to bring to naught things that are." 1 Cor. 1:27, 28. Our very weakness may in his hands become the source of our greatest strength. The fiercest persecutor of the church became the greatest apostle. Thus, instead of spending time bewailing our weakness, let us commit the keeping of our souls to God, as unto a faithful Creator (1 Peter 4:19), knowing that in his hands our weakness will be transformed into "all might, according to his glorious power."

Lesson 36.—September 6, 1890.

Hebrews 12:1-13.

1. What is the great subject under consideration in the eleventh chapter of Hebrews?
2. What do all the cases cited show? *Ans.* The power of faith.
3. In view of these testimonies, what ought we to do? Heb. 12:1.
4. Unto whom must we continually look? Verse 2.
5. Why must we look to Jesus? *Ib.* Because we are to win only through faith, and faith begins and ends with him.
6. What was the joy set before him? Isa. 53:11; compare Phil. 2:5-8. See Revised Version.
7. If we consider Christ, against what will it guard us? Heb. 12:3.
8. What does the apostle say we have not yet done? Verse 4.
9. Did Christ resist unto blood in his struggle for us? Luke 22:44.

10. In all of his temptations, did he sin? 1 Peter 2:21, 22.
11. What strength may we have in resisting? 2 Tim. 2:1; Eph. 6:10; Col. 1:10, 11.
12. If we murmur at trial, what have we forgotten? Heb. 12:5.
13. Of what is chastisement an evidence? Verses 6-8.
14. For what reason does God chastise? Verses 9, 10.
15. If chastisement is endured with patience, what will be the result? Verse 11.
16. What does Paul say of tribulation? Rom. 5:3-5.
17. Why is it a cause for rejoicing when we suffer reproach and persecution? 1 Peter 4:14.
18. Thus, instead of murmuring, what should we do? Heb. 12:12.
19. In what kind of paths must we run? Verse 13.
20. What must be meant by making even paths for our feet? See note.
21. Why should this be done? Verse 13.
22. What responsibility have we for our brethren? Rom. 14:7; Matt. 18:6.

NOTES.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses," etc. The word rendered "witnesses" is the word *martyros*, "martyrs," signifying in the singular, "a witness; one who bears testimony." It is never used in the sense of "viewing," but always of one who gives evidence. Heb. 12:1 has sometimes been used to prove that all the ancient worthies are looking down upon us, to see how we run, and this is considered as fully establishing the doctrine of the natural immortality of the soul. But such an exposition does violence to the text, besides contradicting scriptures which teach that the dead know not anything. Those men of old are not surveying us; but they have by their lives borne a good testimony to the power of faith; and of this testimony there is an abundance. Seeing, then, that there is so much unimpeachable testimony, we ought not to doubt.

There is another truth which may be suggested by this text, and that is that God, Christ, and the angels are intently watching us in our struggle, and that the record they bear will testify for or against us in the Judgment. This also should serve as a spur and incentive to us to press forward.

"Who, for the joy that was set before him, endured the cross, despising the shame." Phil. 2:5-8, which is referred to in this connection, reads as follows, according to the Revised Version: "Have this mind in you, which was also in Christ Jesus; who, being in the form of God [Greek, "originally with God," compare John 1:1], counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." The joy that was set before Jesus was the salvation of souls. When he sees the travail of his soul, that is, the result of the travail of his soul, he will be satisfied. Surely it is worth while to consider him. If we would continually look upon him, viewing him in his true character, who could become weary and discouraged? Such love as that, combined with divine power, will surely be sufficient to make us "more than conquerors."

"And make straight [even] paths for our feet." This must mean the removing of those obstacles that would hinder us in running. The weights that hold us back are, by a slight change in the figure, considered as things lying in the path. This is done in order that the thought may be impressed that the things which hinder us in the race hinder others also. The things which weigh us down in the Christian race are stumbling-blocks to others. And since no man liveth to himself, we should remove them, not alone on our own account, but in order that feeble ones may not be turned out of the way by them.

Lesson 37.—September 13, 1890.

Hebrews 12:14-21.

1. What practical exhortation does the apostle give us? Heb. 12:14.
2. How anxious should we be for peace? Rom. 12:18; Ps. 34:14.
3. What else should be pursued with equal ardor? Heb. 12:14.
4. How necessary is holiness to us? *Ib.*
5. Against what should we diligently guard? Verse 15.
6. Give an instance of such bitterness as is referred to. Acts 8:18-23. See note.

7. What further shows that sin is the "root of bitterness" to be avoided? Heb. 12:16.
8. After Esau had sold his birthright, what could he not do? Verse 17.
9. Show how, in selling his birthright, Esau proved himself to be a profane scorner. See note.
10. To what does the apostle say we have not come? Heb. 12:18-21.
11. What mount was it that burned with fire, and was enshrouded with darkness, and shaken by tempest? Ex. 19:16, 18; Deut. 4:11.
12. What was the occasion? Deut. 4:11, 12; 5:22.
13. When the Lord spoke the law, what did the people say? Ex. 20:18, 19; Heb. 12:19, 20.
14. Did the Lord speak any more? Deut. 5:22, last part.
15. What was indicated by the terrible sights and sounds which overwhelmed the people when the law was spoken? See note.
16. Why are we not come to that mount? See note.

NOTES.

"Follow peace with all men, and holiness." The word rendered "follow" is *dioko*, meaning to pursue, chase, hunt, as for beasts. As hunters display the utmost eagerness in pursuing their prey, so we are exhorted to pursue peace and holiness.

"Looking diligently . . . lest any root of bitterness springing up trouble you, and thereby many be defiled." Simon the sorcerer was said by Peter to be "in the gall of bitterness and the bond of iniquity." And in Deut. 29:15-18 apostasy and idolatry are called a "root that beareth gall and wormwood." Hence we are justified in concluding that it means sin. The contaminating character of sin is here brought to view. If the poisonous herb springs up, it will defile all around it.

"Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright." We do not read that Esau was a fornicator, and the text does not necessarily imply that he was. The warning is against fornicators, or profane persons such as Esau. That Esau was a profane person, a scorner, a rejecter of the faith of his father, will be apparent to one who closely studies the record in Genesis. The birthright carried with it the blessings to Abraham and Isaac. The promises to Abraham were to be perpetuated through the first-born, or the one who had the birthright. These promises, as we have learned, were not temporal, but eternal. The patriarchs looked to the future life for their fulfillment. Their hope was in the resurrection. Esau showed that he did not possess this hope, and that he looked with contempt upon the promised inheritance. Coming in from the chase, faint and weary, he asked Jacob for the food he was preparing. Jacob asked for the birthright in return for the food, and Esau said, "Behold, I am at the point to die; and what profit shall this birthright do to me?" Gen. 25:32. When Abraham, Isaac, and Jacob came to die, their faith was unshaken; they were sure that the promise would be fulfilled, even though it was "afar off" when they were "at the point to die." But Esau did not believe in the resurrection; he scoffed at the idea that the inheritance would be of any profit to him unless he received it before he died. And so, because he had no faith in God or his word, he despised his birthright.

"He found no place of repentance," for the simple reason, that, having made a deliberate sale of his birthright, he could not back out from the trade. We need not necessarily conclude from this that he had committed the unpardonable sin. He had shown his infidelity in selling his birthright, and could not by any means be the one through whom the promises were to descend; but we cannot determine whether his infidelity was so deliberate and persistent that he could not even have a share in the blessing. It is not important that we should know this. What we do learn is that it is impossible to barter the blessings of Heaven for the enjoyments of this life, and then have those blessings besides.

The terrible phenomena that accompanied the giving of the law, indicated the majesty and the inflexibility of that law, which could not spare an offender. The terror which struck the hearts of the people was some of the same terror which the wicked will feel when they are brought face to face with that law, as it shines forth from heaven at the last day. They literally could not endure that which was spoken. They could not approach the mount, because the law was there in its awful majesty, and it cannot spare the guilty. In the giving of the law we have a vivid representation of the fact that "by the deeds of the law there shall no flesh be justified." We are not come to Mt. Sinai, that is, to the law from Sinai, to find our inheritance, because the inheritance is not of the law, but of promise (Rom. 4:13-15; Gal. 3:18); the inheritance is for the righteous, and righteousness does not come by the law (Gal. 2:21), but by the faith of Jesus Christ (Rom. 3:22; Phil. 3:9).

From the Field.

LOSS AND GAIN.

I SORROWED that the golden day was dead,
Its light no more the country-side adorning ;
But whilst I grieved, behold ! the east grew red
With morning.

I sighed that merry spring was forced to go,
And doff the wreaths that did so well become her ;
But whilst I murmured at her absence, lo !
'Twas summer.

I mourned because the daffodils were killed
By burning skies that scorched my early posies ;
But whilst for these I pined, my hands were filled
With roses.

Half broken-hearted, I bewailed the end
Of friendships than which none had once seemed nearer ;
But whilst I wept, I found a newer friend,
And dearer.

And thus I learned old pleasures are estranged
Only that something better may be given ;
Until at last we find this earth exchanged
For heaven. — *Good Words.*

AN INCIDENT OF ZENANA WORK.

THE following account of a case of healing, which occurred in connection with zenana work in Lucknow, India, was written out for me by a missionary in that country who personally knew the circumstances :—

S. N. H.

"A woman who belonged to a good family in the city, and who had been under Christian instruction from the missionary ladies for a year or more, had an affliction of the eyes which almost caused total blindness, though the sight was not entirely gone. She had been under the treatment of physicians for a long while without receiving any benefit. At last a physician was arranging to have an operation upon the eyes, which, when done, would either cause them to heal, or leave the woman blind. There was no alternative; blindness was inevitable without the operation, and there was a slight hope that it might prove successful.

"The woman was in great agony of mind over her physical condition. A day or two before the operation was to have been performed, the missionary lady came to give her weekly lesson to the two women in the family who were her students. This afflicted sister sat with the others and listened to the reading of the Scriptures. It so happened that the lesson was on the ninth chapter of John, on the healing of the man who was born blind. All unconsciously the lady read that wonderful story, and tried to impress upon the minds of her heathen pupils the importance of having faith in Christ, and the wonderful power which is in Christ to heal and to save, not only from physical infirmities, but from sin and death. Nothing was said to the woman with the afflicted eyes.

"A few days after this, when the lady went to the house, she was astonished to find the woman's eyesight restored to her, and her face radiant with joy. She at once asked if the operation of the physician had caused the change. The woman said, 'No, teacher, I did not go again to an earthly physician; for I felt it was useless to bear the pain, as I felt sure I should return blind. I went to Jesus. The last day when you were here, and I heard you reading about his healing power, I decided to go to him, and believe upon him for the healing of my eyes. That night I went into my room, and after washing and purifying a spot upon which to sit, I took some clay and made a paste of it, and then I said to the Lord Jesus, "O Lord, I have to-day heard of thy life upon the earth, of thy wonderful power to heal the sick, to raise the dead, and to restore sight to the blind. Thou art not here present as thou wast in those days; but I believe thy power is just as great,

and that all I need is to believe in thee, and thou wilt do it. I shall now, with my own hands, put the spittle upon my eyes, and then go and wash; for I believe in thee that thou wilt permit me to return seeing, as thou didst permit the blind man whom thou didst send to the pool of Siloam." So I put the spittle that I had made upon my eyes and went and washed, and my eyes were healed. And now I wish to accept Christ as my Saviour from sin.'"

SANDHURST AND KANGAROO FLAT.

It is not our privilege to present a glowing report of the work in this portion of the harvest field; nevertheless we have somewhat to offer. The work has moved slowly, but surely, I trust. The Lord's hand has been at work, and whatever has been accomplished is due to his mercy and guidance. There has been a gradual increase in numbers from the commencement. When the laborers first came here, there was but one Sabbath-keeper; since that time, the number has steadily increased to over twenty. Two baptismal services have been held, at which the sacred ordinance was administered to six brethren and five sisters, others having previously received baptism. A church has been organized, which we pray will be in reality as a city set upon a hill.

A Sabbath-school has also been organized, which has now become a most interesting part of the work. The membership has reached about forty, the attendance lately exceeding this number. Hitherto regular services have been held in a small hall connected with the Temperance Buildings, View Street, Sandhurst. It soon became evident that this place was too small, and the larger Temperance Hall has been secured, in which our future meetings will be held.

The past few weeks have been spent in a series of meetings in Kangaroo Flat, a town four miles distant from Sandhurst. We have had a fair attendance considering the excessively wet weather. At times it has rained several days with scarcely a break. This certainly has been a draw-back.

On our opening night in the Oddfellows' Hall, and during the meeting, one of our "Disciple" friends arose and demanded a public answer to the following questions propounded by himself: "On behalf of this assembly, I ask, and think it only fair that you should state, who you are, where you came from, and what your business is here." After reminding the friends of this being a free country, I promised to answer the questions next evening. A good number came out, when I answered the questions. In the meantime, I learned that the "assembly" desired to know no such things, and apologized for the course taken. However, I presented my ministerial license for perusal.

Our meetings from this time continued as usual, until the night of June 23 last, when the subject of the Seven Last Plagues was presented, at the close of which Mr. W. W. Davey, an evangelist of the "Disciples," arose, and publicly challenged me to a debate on the Sabbath question. In reply I stated that I did not favor discussions; but at the same time I was prepared to defend the Truth I loved and advocated. The debate came off on the evenings of July 4, 6, 8, and 9. The proceedings were very orderly throughout. No demonstrations whatever were indulged in, and both speakers received an uninterrupted hearing.

Since the debate, our congregation has been larger than before, even larger than during the discussion.

Pastor R. Hare from New Zealand is with us, and his valuable labors are highly appreciated by all. We look for his visit to accomplish good results.

We earnestly ask the lovers of Truth to pray for the advancement of the work here. It is quite a test to the miners, perhaps more especially so than

to others. We want to rely upon the promise of our kind Father: "My God shall supply all your need according to his riches in glory by Christ Jesus."

STEPHEN McCULLAGH.

Olive Street, Sandhurst, July 31, 1890.

THE SHIP-MISSION WORK IN MELBOURNE.

SINCE my last report, I have been much encouraged in the good work among the seafaring men. Many, I am glad to say, have become interested in our papers, some of whom have purchased them, and intend becoming subscribers for both the *Echo* and *Good Health*. Among many of the passengers on the ocean steamers, our papers have a ready sale, and the pamphlet on "Social Purity" is much appreciated by those who regard a high standard of morals.

Perhaps it would be of interest to know where our publications have gone from time to time. Through the kindness of captains and officers, they have been sent to nearly all quarters of the globe, among others to the following ports: Dunedin, Wellington, Auckland, Invercargill, Sydney, Levuka, Nelligen, Port Albert, Warrnambool, Adelaide, Albany, Hobart, Aden, Colombo, Bombay, Gibraltar, Malta, Mauritius Island, also ports in Sweden and Norway, France, Germany, and England. Previous to steamers leaving this port, a parcel is put up for the benefit of the passengers. I am satisfied, from letters received from various sources, that these publications are accomplishing their work. Among these are letters from a captain, stating that the papers received were gladly accepted, and read with interest. He is desirous that more shall be given him on his return. Also a light-keeper on the coast appreciates the papers sent him, requesting that they be continued, as the reading-matter is good.

I might mention many encouraging items of interest connected with this mission, if space permitted. But I must not close this report without mentioning the kindness of those men who have charge of the ships while at this port. They endeavor to assist in every way possible in the work of distributing our papers, and are glad to hear of the good work going forward. I hope they may receive a reward with the faithful.

C. J. ROBERTSON.

HOLIDAY SERVICES IN A RUSSIAN CHURCH.

LET any one, on his first arrival in St. Petersburg, enter the church of St. Nicholas, for instance, on a holiday, in the time of service, and, placing himself in a corner, calmly contemplate the scene before him. He might easily be led to the conclusion that the Russians are to be counted among the most ignorant of nations. The splendor of the building, with its gaudy decorations; the sumptuous dresses of the clergy, composed of bright-colored brocades, covered with embroidery, and bespangled with gems; the vocal music; the odors of incense ascending before the sacred pictures from the golden censer, waving in the hand of the officiating priest; the great number of pictures covering the walls, overlaid with gold and silver plates in the form of robes, studded with pearls and precious stones, before which some hundreds of wax-lights and lamps of different sizes are burning; the people of all classes standing and worshipping (for none sit there); some turning to their respective tutelary saints, and prostrating themselves before them in various acts of humiliation; others bargaining for tapers at the stalls where they are sold in the church, then lighting them, and, with many crossings and ceremonies, placing them before their favorite pictures as an offering and a symbol of the sincerity of their devotions.

Having beheld these, let him turn his attention

from the almost confounding splendor and stupefying effects of this crowded scene, more minutely to contemplate its parts, and mark the peculiar dresses, and looks, and attitudes of individuals; he will see much to excite feelings of compassion and sympathy. Here, the aged sire of fourscore, devoutly crossing and slowly prostrating himself before the picture of his tutelary saint, his legs and arms trembling beneath him, ere his forehead and hoary locks reach the pavement (what must it cost such a feeble old man to perform this most fatiguing act of devotion, perhaps forty or fifty times in a morning!); there, the devout mother with her babe in her arms, teaching its infant hand to make the figure of the cross, by touching with the thumb and first two fingers united first its forehead, then its breast, next its right shoulder, and afterward its left, and to kiss the *Gospodi Pomilui*; and when the priest brings out the crucifix at the end of the service, to bestow the benediction, behold, she presses forward in the crowd, and devoutly embraces the feet of the image of the suffering Saviour, and the infant follows her example.—*Dr. Pinkerton.*

OBITUARY.

Busy death has just made a breach in the ranks of the church at Bismarck, Tasmania. Bro. Carl Felhberg, Sr., now sleeps in Jesus. His death occurred on the 18th of July, at his house at Bismarck, after a few days' illness. The Sabbath had just begun when he rested from the toils of life. Our brother was among the first-fruits resulting from the labors of Bro. David Steed, and was baptized about twelve months ago by Elder G. C. Tenney. The writer has a vivid remembrance of the occasion; there were fifteen persons buried with Jesus in baptism that day.

Bro. Felhberg had felt for years that God had greater light for his people, and often prayed for it; and when he found himself listening to the wonderful truths for this time, he knew that God had answered his prayers, and joy thrilled his soul. Our brother was born in Prussia in 1824, and came to this country over a dozen years ago. He had been connected for many years with the Methodists. His place among the people of God on the holy Sabbath was always occupied, and his testimony was ever ready, bright, and to the point. His son Carl has said, "My father was never gloomy nor sad; he had a great regard for God, and would often read the Scriptures when others had retired to rest." The Sabbath before his death, he attended the service, and during his testimony gave God thanks for the Truth, and signified his readiness to go whenever the Lord was pleased to call him, *ever humbly trusting in Jesus*. But he knew not that the end was so near.

We laid him to rest in the little "city of the dead" at Bismarck, on Monday, July 21, till the heavens glow with splendor at the glorious appearing of our beloved Lord. "Let me die the death of the righteous, and let my last end be like his."

G. FOSTER.

THE drink curse at home, and the exportation of rum to Africa, is largely due to the apathy of Christians. The church has a mighty power which she does not use. She is revising creeds, amending prayer-books, tinkering rituals, while Satan, like the soul of John Brown, goes marching on. The devil cares little about the trivial discussions we are having over technicalities in our beliefs. He laughs while we use all our strength on these things. He does not care. But when you shut up the saloon, he cares. When you stop the exportation of rum to Africa, he cares. When you cast down the idols of the nations, he cares. When you send your Bibles broadcast over the world, he cares. When you attempt to abolish poverty by the prevention of crime, he cares. A very subtle and far-seeing devil he is.—*Christian Inquirer.*

News Summary.

Slavery in Zanzibar has been suppressed.

The tenth International Congress of Physicians is to be held in Berlin this month.

Japan has celebrated the 2555th anniversary of the coronation of her first emperor.

In Cape Colony, an agitation has been commenced against the immigration of Chinese.

The royal assent has been given to the bill granting constitutional government to West Australia.

It is stated that in Japan, with a population of 37,000,000, there are less than 10,000 paupers.

The Earl of Jersey has been appointed Governor of New South Wales in place of Lord Carrington.

In Cardiff, Wales, about 100,000 miners are on a strike. The railway employes also are involved.

Mr. W. W. Astor, one of the millionaires of New York, is about to erect a hotel at a cost of £600,000.

The wheat crop of Great Britain for this year is estimated at 11,000,000 quarters below the consumption.

London and Paris are to be connected by telephone. The length of the submerged wire is to be about twenty-five miles.

The National Temperance Hospital at Chicago does not permit its patients to use tobacco or alcoholic liquors in any form.

An appeal has been made to the British Government to take effective measures for the suppression of the opium traffic.

The Mining Exhibition at the Crystal Palace, London, was opened on the 28th ult. The finest display is from New South Wales.

Owing to a mistake on the part of a telegraph operator in Missouri, U. S., not long ago, two railway trains collided, killing seven men.

The vineyards of Italy are suffering from mildew. On the occasion of its last visitation, it destroyed nearly a third of the entire vintage.

According to statistics, the liquor traffic is responsible for 90 per cent. of the pauperism and crime in the city and county of San Francisco.

The cholera epidemic in Spain is proving very fatal. The disease has broken out in a virulent form in Mecca in Arabia, where hundreds are dying daily.

Subterranean tombs similar to the Roman catacombs have been found on the Mount of Olives. They appear to have been made partly by Jews and partly by Christians.

Edison is said to be at work on his far-sight machine, which he hopes to have perfected in time for the World's Columbian Exposition to be held in Chicago in 1892.

Emperor William of Germany, after a visit to Queen Victoria, is returning to the "fatherland" by way of the island of Heligoland, lately ceded to Germany by Great Britain.

The Russian Government has formally notified Turkey that the establishment of friendly relations with Bulgaria will be regarded as an act of hostility towards Russia.

A colliery explosion occurred at St. Etienne, France, on the 30th ult., by which it is believed that 120 miners lost their lives. A year ago, 196 lives were lost by an explosion in the same place.

In accordance with an arrangement entered into by the governments of Great Britain and Germany, the British squadron at Buenos Ayres will extend its protection to German residents.

Dahomey is willing to cede Whydah and Rotonou to France, if the latter country will withdraw the military expedition sent into Dahomey. Whydah is a fertile and valuable district on the coast.

The capital stock for the World's Fair to be held in Chicago is to be increased to £2,000,000, and the name changed to the World's Columbian Exposition. California has taken a space of ten acres.

Mr. Gladstone says that the mere introduction into Parliament of the license bill, which provides for compensation for loss of licenses, has increased the value of publicans' property by probably £50,000,000. He pronounces the measure the heaviest blow ever struck at the cause of temperance.

It has been ascertained that an organized band of smugglers are making weekly trips between New York and European ports. The value of these smuggled goods amounts in the year to £200,000.

The four hundred London postmen who were dismissed for taking a leading part in the recent agitation in favor of shorter hours and increased wages, have applied in vain to be reinstated in the service.

The Japanese Education Department have adopted the teachings of the Chinese sage, Confucius, as the standard of morality, and it has been decided to prepare text-books of his "Ethics" for use in the schools.

The German War Office has been experimenting with the kola nut, and so thoroughly convinced of its virtues are these savants in military science, that thirty tons have been ordered for consumption in the German army.

A bill has been reported to the United States Congress to prevent aliens acquiring title to lands in that country. As a reason for this measure, it is stated that European noblemen now own 21,000,000 acres of United States land.

The Armenian Christians are thoroughly aroused over the recent Turkish atrocities in Armenia. Their disgust has led to several riots in Constantinople; the Armenian Patriarch has resigned, giving, as his reason, that he is powerless to control the population.

Hostilities have occurred between two of the Central American republics, Guatemala and San Salvador. The Guatemalan troops have been defeated in every engagement. The President of Guatemala has fled the country, and complete anarchy prevails.

For several months a disease which European physicians pronounce yellow fever, has been raging among the British inhabitants of Honduras and other Central American republics. It is of so terrible a nature that it invariably proves fatal in five or six days.

Swaziland, a small native state of South Africa, has been declared independent, with the white population under the joint control of the English and the Boers. Swaziland is very fertile, and has rich fields of gold and coal, that are being opened up by English enterprise.

There are 30,000 followers of Buddha in Paris, and a Buddhist Ecumenical Council is to be held there. Buddhism is spreading in other European cities, and has a foot-hold and a temple in New York. Let those who believe in the doctrine of the world's conversion ponder these facts.

Twenty-four of the crew of the *Bellerophon*, the flag ship of the British naval squadron at the North American station, mutinied recently. One of the men was killed, and all but one of the others captured. Three military mutinies have occurred in England within a few days.

The murderer Kemmler, the first man condemned to be executed under the law in New York substituting electricity for hanging as a mode of capital punishment, was executed on the 6th inst. The currents did not work perfectly, and the scene was peculiarly harrowing. It is believed that executions by electricity will be abandoned.

Prince Ferdinand of Bulgaria has had his taste of royalty, and, it is rumored, must give place to a successor, who is to be either Prince Leuchtenberg, recently married to a Montenegrin princess, or the second son of the King of Sweden. The Bulgarians are satisfied with Prince Ferdinand, as they were with Prince Alexander; it is Russia that is hard to please.

A very formidable rebellion broke out in the Argentine Republic the last of July. After severe fighting, a revolution has been effected. The President, Dr. Celman, has resigned, and Dr. Pellegrini, the former Vice-president, has been elected to that office, and has formed a new Ministry. The newly elected President is a cousin of the late Hon. John Bright, the famous English statesman.

The librarian of the Royal Geographical Society says that, including the whole territory where British influence is predominant, the empire includes 10,000,000 square miles, very nearly one-fifth of the land surface of the globe. This shows the area of the British Empire to be nearly three times that of Europe and only about a million square miles less than that of Africa. A fifth of the whole population of the world are British subjects; and nearly one-half of the trade of the world is in their hands.

Health and Temperance.

TRUTH AND ERROR.

IN the war which Truth or Freedom wages
With impious fraud and the wrong of ages,
Hate and malice and self-love mar
The notes of triumph with painful jar,
And the helping angels turn aside
Their sorrowing faces the shame to hide.
Never on custom's oiled grooves
The world to a higher level moves,
But grates and grinds with friction hard
On granite boulder and flinty shard.
The heart must bleed before it feels,
The pool be troubled before it heals;
Ever by losses the right must gain,
Every good have its birth of pain;
The active virtues blush to find
The vices wearing their badge behind,
And graces and charities feel the fire
Wherein the sins of the age expire;
The fiend still rends, as of old he rent
The tortured body from which he went.

But time tests all. In the overdrift
And flow of the Nile, with its annual gift,
Who cares for the Hadji's relics sunk?
Who thinks of the drowned-out Coptic monk?
The tide that loosens the temple's stones
And scatters the sacred ibis-bones,
Drives away from the valley land
That Arab robber, the wandering saud,
Moistens the fields that know no rain,
Fringes the desert with belts of grain,
And bread to the sower brings again.
So the flood of emotion deep and strong
Troubles the land as it sweeps along,
But leaves a result of holier lives,
Tenderer mothers and worthier wives.

—Whittier.

HYGIENE OF THE SPECIAL SENSES.

The Law of Use and Abuse.—Sensation is due to change of state. If the external agents which make impressions upon our organs of sense remained always in the same relation to them, we should possess sensibility, or sensation, but a very brief space of time. Our sensations arise from the constant changes in the relations of surrounding objects to our organs of sense. For example, an object laid upon the hand resting upon a table is at first appreciated by the sense of weight, or pressure. The first moment of contact, the most intense sensation is experienced; after this the impression gradually diminishes, until finally the object is no longer felt at all unless the hand is moved. The most sensitive nose may become so accustomed to foul odors that it can no longer appreciate them. This is experienced by every person who leaves a close room for a few minutes and walks in the pure air. Upon returning, the close, fusty air is almost intolerable; but in a few minutes it is no longer noticed. Thus all sensation depends upon constant change of state.

Evils of Excessive Stimulation of the Senses.—Excessive stimulation of any sense is felt as pain, when extreme in degree. A sensation of warmth is pleasurable; but neither extreme cold nor extreme heat is felt as intense heat or cold, but as pain. Very loud sounds, as the noise of an explosion, are avoided as painful to the ear. Moderate light is grateful to the eye; but an intense light, as that of the sun, causes pain. Pain is a faithful sentinel of danger; and so, as might be supposed, these intense stimulations of the nerves of sense are harmful, and should always be avoided when possible. When experienced, they rapidly deteriorate the sensitiveness of the organ involved. A tongue accustomed to the strong flavors of highly seasoned food, ceases to appreciate the delicate flavors which naturally pertain to most articles of diet in a less artificial condition. Hence the evil of condiments. Smoking, tobacco-chewing, tea-tasting, and the excessive use of tea and coffee, as well as the use of strong

alcoholic liquors, deteriorate and often almost wholly obliterate the sense of taste.

The sense of smell is often entirely lost in consequence of the vile habit of snuff-taking. The habit sometimes acquired by smokers, of expelling tobacco smoke through the nose, ruins the delicate sense of smell. The nerves of this sense, being more slightly protected than any others, are very easily injured. Nasal catarrh also obliterates the sense of smell in many cases.

When we consider the great importance of most of the special senses, and the great value of all, it is indeed surprising that so little pains is taken to preserve them. Too often their value is not appreciated until they have been ruthlessly squandered by careless habits, and are in many cases irrecoverable. On account of their great importance, we shall devote a little space to the special consideration of the senses of sight and hearing.

HYGIENE OF THE EYE.

Being one of the most delicate of all the organs of sense, the eye is exceedingly liable to injury by improper use or exposure. Dr. Edward G. Loring, an eminent oculist of New York City, makes the following excellent remarks on this subject:—

Common Neglect of the Eye.—"Whatever an ounce of prevention may be to other members of the body, it certainly is worth many pounds of cure to the eye. Like a chronometer watch, this delicate organ will stand almost any amount of use; but when once thrown off its balance, it can very rarely be brought back to its original perfection of action, or, if it is, it becomes ever after liable to a return of disability of function, or the seat of actual disease. One would have supposed from this fact, and from the fact that modern civilization has imposed upon the eye an ever-increasing amount of strain, both as to the actual quantity of work done and the constantly increasing brilliancy and duration of the illumination under which it is performed, that the greatest pains would have been exercised in maintaining the organ in a condition of health, and the greatest care and solicitude used in its treatment when diseased. And yet it is safe to say that there is no other organ in the body the welfare of which is so persistently neglected as the eye."

Numerous observations on the subject leave no room to doubt that the use of tobacco is a potent cause of disease of the eye. In fact, instances of nearly every functional disease of the eye have been traced to the use of this powerful poison. Amaurosis, and total blindness from degeneration of the optic nerve, have also been traced to this cause. Recent observations point to tobacco and alcohol as the great causes of color-blindness, or Daltonism, which accounts for the fact that it is very much more common in men than in women. The use of poor light, and especially the improper construction of school-rooms in relation to light, is a most potent cause of disease of the eye.

The following excellent rules for preserving the health of the eyes have been chiefly compiled from the best authorities on the subject:—

1. Never use the eyes when they are tired or painful, nor with an insufficient or a dazzling light. Lamps should be shaded.

2. The light should fall upon the object viewed from over the left shoulder, if possible; it should never come from in front.

3. The room should be moderately cool, and the feet should be warm. There should be nothing tight about the neck.

4. Hold the object squarely before the eyes, and at just the proper distance. Holding it too near produces near-sightedness. Fifteen inches is the usual distance.

5. Never read on the cars, when riding in a wagon or street-car, nor when lying down. Serious disease is produced by these practices.

6. Do not use the eyes for any delicate work, reading, or writing, by lamp-light, before breakfast.

7. Avoid much use of the eyes in reading when just recovering from illness.

8. Never play tricks with the eyes, as squinting or rolling them.

9. If the eyes are near-sighted or far-sighted, procure proper glasses at once. If common print must be held nearer than fifteen inches to the eye for distinct vision, the person is near-sighted. If it is required to be held two or three feet from the eye for clear sight, the person is far-sighted.

10. A near-sighted person should not read with the glasses which enable him to see distant objects clearly. A person who has long sight should not attempt to see at a distance with the glasses which enable him to read.

11. Colored glasses (blue are the best) may be worn when the eye is pained by snow or sunlight, or by a dazzling fire or lamp light. Avoid their continued use.

12. Never patronize travelling venders of spectacles.

13. Rest the eyes at short intervals when severely taxing them, exercising the lungs vigorously at the same time. Tired eyes may often be refreshed by bathing in cool water, or water as hot as can be borne.

14. Avoid sudden exposure of the eye to a bright light, as when first waking from sleep. Study by lamp-light before breakfast is particularly injurious on this account.

15. Defective ventilation, unequal heating,—causing cold feet and congestion of the head,—and bad food, causing impure and impoverished blood, are serious causes of diseases of the eye.

16. Popular eye-washes, and various ointments, salves, etc., prepared according to popular recipes, or sold by quacks, should never be used.

17. Upon the discovery of any defect in the sight, consult a competent physician (not a travelling quack) at once, as serious disease may be saved by timely advice or treatment.

HYGIENE OF THE EARS.

Danger of Meddling with the Ears.—The common habit of picking at the ears to remove the wax, or cerumen, which accumulates in them, is very injurious. Especially bad is the use of ear-picks or spoons. Boring out the ear with the twisted corner of a towel is a most absurd as well as injurious practice, since it not only does not remove more than a very small portion of wax, but crowds the balance down into the bottom of the canal, against the delicate membrane of the drum. Except in cases of disease, ear-wax seldom requires removal, as nature has provided for this. When the ears are let alone, as they should be, the wax dries and scales off in thin flakes, which drop from the ear spontaneously. It is only in cases of disease that the wax accumulates to such an extent as to be detrimental. If there is itching of the ears, it is a sign of disease; and the more they are irritated by picking or cleaning, the worse the evil will become. The more assiduous the attempts to keep the ears free from wax, the greater will be the accumulation, as the secretion is increased by the mechanical irritation. Well-meaning mothers often do their children a great amount of harm by attempts to keep their ears free from what nature designed as a protection. The protest which children always make to having their ears bored out with towels and scrubbed with soap and water inside as well as outside, is a perfectly natural and entirely proper resentment of the outrage. The outer parts of the ear may very properly be washed as often as desired, provided they are always wiped dry; but nothing should ever be introduced into the canal of the ear unless made necessary by disease or accident.

Putting things in the ear is a practice sometimes

acquired by children, and often irreparable injury is thereby done. Children should be carefully watched, and early taught to let the ear alone. We recently met a gentleman whose hearing in one ear was wholly destroyed when a child by having lodged in his ear a kernel of wheat from a handful thrown at him by a playmate. It was never extracted, and the inflammation excited caused a permanent loss of hearing.

Danger of Boxing the Ears.—The common practice of cuffing the ears is not only cruel but dangerous. The violent forcing of air into the ear in this manner has often caused rupture of the delicate drum membrane. Sometimes serious inflammation is occasioned; and in one case which we have in mind, a child died from the effects of a cuff upon the ear received at school. Both parents and teachers often box or cuff the ears of children for inattention, when it will be found in a large number of cases in which a child is apparently inattentive that the difficulty is hardness of hearing, which will of course be made worse instead of being remedied by the punishment inflicted. It should be understood and remembered that the hearing of children is often temporarily impaired by various causes, particularly by colds and attacks of "earache," and also that in some forms of deafness a person may be quite hard of hearing when not expecting to be spoken to and hence not giving attention, and yet hear very well when listening. Before a child who seems to be habitually inattentive is punished for the supposed fault, his ears should both be carefully tested by trying each one alone with a watch, or by speaking in a moderate tone of voice at different distances.

It ought to be generally known, too, that the very common affection called earache is really a matter of quite serious character, being inflammation of the middle ear, or drum of the ear. Treatment should be prompt, and care should be taken to prevent recurrences, as the hearing may be thereby permanently injured.

Exposures of the Ears.—Both extremes should be avoided in the case of the ears. Too much protection makes them delicate and easily disturbed by the occasional exposures to which they must be subjected. People who always have their ears covered or protected by plugs of cotton, are quite sure to be always troubled with their ears. The ears should be accustomed to exposure, and only protected when subjected to some unusual exposure, as when riding a long distance in a cold wind.

Cold water should never be introduced into the ear. When injected with a syringe, and even when poured in, it causes giddiness, and may give rise to inflammation. Boys often cause an inflammation of the ear by "going in swimming" or ducking the head in water. By submergence of the head, the external canals are filled with water, which is usually of a temperature lower than that of the blood, which causes congestion and may occasion inflammation. Early deafness is often produced in this way. Those who own dogs which are accustomed to go into the water much, or are often thrown in, frequently find that they become deaf in consequence.

It is well to protect the ear from loud sounds, which are especially liable to cause injury if unexpected. When anticipated, the drum membrane is prepared by the action of muscles for the purpose, so that injury is less likely to occur. Persons have been made stone deaf by confinement in a belfry during the ringing of a large bell. Artillery-men often lose their hearing in consequence of the loud noises to which their vocation exposes their ears. Even shouting loudly in the ear has been known to produce injury. A bit of cotton placed in the ear will do much to deaden sound.—*J. H. Kellogg, M. D., in Home Hand-Book of Hygiene and Medicine.*

Publishers' Department.

NOTICE!

PERSONS wishing to remit money to this office, in payment for books or for other purposes, should carefully note the following:—

1. In case stamps are sent, none but Victorian stamps will answer our purpose.
2. For amounts over 10s. send Money Orders or Bank Drafts, payable to ECHO PUBLISHING HOUSE.
3. When cheques are sent, the exchange will be charged to the sender.
4. If Postal Note or paper money be sent, register the letter; otherwise it is at your own risk.
5. State explicitly what the money is for.
6. Be careful to send name and full address, so that we can acknowledge receipt.

Business letters should be addressed to the ECHO PUBLISHING COMPANY, and matter for publication should be addressed to the Editor BIBLE ECHO, instead of to individuals. This frequently prevents loss and delay.

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Which was simply a new phase of paganism.

For sale at this office. About 400 pp. 4s. 6d.

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

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

Bible Echo and Signs of the Times.

Melbourne, Australia, August 15, 1890.

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PUBLISHERS' DEPARTMENT

EDITORIAL NOTES

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

It is with much pleasure that we announce the arrival of Bro. S. N. Haskell at Melbourne, on the 7th inst. His travelling companion, Percy T. Magan, followed a few days later by steamer from Sydney. They come directly from Japan and China, from which countries their departure was somewhat hastened by the intense heat of summer. We are glad to report that notwithstanding his long and fatiguing travels, and his extensive labors, Bro. Haskell seems to be in possession of a good degree of health and strength.

We are issuing a catalogue and price list of publications for sale at this office, which we will mail free to those who apply. We shall be pleased to send out large numbers to those who wish to look over the list and prices.

AMERICA is said to be the land of wonders. We pause a moment to note the wonderful stupidity of some misguided citizen of that far-off land, who wishes to believe that he believes that the earth is a flat, circular plain. Of this plain the north pole is the central point, and the so-called south pole is in reality the outer fringe, or "jumping-off place," as much greater in extent than the equator as the equator is bigger than nothing. The fact that the earth casts a round shadow upon the moon in a lunar eclipse is disposed of by saying that it is not the shadow of the earth at all, but that of a stray, invisible moon, which, in its erratic wanderings, occasionally comes between the sun and the other moon. All other conclusive proofs of the rotundity of the earth are treated in about the same way. We can hardly credit America with a monopoly of these notions, although this book is printed there. People who sympathize with the old persecutors of Galileo, have their counterparts, we believe, both in England and America. Evidently, "the world moves"—except in some small spots.

By our last American mail we learn of the death of Mrs. M. K. White, wife of W. C. White, our esteemed Foreign Mission Secretary. During a sojourn in Europe three or four years since, she contracted the dread disease, consumption. Since that time her life has been one constant struggle with the last enemy. The victory is his; she rests in Jesus. Short, however, will be the triumph of the monster death; for soon the Lifegiver will come, having the keys of death and the grave. Sister White was indeed noble in heart and in life. Her spirit did not yield to the powers of darkness or discouragement, and the savor of her life of trust and faith reaches far and wide. By it, she being dead yet speaketh.

BIBLICAL INSTITUTE.

THERE has been felt a great need of an opportunity for the critical study of Bible truths, and the methods of Christian work, here in Australia, by those who have become interested in what we denominate present truth. At the last meeting of the Australian S. D. A. Conference, a resolution was unanimously adopted calling for such a meeting as would afford this opportunity. The arrival of Bro. Haskell makes the present time a favorable one for carrying out this project, and it has been decided to improve it. According to present arrangements, there will be held in Melbourne, commencing about September 15, a Bible school, continuing four or five weeks. This will be attended, it is expected, by all the ministers of this and the New Zealand conference, and by others who have a desire to fit themselves for the work.

We shall be glad to hear from those interested, and hope that those who desire a better knowledge of Bible truths and doctrines, and of the different branches of Christian work, will endeavor to attend. It is probable that three classes will be held daily in history and prophecy, Bible exegesis, and Christian work. Lectures will be delivered by persons of ability and experience, according to a carefully prepared programme.

We shall try to entertain without charge those from other colonies, and at the lowest cost those from Victoria. More definite information will be given in our next; but let all consider the matter settled, that the institute will be held at that time, and prepare accordingly.

Y. M. C. A., GEELONG.

We have received the following note from the secretary, to which we gladly give place:—

"At a meeting of the trustees of the above Association, held on Tuesday, Aug. 22, tenders were accepted for the erection of handsome and commodious buildings to be erected in Eyre Street, opposite the new Post Office.

"The building will be worthy of the site, being two stories, with high parapet and verandah, in the most modern style of architecture, the plans for which were prepared by A. J. Derrick of this town, under whose supervision the buildings are to be erected.

"The Association are showing a spirit of enterprise, and promise to make their influence felt in the community. J. C. WILLIAMS, Hon. Gen. Sec."

Geelong.

OUR German Colleague, the *Havold der Wahrheit*, published at Basel, Switzerland, contains a very interesting account of a visit by Bro. L. R. Conradi to Austria-Hungary, in search of evidence or traces of post-reformation Sabbath-keepers. There are abundant evidences that thousands of people in that country embraced the Sabbath of the fourth commandment with other truths of the Reformation. They suffered severe persecution, under which they have wasted away in numbers, until at present they are scattered and few. Their writings were numerous and voluminous, but have mostly perished in the flames, like many of their authors and readers. Bro. C., however, found access to some volumes.

These people are compelled to acknowledge, nominally, the State religion, and to pay tribute. A Catholic priest became aware of Bro. Conradi's visit and its object, and warned him to leave, which, from certain ominous signs, he was led to do without further persuasion.

ELDER S. N. HASKELL now expects to visit Ballarat on Sabbath and first day, Aug. 23 and 24. Information concerning the services may be obtained at Gregory and Pearce's, on Bridge Street, to whom we refer any who may wish to inquire, as we are not yet informed what the arrangements will be.

"BE NOT YE CALLED RABBI."

As a people, we do not approve of many of the titles which are commonly attached to the names of ministers. The most common is that of "Reverend." Of God we read, "Holy and reverend is his name." But we have no example among prophets or apostles of their arrogating any such titles. The New Testament writers called themselves "apostles," as they were; and John speaks of himself as an "elder," and so does Peter (1 Peter 5: 1); and they were such. Both these titles allude directly to their offices, or their calling. But we look in vain for "Rev." Mr. Timothy; or "Right Rev." Barnabas, or "Most Reverend" Paul, "D. D." They chose to bear the reproach of Christ's cross rather than receive the obsequious reverence of men, before whom they rejoiced not to be clothed with a mysterious air of reverence and dignity, which lifted them above, and apart from, their fellows.

Jesus, speaking on this topic, says of a certain class that they "love the uppermost rooms at feasts, . . . and to be called of men, Rabbi, Rabbi;" that is, "great man." "But be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren." Matt. 23: 6-8. According to this plain teaching, titles of dignity and honor are not to be entertained by the servants of Christ.

The term "Elder" is one which we frequently use to indicate the office of our ministers. It is a Scriptural one, and intended as a mark of respect rather than reverence. According to the New Testament, elders were of two classes, those who were appointed over churches locally, and those who "labored in word and doctrine." The title of bishop was interchangeable with the former, as we learn in Titus 1: 5, 7.

We have printed a tract entitled, "The Sabbath not Changed," consisting of a series of articles which appeared in the BIBLE ECHO some months since. The argument is that the Sabbath as a primeval and moral institution is of perpetual obligation, and cannot be changed by human will or agencies. The gradual development of first-day observance is traced through the early Christian ages down to the Council of Laodicea until the ecclesiastical dominion passed into the hands of the Roman See. At this time Sunday-keeping was blessed, and Sabbath-keeping anathematized. Church authorities are then quoted to show by what authority the action had been taken.

The subject is treated candidly and considerately, and we believe the facts brought out are designed to do good. There are 32 pages; price 2d.; usual discount in quantities and to tract societies.

THE consumption of meat in Australia amounts to 276 lbs. per head annually. In America it is only 120 lbs., and in England 105 lbs. In Italy the figure is 23 lbs.

If the above item, which we clip from an exchange, may be credited, the Australians may boast of the inordinate proportions of their meat bill as well as of those of their drink bill. Three-fourths of a pound of meat daily for every man, woman, and child, is certainly carnivorous enough to suit the ideas of any ordinary beef-eater. What a river of blood is constantly poured out to satisfy this soul-craving for the flesh-pots.

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