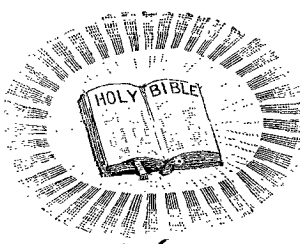


Bible Echo



SIGNS OF THE TIMES

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

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OUR SUPPORT.

"Hold thou me up, and I shall be safe." Ps. 119:117.

I LEAN upon no broken reed
Nor trust an untried guide;
I know him, and he knoweth me;
He walketh by my side.

I hold his hand as on we walk,
And he still holdeth mine;
'Tis not a human hand I hold;
It is a hand divine.

"Hold thou me up is still my cry,
As o'er the rugged road
Of this my pilgrimage I move,
That leads me nearer God.

—Bonar.

General Articles.

PAUL APPREHENDED AT JERUSALEM.

MRS. E. G. WHITE.

PAUL complied with the counsel given him by the elders. There were among the believers in Jerusalem at that time four persons who were under the Nazarite vow (Num. 6), the term of which had nearly expired. Certain sacrifices for purification were yet to be offered, which were so costly as to be impossible for a very poor man. It was considered by the Jews a pious act for a wealthy man to defray the necessary expenses, and thus assist his poorer brethren to complete their vow. This, Paul had consented to do for the four Christian Nazarites. The apostle himself was poor, working with his own hands for his daily bread; yet he willingly incurred this expense, and accompanied the Nazarites to the temple to unite with them in the ceremonies of the seven days of purification.

Those who had counseled Paul to preform this act of concession had not fully considered the great peril to which he would be exposed. At this season, strangers from all regions of the world thronged the streets of Jerusalem, and delighted to congregate in the temple courts. As Paul, in the fulfillment of his commission, had borne the gospel to the Gentiles, he had visited many of the world's largest cities, and was well known to thousands who came from foreign parts to attend the feast. For him to enter the temple on a public occasion was to risk his life. Before the close of the specified period, he was recognized by some of the Jews from Asia. They now saw him where they had not supposed that he would trust himself,—within the very pre-

incts of the temple. They rushed upon him, crying, "Men of Israel, help! This is the man that teacheth all men everywhere against the people, and the law, and this place." And as the people in great excitement flocked to the scene, another accusation was added to excite their passions to the highest pitch,—“And further, brought Greeks also into the temple, and hath polluted this holy place.”

By the Jewish law, it was a crime punishable with death for an uncircumcised person to enter the inner courts of the sacred edifice. As Paul had been seen in the city in company with Trophimus, an Ephesian, it was conjectured that he had brought him into the temple. This he had not done, and being himself a Jew, his act in entering the temple was no violation of the law. But though the charge was wholly false, it served to stir up the popular prejudice. The news quickly spread through Jerusalem, “and all the city was moved, and the people ran together.”

That an apostate from Israel should presume to profane the temple at the very time when thousands had come from all parts of the world to worship there, excited the fiercest passions of the mob. Only their reverence for the temple saved the apostle from being torn in pieces on the spot. With violent blows and shouts of vindictive triumph, they dragged him from the sacred inclosure. They had already reached the court of the Gentiles, and the Levites had closed the gates behind them, lest the holy place should be polluted with blood, when they were interrupted in their murderous designs.

News had been carried to Claudius Lysias, the commander of the Roman garrison, that all Jerusalem was in an uproar. Lysias well knew the turbulent elements with which he had to deal, and with his officers and a strong force of armed men he rushed down to the temple court. Ignorant of the cause of the tumult, but seeing that the rage of the multitude was directed against Paul, the Roman captain concluded that he must be the Egyptian rebel who had so successfully eluded their vigilance. He commanded that Paul be seized, and bound between two soldiers, a hand being chained to each.

The rage of the multitude was unbounded when they saw their prey about to be taken from their grasp; and they surged and pressed so closely about Paul that the soldiers were compelled to bear him in their arms up the staircase which led from the temple. In the midst of the tumult, the apostle remained calm and self-possessed. His mind was stayed upon God, and he knew that angels of heaven were about him. He would make an effort to set the truth before his countrymen. Turning to the commanding officer, in a deferential manner he addressed him in Greek, saying, “May I speak with thee?” In astonishment Lysias inquired if he was indeed mistaken in supposing the prisoner to have been the ringleader of a band of robbers and murderers in the late rebellion. In reply, Paul declared that he was no Egyptian, but a Jew of “Tarsus, a city in Cilicia, a citizen of no mean

city,” and begged that he might be permitted to speak to the people. The Lord had given his servant an influence over the Roman officer, and the request was granted.

“Paul stood on the stairs, and beckoned with the hand unto the people.” The gesture attracted their attention, while his bearing commanded respect. The scene changed as suddenly as when Christ drove the traffickers from the temple courts. Quiet fell upon the sea of heads below, and then Paul addressed the throng in the Hebrew language, saying, “Men, brethren, and fathers, hear ye my defense which I make now unto you.” At the sound of that holy tongue, there was “a great silence,” and in the universal hush, he continued: “I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.” None could deny the apostle's statements, and there were many present who could testify to their truthfulness. He then acknowledged his former zeal in persecuting “this way unto the death,” and narrated the circumstances of his wonderful conversion, telling his hearers how his own proud heart had been brought to bow to the crucified Nazarene. Had he attempted to enter into argument with his opponents, they would have stubbornly refused to listen to his words; but this relation of his experience was attended with a convincing power that for the time seemed to soften and subdue their hearts.

He then endeavored to show that his work among the Gentiles had not been from choice. He had desired to labor for his own nation; but in that very temple the voice of God had spoken to him in holy vision, directing his course “far hence unto the Gentiles.” Hitherto the people had given close attention; but when he reached the point in his history where he was appointed Christ's ambassador to the Gentiles, their fury broke forth anew. National pride bore down every argument which could influence their reason or command their reverence. An outburst of rage interrupted his speech, and in their excitement they flung off their garments, as they had done years before at the martyrdom of Stephen, and threw dust into the air with frantic violence.

This fresh outbreak threw the Roman captain into great perplexity. He had not understood Paul's Hebrew address, and concluded from the general excitement that his prisoner must be guilty of some great crime. The loud demands of the people that Paul be delivered into their hands made the commander tremble. He ordered him to be immediately taken into the barracks and examined by scourging, that he might be forced to confess his guilt. But, as on a former occasion at Philippi, Paul now rescued himself from this degradation, and gained advantage for the gospel, by appealing to his rights as a Roman citizen. He quietly said to the centurion who had been appointed to superintend this examination, “Is it lawful for you to scourge a man that is

a Roman, and uncondemned?" The centurion immediately went and told the chief captain, saying, "Take heed what thou doest; for this man is a Roman."

On hearing this, Lysias was alarmed for himself. A Roman might not be punished before he had been legally condemned, nor punished in this manner at all. The chief captain well knew how stringent were the laws protecting the rights of citizenship, and that if the statement were true, he had, in his proceedings against Paul, violated these laws.

He immediately went in person to the prisoner, and questioned him concerning the truth of the centurion's report. Paul assured him that he was indeed a Roman citizen; and when the officer exclaimed, "With a great sum obtained I this freedom," Paul declared, "But I was free born." The preparation for torture went no further, and those commissioned to conduct his examination left him. Paul was, however, still held in custody, as the nature of his offense had not yet been inquired into.

THE PERSONALITY OF SATAN AND THE TEMPTATION OF CHRIST.

S. MCCULLAGH.

It has been truly said that every doctrine of the sacred Scriptures has been attacked by corrupting influences, and at some time has yielded to a greater or less extent. This is what the great "liar from the beginning" designs. It suits his purposes well. Anything that will decoy the human soul from the truth meets the highest approbation from the great foe of fallen humanity. Six thousand years of assiduous efforts have not exhausted the storehouse of Satan's inventions, but, on the contrary, have made him more apt in the application of his crafty schemes.

Satan is totally opposed to the plain testimony of the Scriptures. It reveals the slimy trail he has indelibly impressed on the history of his dealings with mankind. Let us now look at one page of his history. It takes an "awful" amount of ingenious additions, subtractions, aye, and abolitionism too, in order to weaken one of the plainest statements of facts recorded by the pen of Inspiration concerning the "temptation of Christ" by Satan. Easier would it be to remove the mighty buttresses of the earth's foundation than to make void this telling testimony of the personality, character, and power of the devil. It is too simple to be muddled, and too convincing to be denied.

Every candid mind is satisfied with facts; but no amount of truth will convince a man not open to reason. With candor, then, let us look at the facts, of this remarkable circumstance. Luke 4:1-13.

First, the personality of Satan. In this scripture two persons are introduced, Jesus and the devil. Jesus is a proper name; so likewise is Satan. Jesus had power of speech (verse 4); so had Satan. Verse 6. Jesus could quote Scripture,— "It is written" etc. Verse 4. The devil could quote Scripture,— "It is written." Verses 10-12. Each of these beings had reasoning faculties. Now, can any one having an ordinary amount of common sense, and professing belief in the Bible, be reasonable in saying that "this devil, or Satan, is simply sin in the flesh" of the Lord Jesus? It is asserted that this individual who tempted Christ forty days was simply a man. Let us see if this is so. And *the man* (?) "showed unto him ALL the kingdoms of the world in a moment of time." Rather a powerful man this! We read of Cæsar having power to tax all the world, and we suppose him to be a universal monarch; but we never once read of him talking with Christ. But even if he did, Cæsar could not perform such things as Luke here describes. It seems absurd to ascribe such power to a natural man.

Secondly, the character and powers of Satan. Now and again the Lord has withdrawn his

restraining influence from mankind. "His angels that excel in strength" have let go the winds; then the real character of the "god of this world" has been unmasked. (Read his dealings with Job, chaps. 1 and 2.) Death, destruction, and woe are his relished accomplishments. But see him now coming to Jesus in apparent meekness, clothed with garments of disguise, soliciting obedience, tempting him, offering bribes, showing him all the kingdoms of the world and the glory of them, and hear him saying, "All this will I give thee, . . . for that is delivered unto me; . . . if thou therefore wilt worship me, all shall he thine." Luke 4:5-7.

If the devil had not the power to give all that he offered to the Saviour, then it would have been no temptation; but this event is recorded as a temptation.

As well as to redeem fallen man, Jesus came to "seek and to save that which was lost." Luke 19:10, 12. The kingdoms of this world, lost by Adam, are to become the kingdoms of the second Adam. If Jesus could have gained this object of his mission without going through the awful scenes of Calvary, would it not be the easier way to acknowledge the god of this world as his superior, and receive the kingdoms of the world and the glory of them? Herein lay the temptation. But the Son was too loyal to the Most High; sooner would he drink the bitterest drop of the deepest dregs than acknowledge any other being worthy of worship. The commandments of God were too dear to the Saviour to ignore even the point of a letter. He who offered the kingdoms of this world to the Lord Jesus by way of temptation, will not forever have the dominion. Satan holds the sway now by usurpation; but when He shall "come whose right it is," the angel announces a change, and the mighty voices of heaven declare in triumphant song, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." Rev. 11:15.

Sandhurst, July 19, 1890.

CONFIRMATION OF HOLY WRIT.

THE confirmation of recent discoveries is almost as wonderful as a miracle. Almost every day adds something to the proof that the Bible is perfectly genuine and trustworthy. In the *Deutsche Rundschau*, Dr. Brugsch, the famous Egyptologist, reports a remarkable discovery, which will be of especial interest to students of the Bible. In January last there was found near Luxor in Egypt (close to the site where stood Thebes "of a hundred gates") a tablet, written in hieroglyphics, in which a person named Chit-bet relates that he had accomplished many mysterious things, "owing," as this interesting inscription goes on to say, "to the great distress that had been caused by the Nile not overflowing its banks for seven years." The words are very distinct, and admit of no other interpretation. On this a contemporary remarks: "The reference to Joseph and the seven years of famine will at once suggest itself." Dr. Brugsch critically examines the writing upon the stone, in his article, and comes to the conclusion that it is perfectly genuine, and is the work of a priest who lived four hundred years before the common era. The name of the Pharaoh is unfortunately not given, but the reference to Joseph is undoubtedly correct. This marvellous discovery adds another link to the long record of the hidden things of the past that have been laid bare to the modern eye. The inquisitive modern explorer has gradually revealed to us the monuments and treasures of hoary antiquity, has shown us the stone histories of Assyria, Babylon, Moab, Egypt. Such wonderful testimony to the historical accuracy of the Bible, if any were necessary, cannot be looked upon as a matter of pure chance. Who knows what is yet in store,

what strange and miraculous discoveries are still to be made, which will really read to the amazed world as "sermons in stones"? Surely God is doing marvellous things for the present age. Just now, while the most determined efforts are made to discount the Bible, it is scarcely an accident that these long-buried testimonies are uncovered, and their light thrown on the current controversy. Doubtless all this has happened according to a Divine plan. At any rate, it is difficult to believe that it has come about by blind chance.—*Commonwealth*.

CORMORANT-FISHING IN JAPAN.

PERCY T. MAGAN.

THIS strange method of fishing is one of the oldest that is at present in use in the world. It is mentioned in a work that was compiled in A. D. 712, while the poem in which it is found probably dates from a much earlier period. The custom is kept up at the present day in various districts of Japan, notably on the river Nagara, near Gifu, in the province of Owari. Cormorant-fishing always takes place at night and by torchlight. The method pursued is something as follows: There are, to begin with, four men in each boat, one of whom, at the stern, has no duty but that of managing the craft. In the bow stands the master, distinguished by the peculiar hat of his rank, and handling no fewer than twelve trained birds with the surpassing skill and coolness that have earned for the sportsmen of Gifu their unrivalled pre-eminence. Amidships is another fisher, of the second grade, who handles four birds only. Between them is the fourth man, called *kako* from the bamboo striking instrument of that name, with which he makes the clatter necessary for keeping the birds up to their work; he also encourages them by shouts and cries, looks after spare apparatus, and is ready to give aid if required.

Each cormorant wears at the base of its neck a metal ring drawn tight enough to prevent marketable fish from passing below it, but at the same time loose enough—for it is never removed—to admit the smaller prey, which serves it as food. Round the body is a cord, having attached to it at the middle of the back a short strip of whalebone, by which the great awkward bird may be conveniently lowered into the water, or lifted out when at work. And to this whalebone is looped a thin rein of spruce fibre twelve feet long, and so far wanting in pliancy as to minimize the chance of entanglement. When the fishing ground is reached, the master lowers his twelve birds, one by one, into the stream, and gathers their reins into his left hand, manipulating the latter thereafter with his right as the case may require. The second man does the same with his four birds, the *kako* starts in with his volley of noise; and forthwith the cormorants set to their work in the heartiest and jolliest way, diving and ducking with wonderful swiftness as the astonished fish come flocking to the blaze of light. The master is now the busiest of men. He must handle his twelve strings so deftly, that, let the birds dash hither and thither as they will, there shall be no impediment or fouling. He must have his eyes everywhere, and his hands following his eyes. Specially must he watch for the moment when any of his flock is gorged, a fact generally made known by the bird itself, which then swims about in a foolish, helpless way, with its head and swollen neck erect. Thereupon the master, shortening in on that bird, lifts it aboard, forces its bill open with his left hand, which still holds the rest of the lines, squeezes out the fish with his right, and starts the creature off on a fresh foray. This is done with such admirable dexterity and quickness that the eleven birds still bustling about have scarcely time to get things into a tangle. And in another moment the whole team is again perfectly in hand.

As for the cormorants, they are trained when quite young, being caught in winter with bird-lime on the

coasts of the neighboring gulf Owari, at their first emigration southward from the summer haunts of the species on the northern seaboard of Japan. Once trained, they work well up to fifteen, often twenty years of age; and though their keeping in winter bears hardly on their masters, they are very precious, and profitable hunters during the five months' season, and well deserve the great care that is lavished upon them. From four to eight good-sized fish is the fair result for each time a bird enters the water, which corresponds with an average of about 150 fish per cormorant, per hour, or four hundred and fifty for the three hours occupied in drifting down the whole course of the river.

Every bird in the flock has and knows its own number; and one of the funniest things about them is the quick-witted jealousy with which they invariably insist, by all that cormorant language and pantomimic protest can do, on due observance of the recognized rights belonging to their individual number. No. 1, or Ichi, is the *doyen* of the corps, the senior in years as well as in rank. His colleagues, according to their age, come after him in numerical order. Ichi is the last to be put into water and the first to be taken out, the first to be fed and the last to be put into the baskets in which, when the work is over, the birds are carried from the boats to their domicile. Ichi, when on board, has the post of honor at the eyes of the boat. He is a solemn, grizzled old fellow, with a pompous, *noli me tangere* air that is almost worthy of a Lord Mayor. The rest have place after him, in succession of rank, alternately on either side of the gunwale. If, haply, the lawful order of precedence at any time be violated, if, for instance, No. 5 be put into the water before No. 6, or No. 4 be placed above No. 2, the rumpus that forthwith arises in that family is a sight to see and a sound to hear.

At the end of the course, the whole squadron is beached. As each cormorant is now taken out of the water, the master can tell by its weight whether it has had enough supper while engaged in the hunt; failing which, he makes the deficiency good by feeding it with the inferior fish of the catch. At length all are arranged in their due order, facing outwards, on the gunwale of the boats. And the sight of that array of great ungainly birds, shaking themselves, flapping their wings, gaw-gawing, making their toilets, clearing their throats, looking about them with a stare of stupid solemnity, and now and then indulging in childish tiffs with their neighbors, is quite the strangest of its little class that one can see. Finally the cormorants are sent off to bed, and we ourselves follow suit.

AN ATTRACTIVE RELIGION.

A CLERGYMAN of some prominence is quoted by a morning journal, as saying in his sermon preached in a pulpit of considerable prominence, that he "ventured the prediction that the time would come when every church would have its base-ball nine." He had been invited to occupy the pulpit, that he might give his views on the subject which he termed "many-sided churches, or churches of the future." He is quoted also as advocating "the establishing of gymnasiums and bowling alleys in churches." Is it possible that in order to save souls and prepare them for the kingdom, the church will be obliged to engage in these diversions, as church organizations, and to train their members in athletics and games of different kinds? Is this to be a regular work of the church? We believe it is not, and would suggest to all who do, a greater consecration to the work given to Christian disciples to do. Is there not wanted at this time of the church's history a deeper spiritual tone, a greater love for Christ and the world for which he died? It seems to us that there is a great want of faith in him and in the special methods he introduced through and by his

disciples for the salvation of the world. When faith, without which it is impossible to please God, weakens, then we are open to all sorts of suggestions as to expedient measures, which are to take the place, as a rule, of that which alone can save,—the cross of Christ. We believe if preachers had the fullness of blessing which is within their reach, they would not be led away from the preaching of the cross, to adopt measures, which, in the light of revelation and experience, are certainly very questionable. We believe in the young having provision made for them in the way of diversion, but not as a church work. There might arise, possibly, an exception to this rule. But we predict, and are willing to venture it, that when every church has its base-ball nine, it will be when it has lost its spiritual power and has ceased to be the representative of Christ on earth.—*Christian Weekly*.

THE DEEP SEA.

STUDIES at the sea-bottom are surrounded by a peculiar charm. The diver is able to tell us many curious things about it. The richness of the coloring observable in trifling depths is indescribably beautiful. In the Mediterranean everything appears blue; at the depth of five to six metres, especially, all is of the most splendid azure-blue. Indeed blue is the color of the sea, but not all over; where tide prevails and the water is more sized with mud particles, green is the dominating color; in this magical tint, for example, the famous coral gardens of Ceylon present themselves to the sight of the diver.

The limits of our penetration into the depths of ocean are, to be sure, but slight; for only experienced divers descend to twenty metres, then usually but for twenty minutes at a time, and perhaps sixty metres might be the limit of the most daring ones. Even at thirty metres all kinds of pains and bleeding at the nose and ears make their appearance.

Does everlasting darkness prevail in the deepest abysses? The transparency of sea-water has been studied by means of photography, at first by the Swiss investigator Forel, and afterwards Petersen of the German zoological station at Naples invented an ingenious apparatus for measuring the effects of light at any desirable depth. The photographic plates used in his process were sunk off Capri to a depth of five hundred and fifty metres, and showed a distinct blackening after a half-hour's exposure. There are also other ways of judging of the distribution of light in the sea.

The sea has its own peculiar light coming from countless swarms of phosphorescent animals. The ocean glows not only in the tropics, but far to the north, not only on the surface but also in its depths. According to Whyville Thomson, there was such a glow during a journey from the Cape Verde Islands to South America that the starlight was dimmed, and one could see to read the smallest type on board; and the same thing is told of the phosphorescence of the minute animals in coral brought up from the deep sea. Is it, then, too much to imagine those regions as "artificially lighted," and the phosphorescent animals as lantern bearers? But we know, in fact, so little of the nature and purpose of these phenomena, that only assumptions can be made.

The question of its temperature is much better understood. The saline sea-water is differently affected by temperature from the fresh water of our rivers and lakes; for it freezes, not at 0 degree C., but more or less according to its salty contents. The deep sea is not only dark but cold, there being but few exceptions to the rule. The sub-marine mountain-chains exert a powerful influence on the distribution of the bottom temperature, causing cold under-currents and frigid regions, as a study of the deep-sea maps discloses. The entire mass of ocean water is in continuous circulation, the cold sinking at the poles and pressing forward to the equator, where, as it is

warmed by the earth, it rises again to the surface to flow off again to the poles in its endless course. Its climatic effects are familiar to all in the influence exercised by the Gulf Stream on Great Britain and neighboring coasts.

But to return to the diver: what hindered him from going deeper was not want of light, but the enormous pressure, which he was unable to sustain. We are all adapted to a certain limited pressure, to exceed which is not to go unpunished. We live at the bottom of the great air-sea, and a stay on high mountain peaks is not agreeable to us, so that much has been written on "the mountain disease," since Saussure first ascended Mt. Blanc and told of the troubles the thin air of those heights caused him. The same is mentioned of the cold, storm-ruled, high plains of Thibet. Nevertheless these plains are inhabited by herds of wild animals, quite safe and well, because they are adapted to their habitat. In 1875 the aeronauts Sivel, Crocé Spinelli, and Gaston Tissandier undertook to ascend as high as possible. They reached the height of Mt. Gourisankar, the highest mountain in the world; yet two lost their lives in the attempt, Tissandier escaping with a fainting-fit. Yet the condor descends from 7000 metres to the earth in a few minutes! Such relations between pressure and life are also present in the ocean deep, only the pressure there is far greater; so that at the depth of but 1000 metres it is quite inconceivable. Man and many animals are incapable of enduring such wide ranges, and fish brought up from 200 to 300 metres in the Lake of Geneva showed a startling disposition, in their protruding eyes, and swelling bodies, to burst asunder; yet we have to do with greater depths, where the pressure is not 20 to 30, but 200 to 300 atmospheres, about which but little is known.

The ocean is generally divided into three zones: to two hundred metres the shallow-sea; then a transitional space to six hundred metres; then begins the real deep, or "the abyssal zone."

At the depth of twelve hundred metres, there are corals, "flowerless plants," of which the animal nature was first discovered by Peyssonnel in 1723, who presented his treatise on them to the French Academy in 1727, and met with considerable opposition to his "strange error!" These "animal plants" form the woods; there stand the coral stalks closely pressed together with a world of crabs, emitting a phosphorescent glow, swarming over them, some shining white, some blue, and others violet. At the same time the tiny creatures, peering from orifices in the coral, glow too, and it must indeed be a fairy sight, the quavering, colored gleams up and down the trunks and branches. Then there are sponges, rare ones like the "Euplectella," or "Venus's flower-basket," seeming to be woven of glass. Little crabs inhabit the sponges, sometimes till they grow so large as to be unable to escape, when the crystal palaces become their artistic chambers of death. Nor are the muddy fields without their array; for here are the pear-shaped, prickly-coated, sea-lilies of various colors, purple, yellow, white, and also grass green. Near by rest their relatives, the star-fishes, which let their light shine. A brightly glowing one is the *Brisinga elegans*, named after the breast adornment of the goddess Freya, and which Loki stole and concealed in the depth of the sea. The corals and sponges of this zone are distinguished from those of shallow seas by the greater rounding and regularity of their development, owing to the calmness of the water, where the raging of the surface never penetrates, and the circulation of the currents from the icy poles to the sun-warmed equator is accomplished slowly, almost imperceptibly. But peace is not here the only watchword; here, too, war is the cry as it is everywhere on earth where animals contend for existence!

The crab family must have developed itself through continuous warfare. Its representative meets us in the *Lithodes ferox*, having body, limbs, and claws set

with such prickly points that one must exercise caution in handling even dead specimens.

Crabs are notorious for their pugnacious propensities, and they and their enemies have adapted their armour and equipment to the necessities of their surroundings. In the darkness, only illuminated in particular cases by the phosphorescent glow of the inhabitants, the sense of touch has been correspondingly well developed; hence their claws have attained in some crab-spiders, an enormous length, that they may explore a large territory, scent the prey, and be apprised of enemies. Some have the phosphorescence, and French investigators tell of a species, which, in a glass, emitted light, and opened a regular bombardment of fire balls. We notice similar changes in the fishes of the deep sea, many of which have feelers, sometimes long ones, and of a delicate, sensitive nature, such as could only develop in still waters. Of the class of glowing fishes, there are *Stomia* boa, with light organs on the belly, and *Malacosteus niger*, which possesses two eyes on each side of its head, one golden and the other greenish, so he is able to illumine his course like a locomotive. Other strange fish-forms are encountered; one kind in which the jaws constitute the principal portion of the body: another having a kind of enlargement at the gullet, wherein, on fortunate days, he can store booty for times of want.

Some animals have long been blind, while others still possess well-developed organs of sight. The eggs of some develop in darkness, those of others have to ascend to the surface, whence the young brood returns to its parents in the deep. So we have to be careful in reaching conclusions, and from the presence of organs of sight cannot judge which is of greater benefit to the inhabitants there; eyes and glowing apparatus, or the blind man's staff!

The sea also contains an infinite richness in tiny little animals, which also perform their part in nature's household. We here have the lowest class, the primeval form, composed of but one cell, the simplest organisms without organs. All the functions of life are here performed by the protoplasm, the cell. This sends out continuations, sham feet, which make possible movement and the capture of booty: it eats, digests and feels. Having caught prey in its meshes, the *Foraminifera* of this class sucks all the nutriment it can and then releases the refuse. They generally have a shell. The number and the varieties of *Foraminifera* are countless.—*Die Gartenlaube*.

SELF-DENIAL.

R. F. COTTRELL.

SELFISHNESS is the root of sin. It is to gain some supposed good that men transgress the law of God. But no real good is gained by sin; it is a loss every time. Yet men are persuaded to a wrong course by "the deceitfulness of sin." In the end it will be found to be an utter and irreparable loss to those who persist in its course.

The gospel of salvation from sin is founded in self-denial and sacrifice for the good of others. The gospel is intended to uproot selfishness. It is founded in true benevolence and disinterested love. It was because God "so loved the world" that he consented to give his Son for our redemption; and it was because the Son loved us that he "gave himself for us," and "washed us from our sins in his own blood."

Heaven has set us the example of genuine love and true benevolence, and that at an infinite expense and self-denial; and all who share in the great salvation purchased at so great a cost are called upon to exercise self-denial. Said Jesus, "If any man will come after me, let him deny himself, and take up his cross, and follow me."

Self-denial does not deprive one of any real good. It is not self-inflicted torture as a penance for our

sins. It is merely a renunciation of our sinful, selfish ways, and a full submission to the will of God. It is to turn from self-seeking to seeking the good of others; forgetting self to do others good. In seeking the happiness of others, true happiness will come to us unsought.

Oh for the mind that was in Christ! His joy will be to see the purchase of his self-denial. "He shall see of the travail of his soul, and be satisfied." His self-denying followers will soon enter into his joy. But let us not deceive ourselves by supposing that we are to enter into the glory before we have been partakers of the suffering. "If we suffer, we shall also reign with him; if we deny him, he also will deny us." Said Jesus, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." A victory must be gained over self, and it must be obtained by self-denial by being followers of Christ.

JESUS IS COMING.

W. C. WALES.

JESUS in person will once more visit our earth. Once more will his sacred foot-fall be heard and his majestic form be seen. His pledge, "I will come again," compels belief. "This *same Jesus*," "the *Lord himself*, shall descend," "behold, I come quickly," and "surely I come quickly," are inspired italics. The certainty and manner of his return cannot be made more emphatic. About this sublime arrival cluster our hopes of heaven or our fears of hell. The destinies of the race are involved. "Come, ye blessed," or, "Depart from me, ye cursed," will then fall upon each anxious ear. In that awful moment my fate and yours, dear reader, will be sealed. That consuming day will try every tissue of our work. The wheat will be garnered, the chaff disappear in flames unquenchable.

What words can picture the dreadful terrors of that final scene! "Our God shall come, and shall not keep silence; a fire shall devour before him." With blanched cheeks and horrified gaze, but with speechless lips, the wicked will hear their doom. Not the profession we make will then save us. Not our standing in church or society circles will then profit. Our own fair deeds will not avail. Supplications and excuses will be in vain. Worldly gain and treasured gold will be alike forgotten. Human foundations will crumble. Strong men will cry bitterly. Frail women and helpless children will shudder with nameless terror. Chief captains and renowned warriors will seek to hide. "All kindreds of the earth shall wail because of him." The great white cloud approaches. The King of kings in overwhelming glory is coming! The despairing throng cry to rocks and hills and falling crags to shelter them with the ghastly mantle of death. All in vain they seek to flee.

"His hand shall find out all
In that day."

The Judgment has come. The earth quakes. Lightnings flash, and roaring thunders shock the trembling ear. The air is rent with the weeping and wailing of the lost. The wrath of the Lamb confronts them. The face of an offended God consumes with its dazzling brightness. Who, who shall be able to stand? A transgressed law certifies their doom, and from the great white throne, before which the heavens flee, a voice proclaims, "Depart! depart!"

O brother, neighbor, friend, where will that awful day find you? Where will you appear? What will you do? Only the white robe of Christ's righteousness will pass the fiery ordeal. "Choose ye this day." "Now is the accepted time." This moment of grace is yours. Grasp it ere it passes forever. Your dear ones are perishing. Friends and neighbors sleep on the brink of death. Millions

on every side are treading the road to ruin. Why do you wait? Arouse! arouse! Redeem the time. God's love draws you; Jesus invites you; the Holy Spirit pleads with you. Wait not for penitence or tears. Go to Christ as you are. Conviction, sorrow, faith, forgiveness,—all, everything, must come from him. Cast away every rag of self-merit. You cannot supplement the righteousness of Jesus. Look not behind; death is there. Look not at self; only depravity and despair are within. Look not around you; hypocrisy and freezing formality abound. Look up! Look to Jesus! Behold the Lamb of God! In the very presence of the awful Majesty you have insulted, he assumes your guilt. Mercy abundant, peace unutterable, joy unspeakable, are there.

Delay not! Escape for thy life! The storm is gathering. The ominous tempest is rising. Earth reels with iniquity. The harvest is ripe. The rumble of the King's chariot is in the land. Are you ready for the Bridegroom? Will he appear to your joy? Some will rejoice at his coming. Some will greet him as a friend. Some will love his appearing. Some will have on the wedding garment. Some will be ready. We may be among the harpers. We may share the rapture of that hour. We may be caught up to meet the Lord. "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

ENGINEERS, ANCIENT AND MODERN.

THE bumptiousness of modern engineers gives little offense, because it is honest and guileless. Perhaps the order of mind which devotes itself to that pursuit is commonly averse to historic reading, and in any case the hard mechanical training necessary for an engineer of the present day disinclines him to spend his scanty leisure in studies which cannot be turned to account. The result is that he conscientiously believes his art to be the special flower and glory of the age—in which he is not altogether wrong; but beyond that he regards all earlier feats of engineering as unworthy of serious discussion. And the public, as ignorant with less excuse, encourage this view. It is waste of time to ask him how the boulders of Stonehenge were conveyed to their resting-place, how the walls of Fiesole or Mycenæ were built; these marvels represent the power which lies in the brute force of multitudes, and there's an end of the question. Engineering now is an art and a science, with which the rude work of savages has no sort of connection. The ingenious M. Eiffel and the artistic M. Bartholdi have been gravely pondering the Colossus of Rhodes,—measuring it and weighing it as per description; and they conclude that the thing was simply impossible. It could not have been set up, to begin with, and when set up it could not have stood the pressure of the wind. Those antique personages who professed to have seen the Colossus were victims of an ocular delusion or flat story-tellers, and that greater number who mention it incidentally, as we might mention the ruins of the Colosseum, were credulous gossips. If it be true that the Colossus of Rhodes is really proved "impossible" according to the best modern authorities, this is a good illustration to begin with; for its existence is as well authenticated as the Temple at Delphi and the statue of the Olympian Zeus—or the Tower of London, for that matter, to one who has never seen it. By some means it was set up, and by adaptation of some natural laws, it was made to stand until an earthquake overthrew it. One is embarrassed by the number and variety of illustrations to the same effect which crowd upon the mind. Since the Colosseum has been mentioned, we may choose examples of that class. Is M. Eiffel prepared to put

Timely Topics.

THE EMPLOYED VS. EMPLOYERS.

THE most timely of all topics at the present time, so far as Australian affairs are concerned, is the great maritime strike now in progress. The strife is not on the line of capital vs. labor nearly as much as upon the question of the respective privileges of the men who labor, and the men who employ them.

The main point of contest is raised between the Mercantile Marine Officers' Association and the ship owners. The officers have demanded an increase of pay and certain limitations of the hours of labor. In order to give force to their demands, they sought affiliation with the Trades Union, which was readily reciprocated by the Trades Council. But in this relation the ship owners were unwilling to treat with them. Some of the companies have intimated their willingness to concede the demands of the officers; but it is unitedly claimed that their relation to the men under their charge as members of the same great trades organization would be liable to impair discipline on shipboard, and lead them to neglect the interests of the owners in order to serve those of the laborers, with whom they would be in affiliation. In other words, the owners regard this step as virtually placing their vessels in the hands of the labor unions, whose interests are often made to clash with those of the employers. The officers declare it to be their privilege to unite with any society they may choose; while the owners demand that as officers of their steamers, they shall not be identified with the labor society.

Other questions have been brought in, and various grievances have been united to render the *casus belli* a great object in the eyes of the unions; and war to the knife has been declared. The ship owners think they recognize in the constantly encroaching demands of workmen serious portents, threatening not only the margin of profits now yielded by their commerce, but involving their few remaining rights as proprietors of their crafts and representatives of the capital invested in them.

Another phase of the labor question agitating our public at this juncture is the employment of that most cruel and wicked weapon, the boycott, against those sheep owners whose wool has been cut by non-union shearers. Even the vessels which carry such wool are placed under a ban. This unrighteous method of making war does not find universal favor with the labor organizations, we are glad to say. But enough is being done to fully indicate the bitterness of the strife. The whole continent is plunged into suffering. Immense, incalculable interests are sacrificed, and nothing but the extreme of necessity will induce either party to yield the battle. The owners may well look upon the matter as a case of life or death to them, and they will certainly not relinquish what they regard as nearly the last thing they hold until forced to do so.

We do not pretend to presage the termination of this affair. But we have no fond hopes that this will close the struggle. It will be fortunate if the present comparatively peaceful tactics are adhered to without the shedding of blood. Let those who fear and serve God keep their hearts and souls in peace. These scenes of strife are no part of that warfare to which we are called by the gospel of Christ. The Lord has promised to keep him in perfect peace, whose mind is stayed on him.

A LANDMARK FALLEN.

GENERAL JOHN C. FREMONT recently died quite suddenly at New York. He had recently been placed on the retired list of the United States army, and at his death was seventy-seven years of age, having been born in Savannah, Georgia, in 1813. The death of General Fremont, says the *Standard*,

an awning over Trafalgar Square when the sun shines, and remove it promptly, without the aid of a central support, of steam-engines, or even chains? The area of the Colosseum is certainly not less. This may seem a trifling matter to the thoughtless, because they have never considered it. Roman engineers covered in that vast expanse with some woollen material, and they worked the ponderous sheet so easily and smoothly that it was drawn and withdrawn as the sky changed. The bulk of it must have weighed hundreds of tons, all depending by ropes from the circumference. But the ancients thought so little of this feat that they have left us only one trivial detail of the method. So Julius Cæsar stretched an awning above the Forum Romanum and great part of the Via Sacra in the space of a single night. Have any of our modern engineers pondered the contemporary descriptions of Alexander's durbar tent before Babylon? That, again, appears to have had no central support. It was upheld, says Phylarchus, by eight pillars of solid gold. Of the glorious plenishing within we have not to speak, since our theme is mechanics. Around the throne and the great courtiers stood 500 Macedonian guards; in a circle beyond them 500 Persian guards; beyond these again 1000 archers. To fix a tent which held 2000 soldiers on duty with arms and accoutrements, surrounding, in successive circles, the most gorgeous oriental court that ever was, with hundreds of satraps, councillors, generals, eunuchs, and slaves, would perplex a mechanic of the nineteenth century. He will reply that the story is false—must be, because he could not match it. Happily, the awning of the Colosseum stands beyond dispute, and Alexander's tent is a small matter compared with that.

But we undertook to deal with the engineering of the ancients in connection with the theatre, having chanced on that class of illustration. Pliny tells how Metellus Scæurus, Ædile, built a wondrous edifice, which stirred his rival, C. Curio, to frantic jealousy. It may be worth while, in passing, to tell what sort of a building that was which Curio set himself to outdo. It had 360 marble columns, each 38 feet high and 38 feet apart. About 3000 bronze statues stood among them. The stage had three floors, as was usual: the lowest paved and fitted with marble, the second with glass, the third gilded, boards and all. It held 80,000 people. This account will seem so fabulous to steady-going Britons that it is prudent to give chapter and verse. The description will be found, with curious details and passionate reflections on the luxury of the day, in Pliny's "Natural History," xxxiii: 24. Such was the wonder which Curio resolved to beat; and feeling himself unable to vie in outlay, he summoned the engineers of the period to design something that would "fetch" the public. They built two enormous theatres of wood, each to contain an audience of 25,000, which stood back to back. When the spectators assembled in the forenoon, Curio was chaffed, no doubt, on the issue of his attempt to excel Scæurus. But the audience returned in the afternoon; for these entertainments were devoted to the manes of Curio's father, and lasted a month. In the place of two theatres back to back, they found an Amphitheatre holding 80,000 persons, wherein gladiators and wild beasts contended until dewy eve. The two great buildings had been swung round and united; and, day by day for the month following, this colossal trick was repeated. The perfervid indignation of Pliny could not make him altogether indifferent to the ingenuity of the thing. The fact is, in brief, that those who know what ancient engineers did, with their imperfect means, feel a qualified admiration for the works of the moderns. If Archimedes or Stasicrates had been acquainted with the forces and the laws, with which every old woman is familiar in these days, they would have changed the face of the earth and the destinies of mankind.—*St. James's Gazette.*

ends a career as strange, as chequered, and as picturesque as any in the annals of the New World. The removal of this famous soldier, explorer, and politician deprives America of a romantic personality, which, in these prosaic times, it can ill afford to lose. General Fremont belongs to the days when the Far West was yet unknown and unexplored, when the Indian and the buffalo swarmed over the western prairies, when the Rocky Mountains and the Sierra Nevadas still conjured up feelings of awe akin to those inspired nowadays by the Atlas range and the Mountains of the Moon, when California and Arizona filled men's minds with wild imaginings, when there were no roads across the continent, when San Francisco did not exist, when Oregon was a Hudson's Bay hunting ground, and the names of the now well-peopled States of Montana, Dakota, Idaho, and Washington had not even been invented. The very mountain passes were weird mysteries, and the novelist found in the solitudes far more fruitful material than the statistician. Nearly fifty years have passed since the gay lieutenant of engineers, handsome and long-haired as any hero of the "dime drama," interested a world which seldom lost sight of him for any length of time, by eloping with the fair daughter of Senator Benton. The school-boys who first heard his name in connection with the lurid tales of California, in a day when news travelled slowly, and places now familiar were on no map, have grown to be gray-haired men, to whom the news of his death will read like an echo from another age.—*Public Opinion.*

THE WEIGHT THAT IS CRUSHING EUROPE.

Few people really comprehend what it costs to maintain the European states in their constantly armed condition, in a time of peace. At a recent meeting of the London Society, a reliable English statistician presented the result of his statistical compilations on the subject, which amounted to a statement like this: All things told and every current expense reckoned in,—the support of the armies and navies, the erection of fortifications, the construction of new ships, the purchase of war supplies, and the payment of the interest on war debts incurred in the last twenty-five years,—the actual expenditure in money alone amounts every year to the enormous sum of 1,750,000,000 dollars; that is to say, to £350,000,000! The statement seems incredible.

But to this annual waste of money, of course raised only by grinding taxation, there is to be added the loss of productive labor by those who are thus kept in a state of enforced idleness under arms, when they might be employed in beneficent industries, making the total loss in a money estimate foot up over two thousand millions of dollars, or £430,000,000. In 1860 the total war expenditure for Europe was about 550,000,000 dollars a year, thus showing that to-day it is three times as great. This is a more rapid increase than the corresponding growth of the wealth of the several countries interested. This is a proof that the waste of foreign civilization is ahead of its repair. And it also raises the serious question whether, if the fact were otherwise, it is good policy, as well as in harmony with the professed objects of civilization, to devote the industrial energies of many nations to the preparations for destroying one another, and the laborious work of their peoples afterward.

It cannot be otherwise, as things are and long have been going, than that this vast superstructure of national debts will topple over from its own weight, and crush into unrecognizable chaos the decrepit, decaying, and devitalized governmental systems of the Old World, and ultimately compel a regeneration of the public conscience and public morals, so that the day will dawn for the emancipation of the people from the state of servitude in which they still linger.—*Selected.*

The Home Circle.

HYMN OF FORBEARANCE.

OH! living were a bitter thing,
A riddle without reasons,
If each sat lonely, gathering
Within his own heart's narrow ring
The hopes and fears encumbering
The flight of earthly seasons.

Thank God that in life's little day,
Between our dawn and setting,
We have kind words to give away,
Sad hearts for which our own may pray,
And strength, when we are wronged, to stay,
Forgiving and forgetting.

Thank God for other feet that be
By ours in life's wayfaring;
For blessed Christian charity,
Believing when she cannot see,
Suffering her friend's infirmity,
Enduring and forbearing.

We are all travellers who throng
A thorny way together;
And if some pilgrim not so strong
As I, but footsore, does me wrong,
I'll make excuse, the road's so long,
And stormy is the weather.

What comfort will it yield the day
Whose light shall find us dying,
To know that once we had our way
Against a child of weaker clay,
And bought our triumph in the fray
With purchase of his sighing?

Most like our Lord are they who bear,
Like him, long with the sinning;
The music of long-suffering prayer
Brings angels down God's golden stair,
Like those through Olivet's darkened air
Who saw our first beginning.

— Fitzhugh Ludlow.

EVE, THE MOTHER OF ALL LIVING.

MRS. A. MUCKERSY.

PERHAPS there never was greater need to remind ourselves of the experience of Eve, our first mother, than at the present time. Her history has been preserved for the instruction of women in all lands and ages. More than four thousand years after the creation of Adam and Eve, our Saviour relates an incident in their lives which should never be forgotten. In reply to a question from the Pharisees, "Is it lawful for a man to put away his wife for every cause," Jesus said unto them, "Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh! Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." Matt. 19:4-6. If we compare this with Gen. 2:22-24, we find that these words were spoken after the wonderful creation of Eve, when God brought her to Adam. The original marriage law, as quoted by our Saviour, was then instituted by God. But about twenty-five hundred years after, when Moses was called to bring the children of Israel out of Egypt, where they had learned many evil practices of the Egyptians among whom they had been living, to the promised land, Moses was instructed to give a writing of divorcement. But Jesus explains the reason for this course: "Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so," and adds, "I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery." Matt. 19:7-9. Notice the ground upon which the bill of divorcement was given, — "Because of the hardness of your hearts." And there was *only one* cause for which it could be claimed.

Those who are familiar with the history of our first parents will remember how soon the enemy of our

race succeeded in tempting Eve to eat of the fruit of the tree which God had forbidden them to touch, also how God dealt separately with each offender against his law, beginning with the chief, Satan, who had used the serpent as his month-piece. The latter was cursed above all cattle by a deformed body; he had been erect, but now became a deadly, crawling reptile, a fitting type of the arch-deceiver. Observe carefully the sentence passed upon him: "I [God] will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Jesus, the seed of the woman, has bruised the head of Satan (Heb. 2:14), and his destruction is sure, and will be final. Rev. 20:10. But in the meantime he is ever seeking whom he may devour, yet is powerless to do us harm, if we do as God bids us: "Submit yourselves to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you." James 4:7, 8.

Now, let us look at the punishment pronounced on Eve. Unto the woman God said, "I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." Sorrow and subjection, the very opposite of God's original intention. Of the sorrow peculiar to every mother, we need not speak. "Thy desire shall be to thy husband, and he shall rule over thee," is not sufficiently understood. Most women treat it as something that belonged to a by-gone age, as something that has no reference to civilized, Christian nations. This accounts for much of the increasing unhappiness of married life, and the consequent lawlessness in children of the present generation. The apostle Paul corrects this mistake, and shows the power for good possessed by every wife who recognizes and takes the place assigned her through transgression. Eph. 5:22: "Wives, submit yourselves unto your own husbands, as unto the Lord." Notice the exalted motive here given, "*as unto the Lord.*" Nothing short of this will enable you to bear the perplexities and wrongs of a wife and mother. But read on; it will do more. 1 Pet. 3:1-4: "Wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." Mark well the order of this Divine instruction. There must first be supreme love to God in the heart of every wife who would be a true help-meet. She looks up to God, and so looks over those contrary habits and words that once fired the heart to retaliate, and *stand up for rights*. It is God's right to stand up for you. He has pledged his word to watch your case: "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him." Ps. 12:5. "Acquaint now thyself with him and be at peace; thereby good shall come unto thee. Receive, I pray thee, the law from his mouth, and lay up his words in thine heart. If thou return to the Almighty, thou shalt be built up; thou shalt put away iniquity far from thy tabernacles." "For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God. Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows. Thou shalt also decree a thing, and it shall be established unto thee; and the light shall shine upon thy ways." Job 22:21-23, 26-28. And thou shalt exclaim, "Thou hast also given me the shield of thy salvation; and thy right hand hath holden me up, and thy gentleness hath made me great." Ps. 18:35.

CHANGING THE TEMPERATURE.

THERE was once a man who went to church somewhat irregularly. And when he did go, he dropped into a seat very near the door. Then, as soon as the service was over, he took his hat, hurried out of church, and scarcely ever shook hands with anybody. After a while this man began to complain of that church for its coldness. He met another man on the street one day, and began telling him about it.

"Why," said he, "it is the coldest church I ever knew" (he didn't say how few churches he really knew anything about). "Nobody shakes hands with a man. There is the minister, he never shakes hands with me, nor the deacons, nor any of the leading men. They'll talk about it, but I'd like to see them do it. I believe in practicing what you preach. No, sir; I tell you it's the coldest church in this town."

And he really believed he was telling the truth. And his manner was so earnest that the other man was quite convinced, though he had never been to this church. So he went and reported this fact to a third man, with some pretty severe criticisms upon church-members not living up to their profession. Of course he told it to the fourth, and the ball went on rolling. Pretty soon quite a strong feeling was developed in various parts of the town, especially among those who did not attend church, that this church was very cold, "high toned," "stuck up," and "a sort o' club for the rich folks, you know."

But one day the man who started all this talk got to thinking about it. Now, the fact was he didn't often get to thinking very hard over religious matters. But this time he did. And the more he thought, the more surprised he became at himself. For this was the line his thoughts took: "Here, I've been telling how cold the minister and the deacons and the leading men of the church were; but how do I know it is so? Have I ever given them a chance at me?—No! I've just hurried out of the church and never let the minister get within fifty feet of me, nor the deacons within thirty or forty feet, nor any of them very near. Is it fair to say that they didn't want to shake hands?—No, it isn't! Suppose they wanted to shake hands, could they do it if my hand wasn't there to shake?—Of course they could not. Now, I believe I will just try them once. Yes, I will."

The next Sunday morning he just stood in his pew and faced the stream of people coming down the aisle. (He wanted to run, but he had just grit enough not to.) And really how pleasant they looked at him. First one man shook hands; and then a second gave him a grip and a "Glad to see you, John." (Why, it was the very man he worked for!) And then a lady wished him "good morning." (Bless her!) After her two men tried to shake his hand at the same time. And the rich Mr. B—— stepped up and gave him a cordial grip. How the blood tingled in his ears as he thought of the hard things he had said about Mr. B——'s stiffness and selfishness!

Soon the deacons and the minister came along, and shook hands in good, hearty man-fashion, and were really glad to see him. And how ashamed he felt when the minister said, "I've noticed your face frequently in the audience, and wanted to shake hands with you and learn your name. But I never succeeded in reaching you, till now, before you got out of church." So, of course, he had to tell the minister his name, and where he lived, and the latter said he would call on his family very soon. But perhaps the best of all was to have an old lady with such a kindly face put out her hand, and say, "I don't know your name, sir, but I'm real glad to see you at church to-day. And wasn't it a good sermon?"

That man went home with his heart in his mouth. He told his wife all about it, and fairly cried when he acknowledged how he had misjudged those good

people. And he wound up by saying, "Fact is, wife, it's mighty easy work to misjudge people."

Then he went out and met some of his former friends, and told them what an experience he had just had. "Why, to think," said he, "that I was such an idiot as to go around telling you that those church people were all cold and selfish, when I didn't know anything about them. Don't any of you tell anybody after this that I said such things about any of them. I was just a fool, that's what I was. But I'll tell you what I am going to do. I'm going to hire two seats in that church, and be there every Sunday morning with my wife. See if I don't. And the minister's coming to call on us, and I'm going to get acquainted with him, and the rest of them. For I tell you, boys, I've just learned one thing: You can't get acquainted with folks, and you can't shake hands with them, if your hand isn't there to shake."—*H. Kasson, in Advance.*

TRUE EXALTATION.

"I THINK I never received more real benefit from a duty performed than when I have asked pardon of my little ones for some hasty speech or unjust reprimand," said a conscientious little mother to me.

My face perhaps spoke my astonishment, for she hastened to add, "When my children were small—there were seven of them as near of an age as they could well be—I could only keep them comfortable at great cost to mind and body.

"Under these circumstances, impatience became my besetting sin, and often upon the impulse of the moment I have uttered words which in my calmer moments I have sadly regretted. I went to my Heavenly Father with my sin, but often returned to my work with the same feeling of heaviness with which I had sought my closet. I found that it was not enough that I should ask Divine forgiveness. I had sinned against Heaven, it is true; but I had also sinned against my child, and I could not find peace until I had forgiveness there. So I learned to go to my children, older or younger, as the case might be, and ask their forgiveness."

"Did you not find it a very hard thing to do?" I inquired.

"Yes, very hard, and that was perhaps the reason why it proved such a help to me. I learned in time to speak less hastily, to weigh my words before uttering them."

My friend's counsel left a lasting impression upon my mind. During the press of overwork and weariness, I too often found myself speaking hasty words in a tone of irritation. I resolved to watch myself closely, and when I fell into error to make all the reparation in my power. I am sorry to say that I soon found occasion to test my new resolve, and not only once, but many times, have I gone to my little ones with humbled demeanor and repentant words always to find their dear little hearts opening wider to me than ever before.

I am willing to add my testimony to that of my friend, and assure all weak, erring mothers that both myself and my children have obtained much benefit from my new rule of action. It is not an easy one to follow, it is true; but the result has shown that it was well worth all its cost. Are you afraid of losing self-respect by such a proceeding? To whom, think you, will children be likely to give the greater honor—to one who, overtaken in a fault, humbly acknowledges her error, or to one who no less quietly goes on in her pride as though nothing had happened, ignoring both the fault and the rights of her little ones?

Children are quick to perceive the finer points of right and wrong, and we may be certain that we shall lose none of our self-respect by humbling ourselves before them. We lose respect by sin, but never by acknowledgment.—*Mrs. S. E. Kennedy, in Phrenological Journal.*

Useful and Curious.

THE AUTOMATIC PHOTOGRAPH COMPANY.

ON account of an improvement in prices on the Stock Exchange, comes a rush of new companies, the most noticeable of which is, perhaps, the Automatic Photograph Company. This company is formed to develop the latest phase of automatism; viz., put a penny in the slot, and wait forty-five seconds to be presented with your photograph. It hardly seems possible such a machine could work; but Mr. Isaac Joel, the inventor, says it will, and wishes to sell the patents thereof to the company for £60,000, of which £39,700 is to be in cash. If the machine will do perfectly all that is affirmed (on this we can offer no opinion), the company should be a great success, owing to the novelty and cheapness of the new style of photograph. The cost of production of each photograph is $\frac{1}{2}$ d., so that the profit, added to the gain in selling frames and receiving advertisements on the photographs and machines, is estimated to give a return of over 30 per cent. on the capital.

NEWSPAPER COURAGE.

MORAL courage is a quality as admirable in newspapers as in men, and in these days of alleged conscienceless journalism it is refreshing to read of an exhibition of newspaper moral courage such as is graphically described in a recent article on Mr. George Jones, the proprietor of the *New York Times*. The *Times* obtained the facts, figures, and proofs of the corruption of the notorious "Tweed ring," and Mr. Jones determined to publish a complete exposure of the ring.

"By some means unknown to Mr. Jones, Tweed learned that the proofs of his guilt were in the hands of the *Times*. He sent a man to Mr. Jones, and offered to buy the paper at any valuation that might be put on it. This offer was made in cash, to be paid at once. Mr. Jones replied that he did not propose to sell his paper at any price. Then Tweed's emissary informed him that he could accept or do worse. This conversation occurred in Mr. Jones's office in the *Times* Building. Shortly thereafter, a lawyer who was a tenant in the same building sent for Mr. Jones to come to his office, as he wished to see him on an important matter. Thinking that the business pertained to the building, Mr. Jones went to the lawyer's office, and, being ushered into a private room, was confronted by Richard B. Connolly, the Controller, and Tweed's partner in crime.

"I don't want to see this man," said Mr. Jones, and he turned to go out of the place.

"I beg of you," exclaimed Connolly, "let me say one word to you." At this appeal Mr. Jones stopped. Connolly then made him a proposition to forego the publication of the documents he had in his possession, and offered him an enormous sum of money to do this. The amount of this offer was £1,000,000! As Connolly waited for the answer, Mr. Jones said,

"I don't think the devil will ever make a higher bid for me than that."

"Connolly then began to plead, and drew a graphic picture of what one could do with £1,000,000. He concluded by saying,

"Why, with that sum you can go to Europe and live like a prince."

"Yes," said Mr. Jones, "but I should know that I was a rascal. I cannot consider your offer, or any offer not to publish the facts in my possession."

"A few days thereafter, the proofs of the frauds came out in the *Times*, and were flashed to the four quarters of the globe."—*Selected.*

IS THE SUN COLD?

MR. STEVEN M. ALLAN, who signs himself A. M., LL. B., F. R. H. S., contributes an article entitled "The Newly Discovered Law in Physics," to the April number of the *Arena*, in which he maintains that the sun is cold and probably inhabited; that the old theory of a fiery sun can no longer rationally be sustained; that its place must be taken by the newly discovered law of "actien," which he explains as follows: "Actien" is the surplus energy thrown from central suns, which in itself is neither heated nor luminous, but is an imponderable fluid which produces light, heat, electricity, and magnetism by its conflict with ether. Light and heat, therefore, are not sent direct from the sun, but are the manufactured results of the combustion brought about when the actien enters the atmosphere of the earth. Mr. Allan asks, triumphantly, How can we believe that the sun emits light and heat directly, when the nearer we get to it the colder it becomes? At seven miles above the earth's surface, the sun's rays are so dim that he resembles a copper-colored moon, and all astronomers agree that the cold of the etheric space is immeasurably below freezing point. The sun, he thinks, is an inhabited globe with an atmosphere, the sun spots are clouds interposed to intercept the influx of actien and modify it for inner circulation and use upon the body of the sun. Mr. Allan maintains that the conflict between actien and ether results in the generation of atomic and molecular substances, which fly off into space, where they float, until, driven by attraction, they resolve into a body which revolves upon its axis. The body then begins to grow. The moon, he maintains, is a child in the nursery of the earth, instead of being a worn-out world. The earth was formed and concentrated under great pressure; an atmosphere was created for it by the aqueous vapors as a necessary result. Thus, he maintains, we have the key to creation in our hands.

THE DWARFS AND THE BOX.

IN Stanley's book, "Darkest Africa," are of course many interesting incidents and episodes. One class of inhabitants found in the forests were the pigmies, or dwarfs. On one occasion a box of ammunition was left by the wayside, and a party sent back to recover it. The following is the brief account of the recovery of the box:—

"On examining the boxes of ammunition before stacking them for the night, it was found that Corporal Dayn Mohammed had not brought his load in, and we ascertained that he had laid it at the base of a big tree near the path. Four headmen were at once ordered to return with the Soudanese corporal to recover the box. Arriving near the spot, they saw quite a tribe of pigmies, men, women, and children, gathered around two pigmy warriors, who were trying to test the weight of the box by the grummet at each end. Our head-men, curious to see what they would do with the box, lay hidden closely; for the eyes of the little people are exceedingly sharp. Every member of the tribe seemed to have some device to suggest, and the little boys hopped about on one leg, spanking their hips in irrepressible delight at the find, and the tiny women, carrying their tinier babies at their backs, vociferated the traditional wise woman's counsel. Then a doughty man cut a light pole and laid it through the grumnets, and all the small people cheered shrilly with joy at the genius displayed by them in inventing a method for heaving along the weighty case of Remington ammunition. The Hercules and the Milo of the tribe put forth their utmost strength and raised the box up level with their shoulders, and staggered away into the bush. But just then a harmless shot was fired, and the big men rushed forward with loud shouts, and then began a chase; and one over-fat young fellow of about seventeen was captured and brought to our camp as a prize."

Bible Echo and Signs of the Times.

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

GEO. C. TENNEY,
Editor;

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Assistant,

Corresponding Editors,

S. N. HASKELL, E. J. WAGGONER, J. O. CORLISS.

Melbourne, Australia, September 1, 1890.

THE PERFECT WORK OF CHRIST.

E. J. B.

In the Saviour's last prayer for his disciples before his crucifixion, as recorded in John 17, he said, "I have finished the work which thou gavest me to do." And yet at this time his work appeared the greatest of failures. His followers were few, and were not from among the learned or the wealthy; and before him lay Gethsemane and Calvary. No doubt the Pharisees looked at the matter in this light, and thought that when the leader had been put to death, his handful of ignorant and timid followers would be scattered, and the movement which had caused them so much annoyance would come to naught. The disciples themselves shared the same opinion. They had "trusted that it was He who should have redeemed Israel;" but their hope died when they saw him expire. But the work of Christ had been planned in infinite wisdom, and the time, place, and circumstances of his manifestation to the world had been chosen and prepared by Him, who, in weaving the destinies of mankind,—

"Takes for warp the world's long ages,
Takes for woof its kings and sages;"

and the requirements of perfect work were met in every particular.

Centuries before, a people had been chosen whom God recognized as his in a special manner, and to whom he had made himself known by many wonderful works. Even to the surrounding nations, he was the mighty God of Israel. It was well known to the children of Israel that the promised Saviour of the world was to be of their nation. On this point they had the testimony of the prophets and of the promises to Abraham. Their prophets had sketched the life of Christ. They had told the time and place of his birth; the time, duration, and character of his ministry; and the time and manner of his death. Their poets had sung of him. Christ was the centre and soul of their literature and their religious service. The hope of the Messiah was inwrought in the very fibre of the people, and was that which gave life and significance to Israel as a nation and a church. Truly Jesus of Nazareth "came unto his own," to the people whom God had called to receive him, and to be his ministers to herald the good news of his advent to the world. His life corresponded perfectly with that sketched by the prophets, and this fact, as well as the nature of his teachings and miracles, bore witness to his divine mission.

There was evident purpose in the location selected as the scene of the life of Christ. Palestine is situated on the borders of the Mediterranean Sea. This was the great sea of the early navigators; the craft of the first maritime peoples sailed on its waters, and on its shores were grouped many of the most powerful nations of antiquity. Besides, some of the great highways of traffic between the East and the West passed through this country. Placed thus in the very heart of the then known world, any important event taking place in

Palestine could be readily communicated to other nations.

The time of the Saviour's appearance is not less noticeable. The world had been a battlefield on which one nation after another struggled for the mastery. Babylon, Medo-Persia, and Grecia had each in turn gained the ascendancy; but restlessness and upheavals were constant, and with the death of the leader whose genius had gained a nation its proud place, its power began to wane. Now there was comparative peace under the iron rule of Rome. In such a time, Christ came, and the Christian church took root, when men were at liberty to listen to the gospel message without having their attention distracted by the turmoil of war. There is another fact not to be overlooked. Jerusalem was the centre of the Jewish worship; and the people, who were scattered abroad into all parts of the world, often visited their sacred city, particularly at the time of the annual feasts. Jesus improved these opportunities, when visitors thronged the city and the temple, to teach, and some of the most important events in his history, including the death scene, took place on these occasions. Truly "these things were not done in a corner."

The object of Christ's coming was fully accomplished. Had it been, as the proud hearts of the Jewish doctors had taught them to believe, to advance the nation to a position of earthly dignity and glory, it would indeed have been a signal failure. But it "is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." He died as the great Sin-offering of the human race; and the offering was perfect, and fully met the claims of the broken law of God. The results, too, in the spread of the gospel, and the numbers who have accepted it, have fully vindicated the wisdom of God in planning and carrying out the redemption of the world. But the grandest triumph is yet to come, when "He shall see of the travail of his soul, and shall be satisfied." If, to human sight, the work seemed a failure when Christ died, it is because the "foolishness of God is wiser than men."

FIRST IMPRESSIONS OF JAPAN.

S. N. H.

KOBE lies at the extreme east end of the Inland Sea, and the harbor is nearly surrounded by mountains. As we entered it, we counted twelve steamers lying at anchor, and as many more large sailing vessels, whilst the smaller sailing craft were without number. The sun again shone brightly, and it is seldom that we ever visited a town that appeared more thrifty and the inhabitants more busy. About sunrise we walked through the city; shops were open, and Japanese and Chinese goods offered for sale, some of which no doubt were manufactured in England and New York. This city contains about five hundred English-speaking people, more or less, and is destined to be one of the principal seaports in Japan. The thousands of islands of the Inland Sea, besides other parts of Japan, are supplied from this place. Here we visited one of the oldest missionaries in Japan.

From Kobe we took the railroad that leads to Yokohama, nearly three hundred miles from Kobe, with its windings around hills and through tunnels. The country through which we passed is one of the richest in all Japan, and the cultivated soil of Japan is among the most productive of soils in the world. Foreign travel into the interior of the country is not encouraged, and it was necessary for me to secure a passport from the proper authorities before I could even pass by rail from Kobe to Yokohama. We passed

through thousands of acres where every foot was cultivated, and the soil yields two and three crops a year. Wheat, barley, rice, mustard, and many kinds of grains which we had never seen before, were in every stage of growth. The land is divided up into little plots, some only a few rods in size, and some containing several acres. Around each of these plots was a mud ridge from eight to twelve inches high, and the ground was made perfectly level, so that one plot would often be from one to three feet higher than the others. This was so arranged that each plot of ground could be watered at certain seasons of the year by water drawn from artificial ponds. The soil, to a great extent, is prepared when flooded with water. Men will be at work breaking up the ground with mud and water nearly to the knees. In some instances they use a plough with a bullock or a pony, or, as is oftener the case, it is drawn by two coolies; but it is a rude affair. This and the mountain scenery, with some of the mountain-tops covered with snow, passing through long tunnels, then up steep grades, over majestic rivers, and here and there winding our way up some hillside, was the scenery and the route to Yokohama by rail from Kobe. But what appeared the most novel was the moon as we wound our way around the hills. It would first dodge behind the mountains, then shine through the brush, in at one window of the carriage and then the other, as if playing peek-a-boo with us, and forcibly reminding us of childhood days.

On Friday, the ninth day of May, we arrived at Yokohama. This city is situated on the east coast of Hondo Island, in Yeddo Bay. The total population is said to be about 70,000; of these 1478 are foreigners, and about 2350 Chinese. All are reckoned as foreigners except the Chinese and Japanese, and have their respective portions of the city. Like many other foreigners, we made Yokohama our headquarters while in Japan. For some unknown reason, the Chinese are more numerous in Yokohama than in any other Japanese city. They are found in most of the business houses, and are also in business for themselves. If you trade with a Chinaman, you will always come out second best; this is proverbial, and seems to be an established fact.

The appearance of Yokohama in the winter is said to be picturesque in the extreme. The west side is like a gigantic reversed fan. The majestic Fugi-Yama mountain, whose summit glows with a peach-bloom red when it is struck by the sun's first rays in the morning, or with a pure white like a mighty sugar loaf on a clear winter day as the sun climbs higher, is in striking contrast with the dark hue of the nearer hills covered with pine woods; yet the whole aspect of the surrounding country is thoroughly wintry. The grass is grayish brown, and more wintry than in those countries where the ground is seen in the winter. The trees are stripped of their foliage, and the puddles of the rice fields are the play-ground of wild ducks, geese, and snipe. Not unfrequently these puddles are covered with a crust of ice during the night, which, as a rule, cannot resist the warm rays of the noon-day sun. In the winter of 1878, the Europeans were able to show the natives a thing that they had probably never before seen, namely, skating on the ice. In Yokohama the winter is milder and the summers are cooler than in Tokio, owing to the influence of the sea, which is affected by the currents.

Soon after I came to Yokohama, I went to Tokio and visited the Exhibition. It is inferior to other exhibitions which I have visited,

after making allowance for the difference in the different nations.

Tokio is the capital of Japan; its estimated population is one million of the natives. Some of its streets are wide and well laid out; others are narrow, and the houses of the Japanese are usually on a line, but run into the street. Tokio lies eighteen miles from Yokohama, and there is a railway connecting the two cities. Trains run nearly every hour, beginning in the morning at half-past six. They have iron bridges, neat stations, substantial and roomy, at the terminus of the road both at Yokohama and Tokio. It was built at a cost known only to the Government. There are ticket offices on the European plan for different classes. The waiting rooms are uncarpeted, and are supplied with daily papers. The carriages are built in a style that is sort of a compromise between the English and the American; entering at the end, the seats are at each side. The first-class compartments are very costly, having cushioned seats covered with deep-red morocco; but few passengers ride in them. The second class are quite well occupied. These, too, have cushioned seats; but the third class have plain seats, simply covered with a matting, and are crowded with Japs. It is said that the line earns about £1,600,000 a year.

The immediate neighborhood of Yokohama is beautiful with the bluff, wooded hills and small picturesque valleys. After passing the Kanagawa, the railway enters the immense plain of Yeddo, said to be ninety miles from north to south, on whose northern and western boundaries the faint blue mountains, of great height, hang dreamily over the maze, and on the eastern side for many miles is the deep blue of the Yeddo Bay, with scarcely a ripple upon its bosom, all dotted over with small fishing ships and other craft. It is on this beautiful plain that not only the capital, with its millions of people, is located, but other large cities and several hundred thriving smaller towns and villages. Every foot of land that can be seen from the train is carefully cultivated by spade husbandry, and much of it is flooded for rice. Streams abound, and buildings with gray thatch, and gray temples, which are curiously covered with curved roofs, are scattered thickly over the landscape. It is all home-like, liveable, and pretty, the country of an industrious people; for not a weed is to be seen, and no very peculiar feature strikes our eye at the first, unless it be the crowds everywhere.

IN AUSTRALIA AGAIN.

S. N. H.

It was on the 22nd day of June that we left Yokohama, Japan, for Shanghai, where we spent two weeks, and then hastened on to Hong-Kong, from whence we sailed for Australia. After spending about eight months in heathen lands and among entire strangers, it can be imagined that to arrive in Australia and meet with old friends, some of the first-fruits to present truth in this country, was a privilege to be appreciated. The contrast between the time we first visited this continent and now only demonstrates the fact more fully that the hand of God is in this work. If we recollect aright, there were somewhere from forty to sixty observing the Sabbath, and a still less number who had their names attached to the church covenant, when we left for the United States of America; but now we find one hundred and eighty-six here in Melbourne and suburbs, while in Australia and Tasmania there are between four and five hundred. Also in New Zealand there is the same evidence of the hand of Providence leading in the present work. In that colony there is a Conference, with a few hun-

dreds observing the Sabbath of the Lord and seeking a preparation for his second coming, which event hastens greatly.

Not only was it refreshing to meet with old friends and to learn of the present number who had given evidence of their love and sincerity in the cause of Truth, but the numbers of agents in the field disposing of publications which must bear much fruit, is also a source of encouragement. Twenty-eight, we find by the last monthly statement, and sales amounting to considerably over one thousand pounds. A publishing house has also been erected, and outwardly everything indicates prosperity. But our prosperity lies in God more than in outward circumstances. One of the evidences of divine favor is the union and harmony which exist among his people. The Saviour prayed "that they all may be one; as thou, Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." The nature of this oneness is stated to be the same as exists between the Father and the Son. The apostle expresses it in the following words: "With all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace. There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." We were glad and rejoiced in the fact that this also is an evidence of God's blessing that can be seen here in Australia.

We have often thought of the friends in this country, and looked forward to this time when in the providence of God we should behold one another's faces, and possibly by his grace be the means of encouraging one another in the sacred bonds of the gospel. For we are confident that God, who has begun a good work here, will perform it until the day of Christ, when we shall see as we are seen, and know as we are known. It is then the conflicts will be over, the trials will be passed, and God shall wipe away all tears from all eyes: "And there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." To this time we are fast hastening; but with the poet we are inclined to say:—

"Christ shall come; ye saints, rejoice!
He'll come with thunders loud,
With the Archangel's mighty voice,
And with the trump of God,

"We shall meet him in the air,
And all his glory see;
We'll know and love and praise him there,
From death forever free.

"Who can tell the happiness,
This glorious hope affords?
Unuttered pleasure we possess
In these reviving words!"

RELIGION AND THE STATE.

THE ATTRIBUTES OF THE STATE.

J. O. C.

THERE is a considerable difference between a nation and a state. A nation is an aggregation of people, who, from nature, speak the same language, have the same characteristics, and follow the same customs. A state is a political organization of the people of a certain territory, formed by the people for their mutual protection against violence and injustice. A whole nation may form a single state; but this is seldom the case, as is shown from the divided governments of the Spanish, French, German, English, and other

nations. National lines are absolute, and are determined by the circumstances of birth and language. A state exists by the will of those who form it, and its limits are not confined to conditions of nature, such as those of birth and language, since the representatives of many nations may combine to form a state. A nation is a product of nature, while a state is an artificial arrangement to meet existing circumstances, and is therefore liable to change as the state of public affairs demands.

A nation in a state of nature gives no security to the weak against violence and oppression from the strong. Without a civil government, such as is afforded by the state, anarchy would always prevail, and thus each would do as he pleased without regard to the rights of others. Might would make right, and the strongest would always prevail, to the injury of the weak. This has been abundantly demonstrated in the intercourse of aboriginal nations from the remotest times. Civil government, then, is, or should be, a government of the people, by the people, and for the people, to protect the persons and property of all alike, to compel all to satisfy their wants from the products of their industry rather than by plunder, and to settle their differences by arbitration rather than by brute force.

In other words, civil government, is organized to do for the members of the community, either singly or collectively, what they are unable to do for themselves without the co-operation of public authority. While this leaves the great part of public affairs, as they should be in any free government, to individual enterprise, there are always public measures, such as negotiations with foreign powers, the raising and maintenance of military forces, and the collecting of taxes with which to provide for expenses of public profit, which must be left to the domain of governmental power; because if left to the people promiscuously, misunderstanding and confusion must ensue, which would at once destroy the peace of community.

In the formation of a civil government, it is therefore necessary, in order to preserve harmony, that the state should be superior to the people. But while the state is superior to all that it governs, it nevertheless owes all that it is to its citizens, who have entrusted it with power. The state cannot, therefore, do everything simply because it has been thus placed in authority. True, the law by which the people are governed must emanate from the state; but its power to make law does not prove that it has power to render just, by law, that which is unjust. The rights of the state are limited by its duties. Its duties are determined by the necessity for its existence. Man did not need a civil government to define moral duties, as the source of such knowledge was in his possession before the formation of a civil government. It was not necessary to have a state compact to enforce the authority of Heaven by punishing infractions of the divine law; for the Author of that law had already proclaimed his own ability to administer his own government, and punish for the violation of his own statutes, when he said: "To me belongeth vengeance and recompense. . . . The Lord shall judge his people." Deut. 32: 35, 36. The people whom a state governs, are therefore subject to a moral law which is higher than any human law. The state is the creature of the people, whose will constitutes the basis of law. The character of the law expresses the character of its workers; and this, in order to be salutary, must be formed under the guidance of that great moral principle which secures to each individual the most perfect enjoyment of equal rights and privileges.

THE TEN COMMANDMENTS.

S. N. H.

TO THE EDITOR :—

Sir,—Would you be so kind as to give an answer to the following question :—

1. Give proof that the ten commandments were given to any one previous to the Exodus.

2. Show that they were given to any but the children of Abraham according to the flesh.

3. Why do you deny that the ten commandments are the old covenant? Because by doing so, you contradict Deut. 4 : 13, and Gal. 4 : 24.

4. When Jesus gave his commission to his disciples, he said, Make disciples, baptize them, teach them to observe all things whatsoever I have commanded you. Either they were not commanded to teach the ten commandments, or they failed to obey him. Which was it?

An answer through the ECHO will oblige yours respectfully,
B. W.

WE hardly know what our querist means by requesting us to show that the law was given before the exode. If he refers to a formal declaration, then we reply that we see no more reason for a repetition of the scenes of Mount Sinai than we see for Christ's coming to this world twice to die. All must know that sin antedates a knowledge of Christ as a Saviour, and he was a "Lamb slain from the foundation of the world." Why should God instruct man in reference to the coming of the Saviour by offerings and sacrifices, if man had not sinned? But if our friend would intimate that there was no knowledge of the law during the patriarchal age, he could not have read the book of Genesis with much care; for there is as much evidence to show that a knowledge of the law existed in the patriarchal age as during any period of the world's history. Let us notice a few facts :—

1. The same God who expostulated with Cain by saying, "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door" (Gen. 4 : 7), said also that "sin is the transgression of the law" (1 John 3 : 4), showing that Cain must have had a knowledge of the law of God. Cain also acknowledged his sin when he said, "My punishment is greater than I can bear. . . . It shall come to pass that every one that findeth me shall slay me." Gen. 4 : 13-15.

2. Lamech also was acquainted with the same law; for of himself he said, "For I have slain a man to my wounding, and a young man to my hurt; if Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold." Gen. 4 : 23, 24. Let it be remembered this last-mentioned circumstance occurred four generations before the flood, and it was not until after the flood that God said to Noah, "Whoso sheddeth man's blood, by man shall his blood be shed." Gen. 9 : 6.

3. Even the king of Gerar, of whom Abraham said, "I thought, Surely the fear of God is not in this place," had such a sense of the claims of the seventh commandment, that, should he violate it, he said it would bring "on me and on my kingdom a great sin." See Gen. 20. And the king of Egypt looked on this sin in the same light, and as worthy of death. Gen. 12 : 10-20. He looked upon this sin in the same light as it was regarded by the children of Israel. Gen. 38 : 24.

4. When charged with theft, Jacob said, "With whomsoever thou findest thy gods, let him not live." Gen. 31 : 26-36. Thus not only showing a knowledge of the eighth commandment, but that a violation of it was worthy of death. The language of Joseph's brethren, when charged with stealing the silver cup, was, "Should we steal out of thy lord's house silver or gold? With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen." The reply made by the steward, "Now also let it be according unto your words," shows that both the children of Israel and the Egyptians understood the violation of the eighth commandment to be worthy of death. Gen. 44 : 1-10.

5. It was but a short time after this that "God said unto Jacob, Arise, go up to Bethel, and dwell there; and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother. Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments, and let us arise, and go up to Bethel, and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went. And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears, and Jacob hid them under the oak which was by Shechem." Gen. 35 : 1-4. Thus it appears that Jacob not only had a knowledge of the first two commandments, but that he understood very well that in order for God to accept him and his household, it would be necessary for him to put away his strange gods. There is nothing strange about this, when we remember that God separated Abraham from his father's house because "they served other gods." Jos. 24 : 2, 3.

6. Although the form of the ninth commandment is not mentioned, yet Joseph was imprisoned many years because of the false witness borne by his mistress. Gen. 39 : 7-20. Can it be that God did not regard this as a sin on the part of Potiphar's wife? for this certainly was the case if there was no law concerning false witness; "for sin is not imputed when there is no law." Rom. 5 : 13.

7. The tenth commandment necessarily precedes the eighth; and as there was a knowledge of the eighth, the tenth must have been understood.

8. The violation of the fifth commandment by Ham revealed in him a disposition that would leave its influence on his posterity, and that brought upon them the curse of "a servant of servants." Gen. 9 : 21-25.

9. Of the fourth command, what need we say? The only reason that God gives for its observance is in these words: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20 : 11. When did God rest, and bless and hallow the Sabbath day? Let the word of God answer: "And he rested on the seventh day [seventh day of the creation] from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2 : 2, 3. Here stands forth the memorial of God's creative power, which distinguishes him from all other gods, side by side with the marriage institution, —two towering monuments erected before sin had ever entered this world; consequently the fall of man can in no way affect their sanctity. And although "Moses, because of the hardness of the hearts" of Israel, after giving the law from Mount Sinai suffered them to put away their wives, the Saviour appeals to the fact that "from the beginning it was not so." Matt. 19 : 4-9. Thus instead of abolishing the seventh commandment, he restored the marriage relation to the same high standard in which it was created in the garden of Eden. The Saviour uses the same argument concerning the Sabbath, illustrating it by circumcision, in John 7 : 22, 23. The Sabbath, which lies in the very bosom of the decalogue, was also the commandment that God chose in the wilderness of Sin, to prove his people whether they would walk in his law or no; and because some failed to observe the Sabbath, God said, "How long refuse ye to keep my commandments and my laws?" Ex. 16 : 28. This was thirty days before they came into the wilderness of Sinai, where they heard the proclamation of the ten

commandments, amid all the grandeur and glory that will once more only be displayed to the inhabitants of the world, when Christ shall "come in his own glory, and in his Father's, and of the holy angels," to vindicate the justice and righteousness of God's law, and deliver his people from the power of sin and Satan. And yet our friend would intimate that there was no knowledge of the law of God before it was proclaimed upon Sinai's mount. Strange indeed that Peter should make such a mistake in declaring that: "Lot, vexed with the filthy conversation of the wicked; for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their *unlawful* deeds" when there was no law; and yet God declares, "Where no law is, there is no transgression." Rom. 4 : 15. On the other hand, God said to Isaac, over four hundred years before the giving of the law upon Sinai: "I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26 : 3-5. David bears an important testimony upon this point: "Be ye mindful always of his covenant; the word which he commanded to a thousand generations; *even of the covenant* which he made with Abraham, and of his oath unto Isaac; and hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant." 1 Chron. 16 : 15-17. The word which he commanded to a thousand generations was the ten commandments proclaimed upon Sinai. Deut. 7 : 9. Yet in view of all these facts, and other evidence which might be given, Christian people of the nineteenth century professing to be the disciples of Jesus Christ, are bold in saying that the law did not exist from Adam to Moses. We can only account for this on the ground that they have forgotten that the Old Testament is a portion of the Scriptures, and they have not carefully read the New Testament.

The remainder of the questions are noticed in the following article.

THE OTHER QUESTIONS CONSIDERED.

2. Show that they were given to any but the children of Abraham according to the flesh.

2. THE law is given to as many as are held accountable to it. This is self-evident. Now read Rom. 3 : 19: "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and *all the world* may become guilty before God." Again: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12 : 13, 14. Certainly these words do not mean the literal seed of Abraham alone.

3. Why do you deny that the ten commandments are the old covenant? Because by doing so, you contradict Deut. 4 : 13, and Gal. 4 : 24.

3. In reply we ask, Why do you say that the ten commandments are the "old covenant," when neither Deut. 4 : 13, Gal. 4 : 24, nor any other place between the two lids of the Bible says they are? God made a covenant, or agreement, with Israel at Sinai. See Ex. 19 : 1-9. The condition on the people's part was that whatsoever God should command them, they would do. God gave them as *his* covenant, the ten commandments, which, according to their covenant, they were to perform. Their covenant became faulty through oft-repeated disobedience; but God's law was "perfect, converting the soul." And when the time came for a new covenant to be made, the

law became the basis of it, even as it was of the old. But this time says God, "I will put my laws in their hearts, and write them in their minds," instead of proclaiming it as from Sinai. Whatever there was of bondage in the Sinaitic covenant can in no sense be attributed to obedience to the ten commandments. Do you candidly think that obeying God's law tends to bondage? If so, read Rom. 8 : 7. and reflect.

4. When Jesus gave his commission to his disciples, he said, "Make disciples, baptize them, teach them to observe all things whatsoever I have commanded you. Either they were not commanded to teach the ten commandments, or they failed to obey him. Which was it?"

4. it would be better to quote what Jesus *did* say, than to try to say it in our own words. With all respect to our friends of another name, we say that Jesus did not say make "Disciples" (spelled with a capital D), nor tell his disciples to teach that his Father's law was abolished. He did say, "Teaching them to observe all things whatsoever I have commanded you."

Our Saviour taught by example as well as precept. A disciple is one who learns of Christ and imitates his example. The inspired definition of a true disciple is this: "He that saith he abideth in him [Christ] ought himself also so to walk, even as he walked." Now, did Christ keep the commandments?—He did; he says so. John 15 : 10. Should his followers break them? How can they? we ask. But did he teach the commandments?—Yes. "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16 : 17. "If thou wilt enter into life, keep the commandments." Matt. 19 : 17. He embodies the whole law in two great commandments, from which all other moral precepts spring or depend—love to God and love to man. He repudiates the idea that he had come to destroy the law. How poor is the sense which some would read into Matt. 5 : 17 : Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to *abolish!*

But the query still remains, Did Christ enjoin the keeping of the commandments?—He did; hear him: "Whosoever therefore shall break one of these least commandments, *and shall teach men so*, he shall be called least in the kingdom of heaven." The commandments he refers to are those associated with the ones which say, "Thou shalt not kill," and, "Thou shalt not commit adultery;" for he refers to these to illustrate his meaning. These precepts are parts of the decalogue; hence Christ undoubtedly refers to that law. Again: Did Christ command his disciples to teach the ten commandments? Read on: "But whosoever shall *do and teach them*, the same shall be called great in the kingdom of heaven." This needs no comment; we trust our friend can see it plainly. Christ certainly draws a distinction between two classes; and that distinction is on the line of obeying and teaching the commandments, or disobeying them, and teaching disobedience to them. On which side are you, kind friend? In another place the Master shows the importance of obedience in even a more startling manner: "Not every one that saith unto me, Lord, Lord [or Christ, Christ], shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." This will be a strait test when we meet the law of God in the Judgment.

Our correspondent concludes that if the apostles were commanded to teach the commandments, they disobeyed. That is a mistaken conclusion. Paul says, "Not the hearers of the law are just before God, but the doers of the law shall be justified." Rom. 2 : 13. "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3 : 31.

"Wherefore the *law* is holy, and the commandment [Thou shalt not covet. Verse 7] holy, and just, and good." Rom. 7 : 12. Not only the tenth commandment, but the entire law, is here commended. The apostle James says, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2 : 10. John writes: "This is the love of God, that we keep his commandments, and his commandments are not grievous." 1 John 5 : 3. And, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." This class of extracts from the apostles' teachings might be greatly extended; but from what is given we would certainly not get the idea that the apostles failed to obey the injunction of the Saviour in Matt. 5 : 19.

Bible Student.

SABBATH-SCHOOL LESSONS.

LETTER TO THE HEBREWS.

Lesson 38.—September 20, 1890.

Hebrews 12 : 18-29.

1. Unto what does the apostle say we have not come? Heb. 12 : 18-21.
2. Unto what have we come? Verses 22-24.
3. Trace the connection through verses 18-24, and note the contrast. Study note.
4. How are we admonished? Verse 25.
5. Why must we take heed not to refuse? *ib.*
6. When was the voice heard speaking on earth? Verse 18, 19; Ex. 19 : 18, 19.
7. When he spake on earth, what was the result? Heb. 12 : 23, first part.
8. What will take place when he speaks again, from heaven? Verse 26, last part.
9. When will this be? Compare 1 Thess. 4 : 16; John 5 : 28, 29; Ps. 50 : 1-4; Jer. 25 : 30-33; Joel 3 : 16.
10. Whose voice is it that will be heard?
11. What is he now speaking to us from heaven? *Ans.* He is speaking peace by his blood, which is still sprinkled before the throne.
12. Then if there was no escape for those who refused to heed his voice when it was heard proclaiming the terror of the law, what hope can there be for those who refuse his gracious call of mercy to the violators of that law?
13. What will the final shaking by his voice signify? Heb. 12 : 27.
14. What things will God remove? Heb. 2 : 14; 1 John 3 : 8.
15. What cannot be moved? Ps. 125 : 1; 112 : 1-6.
16. Then to what exhortation should we take heed? Heb. 12 : 28.
17. Why? Verse 29.
18. To whom is he a consuming fire? Ps. 97 : 1-3.
19. But what is he to the righteous? Isa. 25 : 1, 4.

NOTE.

Let us note each of these cases, to see what scene we have here presented before us. The Mount Zion, the heavenly Jerusalem, is the city of the living God,—the place where God sits as judge of all. In the temple in that holy city, he sits upon his throne, between the cherubim. Around about the throne are ten thousand times ten thousand, and thousands of thousands of angels. Rev. 5 : 11. These are in the temple in heaven—in the heavenly sanctuary. In that sanctuary, where God sits in judgment, are the books of record and the book of life, in which are written the names of the general assembly and church of Christ, the first-born. Around the throne are the elders,—men who have been redeemed unto God "out of every kindred, and tongue, and people, and nation;" and who, having been raised from the dead at the crucifixion of Christ (Matt. 27 : 50-53), were led by

him from captivity to heaven when he ascended to the Father (Eph. 4 : 8), and were made unto God kings and priests (Rev. 5 : 9, 10). These representatives of the human family are assistants of Christ in his priestly work as mediator of the new covenant. Thus we have in these verses a view of the heavenly sanctuary, where Christ ministers in behalf of sinners, with his own blood. Now we can see the connection running through verses 18-24. It is a vivid contrast between the old covenant, with its ministration of death, and the new covenant, with its ministration of the Spirit of life. In the preceding verses the apostle gives a warning against apostasy, and then, as an encouragement, tells us that we are not directed to Mount Sinai, to trust in the law for righteousness when it has for us only curses, nor to the old covenant, with its ministration of death, but to Mount Zion, where we may find the law of the Spirit of life in Christ Jesus, the mediator of the new covenant, and may find peace and help "exceeding abundantly above all that we ask or think."

Lesson 39.—September 27, 1890.

Hebrews 13 : 1-21.

1. What is the first exhortation of this chapter?
2. What is true brotherly love? 1 John 3 : 16-18.
3. Of what must we not be forgetful? Heb. 13 : 2.
4. Cite instances where hospitable men have entertained angels unawares.
5. How should we remember them that are in bonds? Heb. 13 : 3.
6. Why should we be free from covetousness? Verses 5, 6; compare Matt. 6 : 31, 32.
7. Who are to be held in special reverence? Heb. 13 : 7.
8. What comforting assurance have we in depending upon Christ? Verse 8.
9. What exhortation is given concerning stability? Verse 9.
10. What contrast is made between Christians and those who hold to the old covenant? Verse 10.
11. What lesson is to be learned from the fact that the bodies of those beasts whose blood was brought into the sanctuary were burned without the camp? Verses 11-14. See note.
12. What sacrifice, then, must we render? Verses 15, 16; Ps. 51 : 17; 116 : 12-14.
13. Why should we be submissive to those in authority in the church? Heb. 13 : 17.
14. Does this mean that God has set officers in the church as lords? 1 Peter 5 : 3, 5.
15. What assistance did the great apostle desire? Heb. 13 : 18, 19; compare Rom. 15 : 30; Eph. 6 : 18, 19.
16. With what wonderful prayer does the apostle conclude his instruction? Heb. 13 : 20, 21.

NOTES.

"We have an altar, whereof they have no right to eat which serve the tabernacle." The reference is undoubtedly to the feeling upon Christ, which is both the privilege and the duty of every Christian. See John 6 : 51-57. But the text must not be understood as implying that Christ is the altar. The priests in the earthly sanctuary did not eat the altar, but they ate the flesh of victims offered upon it. Christ is not the altar, but the Lamb slain. Of him we eat.

The apostle seems in these verses to still continue the contrast between the two covenants as shown by the differences of the sacrifices connected with them. He shows that it was not an arbitrary thing that the bodies of those beasts whose blood was brought into the sanctuary, were burned outside of the camp. That was a type of Christ's suffering outside of the camp, or outside of the city of Jerusalem. The significance of this would seem to be that salvation was not confined to those within the camp, but that the sacrifice is for all,—that he should die, not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." John 11 : 52. Our going forth without the gate, bearing his reproach, is the confession that we are here strangers and sojourners, seeking an abiding city yet to come.

From the Field.

"TO EACH ONE HIS WORK."

THE Master has gone away
From the earth, where a while he wrought,
And the shadows about him lay,
To the glorious land of day;
And we follow him in our thought.

He has left, that there be no loss
In the land of his love below,
Where the gold is mixed with dross,
His servants to bear his cross
And to teach till all people know.

Each day when the morning breaks,
Each worker, happy and strong,
To the voice of his Lord awakes,
And gladly his task he takes,
And begins his work with a song.

Each goes not whither he will,
But whither the Master sends;
By the side of the flower-kissed rill,
Or to climb the difficult hill
Alone, or with troops of friends.

And each in the setting sun
Turns gladly his grateful thought
To the day's work faithfully done,
The triumph his heart has won,
The deeds that his hands have wrought.

And the Master pays each night
The wages the man loves best,
The comfort and deep delight
That are his who does the right,
The blessedness and the rest;

But he keeps for the greater day
His final award to men.
Oh, happy indeed are they
Who labor and do not stay,
And alas for the idlers then!

—*Marianne Farningham, in Christian World.*

ZENANA MISSION WORK.

THE following account was written at our request by a missionary in Agra, India:— S. N. H.

"Miss Blackwell, a fellow-worker, and I were asked last year to visit the wife of the Rajah of Akri, who was ill. Accordingly we started on the journey of eighteen miles across the mountains. We were carried in a *dolis*, a kind of long reclining chair, on men's shoulders. The path was often only steps cut in the rock, and again the bed of a river through which the men plodded, seemingly regardless of the swift current. Then through the fields of rice covered with water, and up and up the steep mountain side. About midday we were deposited by the side of a river, while our bearers refreshed themselves, and gave us an opportunity of doing the same.

"After a journey of nine hours, we reached the castle, rising white on the hillside. Our dwelling place was a bungalow a little distance off. The next morning we heard the tinkling of a bell outside, and found that it was on the neck of a large elephant sent out by the Rajah to convey us to the castle. We felt rather dismayed at the prospect, but managed to ascend his back by the aid of a ladder, holding on tightly to rolls, yet nevertheless not feeling very safe, as the cushions were slippery seats.

"Upon reaching the castle, we passed through the massive gateway, and dismounted very awkwardly, but with much satisfaction, in a large courtyard. Then we were led up a broad flight of steps to another courtyard, and up another flight of steps to another, where the Rajah came to meet us, with his crowd of attendants, and then took us up other steps and across another courtyard to where the Rani was lying ill.

"After we had ascertained the Rani's condition (I may here state that Miss Blackwell was the doctor, and I interpreter, as she had only been in the country a few months), I told the Rajah that we were servants of the one true God, and with his permission I would ask his blessing on the means we

were about to use for the Rani's recovery. He assented, and we knelt down, and for the first time the voice of prayer ascended in that castle. No English lady had ever found entrance there before. At first it was with trembling I lifted my voice. I felt that I was indeed being called to 'speak before kings for His name;' but soon that feeling was lost in the consciousness of a mightier Presence. When I ceased, and we rose from our knees, I saw tears in the Rani's eyes. She was a sweet gentle creature. She had one child, a little daughter, sitting near on her silver chair. The child came quite readily and sat on my lap, though it was her first sight of a white face, and we had a pleasant talk together. I told the Rajah I should like to speak to the women in the castle, and go into the village and speak to the people there. He very readily said I could do whatever I wished.

"The next visit was in the morning, and this time the elephant ride was not so bad; we felt more at home on the huge creature's back. As we were leaving the castle, we were informed that another Rani wished to see us the next morning. We supposed it to be some other relative, the Rajah's mother probably; but when we went, we found that the Rajah had four wives. He had no son, and, as is their custom, had taken these four wives in succession. The apartments we were then shown into were the real zenana apartments,—the air filled with that indescribable odor of which the inhabitants of the East are so fond, and the walls beautifully painted, and the dresses of the ladies beyond description. It was a living picture of Eastern luxury and splendor. But O in the midst of all this, such a pitiable darkness, no hope or knowledge of anything beyond the present; and minds so dead to religious feelings that it seemed hopeless to try to awaken them. We sat facing the Rajah and the eldest Rani, the others sitting on piled cushions on the floor, and listened to the sad story of disappointed hopes. The Rajah spoke very freely at different times during our visits there, of the difference between their women and English women; and I told him that we owed it all to the Bible, God's gift to us, and the same blessing would be extended to them if they would receive it.

"The Rajah spoke sadly, as he said that in four more years, when she would be ten years old, he would have his little daughter married, and after that she would never see her mother again, never again leave her husband's house; and although he should give her, as her dowry, jewels and clothes, money and servants and horses, all this would not insure her happiness. She might be kindly treated, or she might not, and he could do nothing to help her.

"It was sweet, yet difficult, to tell the gospel to those people, a great crowd of women sitting around us. Lifting up my heart to God for a message, and strength to deliver it, I spoke to them the wonderful words of life. The dear gentle Rani who was so ill seemed greatly touched.

"One day on returning from the castle we were greatly encouraged by a little incident. When we reached the bungalow, we found a man waiting for medicine. After administering it, he still lingered, so I asked the man who was with him if he wanted anything else. 'Yes,' he answered, 'yesterday when you read to us out of your book [the Bible], this man was here, and he heard you say something about if a man died he would live again; and he wishes to hear more about it.' How gladly I brought my Bible, and retold the story of life to those two men. And when I had finished, he said, 'I never heard it before; no one knows it in my village.' It is words like these that wring one's heart, and fill one with a longing to spend and be spent a thousand times, if it were possible, in spreading this precious gospel.

"In the village we were well received. It seemed truly one of Satan's strongholds; temples abounding,

and fakirs, or holy men, literally covered from head to toe with mud, surrounded by a ring of fire kept burning day and night,—dreadful-looking objects, regarded with reverence and dread by these poor deluded people, who at night would dance and sing around them; yet here the people listened gladly to our words.

"After spending three days there, we returned, and were glad to find how highly our visit had been appreciated, the Rani asking us to correspond with them, and visit them again the next year. We left a hymn book and Gospel with them, and I have since sent a Testament, and received an answer that they would read it.

"A melancholy interest is attached to our visit there, as it was the last work my friend was permitted to do here. Returning home, she caught a chill through a thick mountain mist that came on, and about three months later her earthly career was finished. In her dying hours, she remembered these people, and said that though it had cost her so much she was glad she had gone. M. E. HARTLEY."

CAMP-MEETING IN NORWAY.

LAST June I had the privilege of attending the camp-meeting in Moss, Norway. This city contains 7000 inhabitants, and lies about twenty-five miles below Christiania on Christiania Bay. The campground was on the edge of a grove of fir-trees on a hillside above the city, and afforded a beautiful view of the bay and landscape. The grove city contained fifteen tents and a large pavilion. Nearly two hundred of our people were in attendance, mostly from Norway, only a few having come from Sweden and Denmark. There was not room for all in the tents, so many lodged in the neighboring houses. There were preachers present from Copenhagen, Stockholm, and Norway. It was a privilege to us, after a year's separation, to meet so many old friends and fellow-laborers; it was a foretaste of that glorious meeting which will take place when the Saviour comes and gathers together all the true children of God. From the beginning, there appeared on the part of the people an earnest desire to seek God. Many prayers ascended to the Lord for his blessing; and we were not disappointed. On the Sabbath the Lord came especially near; all hearts were deeply touched, and we experienced a far greater blessing than we had faith to expect. While the unconverted came forward to the front seats, testifying that they would henceforth serve God, there began a universal movement to come nearer to the Lord. It seemed as though we stood before the open gate of heaven, and all were exceedingly anxious to enter before the door should be closed. We found that the Lord was better to us than all our fears; and that he had already prepared a great blessing for each one who sought him with all the heart.

During the meeting the news came to us that Bro. Klein in Russia was about to get a taste of imprisonment on account of the Truth. We united in prayer for him, and the Lord came very near.

The attendance on the part of the inhabitants of the city was quite good; usually the large tent was full, and on some occasions they stood on the outside. Sunday was a very beautiful day, and the Lord gave to his servant great liberty in speaking the Truth. The order was remarkably good, the citizens conducted themselves as quietly as if in a church, and listened to the words spoken with marked interest, and we know by the tears which flowed that a deep impression was made on many hearts.

The annual sessions of the different organizations were held. Elder Johnson was again chosen president of the Conference, Tract Society, and Sabbath-school Association. All felt the abundant blessing

News Summary.

of the meeting, and many who had become discouraged felt their hearts established with new courage.

The report of the Publishing Association last year made a very encouraging showing. The printing house enjoys a good reputation in Christiania, and for some time it has been favored with as much outside work as could be performed.

Eight were baptized in the bay in the presence of a large multitude of people. The last evening of the meeting, a preaching service was held, followed by a praise-meeting. The large tent could not contain all who attended. At the close of the discourse, an opportunity was given to withdraw; but those who were present from the city preferred to remain, so that a number of our people who were outside found it impossible to enter to participate in the praise-meeting. This was an interesting hour, full of joy and freedom, a very proper termination for such an excellent series of meetings. Many hearty and interesting testimonies were given in rapid succession; and when the time had passed for closing the meeting, the interest was still at its highest point.

It seemed not a little surprising to be able to protract the meeting till nearly eleven o'clock at night without lamps. But at this time of year one can read ordinary print throughout the entire night, except perhaps for an hour and a half. One good feature of this meeting was that nearly all came at the beginning and remained to the close. Some came from Northern Norway, the land of the midnight sun, so great a distance that the steamers were ten days in making the trip. It was only at a great sacrifice that these could attend; but they felt richly repaid for their trouble. This meeting will produce for the cause in Norway substantial results, if all, as they return home, will continue to labor in the spirit which these precious hours brought to them.

H. P. HOLSER.

COPENHAGEN, DENMARK.

THE Lord is good. The work here in this city has been progressing ever since I began to labor here. But it takes a long time to bring people to decide for the truth. But the best of it is, that when they have once decided, they are more likely to remain firm. This we hope may be the case here. I have just closed a course of lectures, sixty-four in all, on our faith and hope. The interest to hear has been all that we could have desired, as there were more present at times than we could accommodate. At our last meeting, May 25, we were happily surprised in seeing thirty-two souls promise to live for God, and keep the Sabbath. O, may God help each of these to be faithful!

I have just returned from our first and good camp-meeting here in Denmark. It was a new experience to most of those who attended. About 100 brethren and sisters were present, and every one seemed happy, and not a word of complaint was uttered from any one, although the wind and dust were at times a little disagreeable. The people of Aalborg, where the camp was located, were very friendly toward us. All our public meetings were well attended, and I believe that a good impression has been made on a great many. It has been decided that Bro. Johnson and myself begin tent labor there the first of July. Union and harmony existed in all our Conference business pertaining to the cause here in Denmark, and we believe that these camp-meetings will mark a new era in the work here in this country.

JOHN F. HANSEN.

BOMBAY, India, has a population of 800,000, and is said to be evangelized; but there are in it but a few hundred Protestants and about 30,000 Roman Catholics. The rest are heathen.

Influenza has again made its appearance in Vienna. The Emperor of Germany has just paid a visit to the Czar.

Nearly the entire town of Tokay, Hungary, has been destroyed by fire.

Terms of peace have been arranged between San Salvador and Gautamala.

In consequence of the unusually wet season, the wheat crop in England is very short.

A plot for poisoning the leaders of the Liberal party in Servia has been discovered.

A serious revolt in Honolulu, the capital of Hawaii, has resulted in the banishment of the king.

In England the Wesleyan Methodists alone outnumber the Roman Catholics by at least half a million.

A railway accident occurred near Boston, U. S. A., on the 20th ult., by which twenty persons met a terrible death.

The total expenditure of the Panama Canal Company has been £53,000,000. The assets are estimated at £640,000.

It is stated that Emperor William is considering the creation of an African German state, with himself as sovereign.

The census-taking in New York has developed the fact that more than sixty languages and dialects are spoken there.

One and a half million tons is the weight of the house refuse and street sweepings removed yearly from London.

Cyclones with considerable loss of life occurred on the 20th ult., in various parts of America, France, and Switzerland.

Moussa Bey, the Kurdish chief who is responsible for the recent outrages on Christians in Armenia, has been banished to Mecca.

It is calculated that the coal stored away in China would last the world 2,433 years, at a yearly consumption of 300,000,000 tons.

Ireland's contribution to Peter's Pence last year was £5000, while Canada, Mexico, and the United States combined gave only £11,000.

It is reported that at Tunkerly, South Africa, there is an average of one native found dead every morning as a result of excessive drinking.

Ismaïl Pasha, who sold the Egyptian shares in the Suez Canal to the British Government, has been poisoned in prison at Constantinople.

The potato crop of Ireland is a failure this year on account of the blight. But, the rents must be paid, even though the tenants die of starvation.

Mr. Cairns estimates the total cost of compensating all publicans, according to the act now before the British Parliament, at about £200,000,000.

Experiments have been made in Italy with the new smokeless powder. The most watchful observation failed to discover the position of the batteries.

The German Emperor has given his second son, Prince William Eitel Frederick, the title of Duke of Heligoland. The little prince is seven years old.

A Bank of England £5 note will support a weight of thirty-six lbs. before it is sized, and this is held to be the strongest variety of paper produced in the world.

Lord Salisbury says that the safety of Protestant missionaries in Madagascar was guaranteed before he consented to the French protectorate over that island.

During the past year, £1,996,286 was spent in intoxicating drinks in New Zealand. The amount spent on primary education during the same period was only £377,548.

It is said that China is about to borrow 30,000,000 taels (about £10,500,000) of American silver, to be used in constructing the projected strategic railways in Manchuria.

Heligoland, lately ceded to Germany by Great Britain, is a small rocky island a mile long by three quarters of a mile wide, situated in the North Sea forty-six miles from the mouths of the Elbe and the Weser.

Extensive strikes are reported in the United States and among the colliers of Belgium. In New York serious disturbances have occurred in connection with the strikes.

A writer in the *Broad Arrow* suggests, that, should the extensive British possessions in Africa develop into an empire similar to that in India, an African army will be needed.

Last year in Vienna, with a population of about 1,060,000, there were no less than two hundred and sixty-nine actual suicides, besides two hundred and sixty attempts at self-destruction.

A boat which arrived in London from Calcutta was found to have a case of cholera on board, and was strictly quarantined. The disease has appeared in China and Japan in a virulent form.

According to the report of Her Majesty's Inspectors of Mines, there were employed underground in the mines of Great Britain and Ireland last year 44,086 boys between the ages of twelve and sixteen.

Stanley says the director of a Dutch house recently told him that his firm now has thirty steamers on the Upper Congo, and that their house alone had bought £300,000 worth of ivory in the last two years.

A system of *steno telegraphie* has been invented, and successfully tried in France, by which messages can be transmitted as they come from the desk of the stenographer at the rate of 180 to 200 words a minute.

An English paper states that for four months 11,000 persons—men, women, and children—were employed on Mr. Stanley's new book. Besides the English edition of 40,000 volumes, there are ten foreign editions.

Cardinal Newman died in London on the 12th ult., at the age of eighty-nine. The Cardinal left the Church of England for the Roman communion in 1845, and has been among the most distinguished prelates of the Romish Church in England.

The steam-ship owners of Great Britain are taking steps to organize in opposition to the labor unions. The proposed union will have a capital of between £70,000,000 and £80,000,000, and its special object will be to "protect owners against aggressive action by labor unions."

Hypnotism has been carried to such an extent on the European Continent that in some places the authorities have forbidden its practice. It is asserted that crimes are committed after awaking that were suggested during hypnotised sleep and that the hypnotiser can even delegate his power to a third person.

Captain Jorgensen and his new water-tight life boat, the *Storm King*, have reached Melbourne. It will be remembered that the Captain made the journey from London to Cape Town and from Cape Town to Adelaide in his little boat, which, though capable of holding sixty persons, is not larger than an ordinary boat designed to hold half that number.

The agreement between England and Portugal, relative to the African boundary question has been signed by the plenipotentiaries of the two countries. Portugal retains possession of Mozambique, Loanda, and Angola, while England has the southern shores of Lake Nyassa, the Shire highlands, and Blantyre. Tariffs are restricted, each country has the right of way through the territory of the other, and navigation is free on the Zambesi River.

The shipping strike in the colonies is assuming more formidable proportions every day. Multitudes not connected with the strike are thrown out of employment by the failure of coal, etc. Both employers and employes seem resolved to fully test their strength, and both parties are looking to England for aid and sympathy. To guard against outbreaks, mounted police from country districts have been ordered to Melbourne.

A French scientist, M. Paul Giffard, has invented a liquid gas, which, it is claimed, can be used in propelling bullets, cannon shot, or shell. A small steel receptacle is placed under the barrel of the rifle, containing 300 grains of the gas. At each pull of the trigger, one drop falls into the breech of the barrel behind the bullet, and contact with the atmospheric air causes it to volatilize with a force of expansion exceeding that of gunpowder. No smoke or sound is produced. The inventor has received a gold medal, and a reward of 10,000f.

Health and Temperance.

CHEERY THINGS.

KIND acts are life's sunbeams,
Good wishes its flowers,
Making beautiful its pathways,
Brightening dark hours ;
Its music a laugh, fresh from the heart,
Cheering dull spirits, bidding sadness depart.

Gentle words are life's moonbeams,
Soothing its care ;
In the moonlight, rough places
A softened look wear.
Pleasant smiles and kind glances
Are life's twinkling starlight,
Always beaming the brightest
In the darkness of the night.

—Cheerful Hours.

THE CIRCULATORY APPARATUS.

THE organs of circulation, or the circulatory apparatus, constitute the means by which the blood, the nutritive fluid of the body, is circulated through all its different parts, carrying new material to parts requiring it for repairs, and carrying away to be expelled from the body worn-out and useless or clogging elements wherever found. The circulatory apparatus consists of the *heart*, the *blood-vessels*, and the *lymphatics*, the structure and functions of which we will now briefly examine.

The Heart.—The heart is the central organ of the circulation, and hence is very properly placed near the centre of the body, in the *thorax*, its exact position being a little to the left of the median line in the central part of the chest, between the two lungs. The heart is a muscular organ. It is, in fact, a hollow muscle. It is conical in shape, and is suspended in the chest, with the base upward and the apex downward. The apex is free, and when the heart is beating may be felt to strike the chest just below the fifth rib and about one and one-half inches to the left of the breast-bone. The weight of the heart is ten to twelve ounces in men, and eight to ten in women. The heart is really a double organ, and may properly be considered as two hearts joined together. In some lower animals, the two hearts are separate. The two hearts are called, respectively, the right heart and the left heart. Each heart has two cavities, a lower, called the *ventricle*, and an upper, called the *auricle*, on account of its ear-like appearance. The walls of the left ventricle, or the lower cavity of the left heart, are very much thicker than those of the right ventricle.

Valves of the Heart.—The auricle and the ventricle of each heart communicate with each other. This opening between the auricle and ventricle in each heart is guarded by a valve, which allows the blood to pass from the auricle into the ventricle, but not back into the auricle. The valve in the left heart is called the *mitral*, or *bi-cuspid*, having two cusps, or curtains. The valve in the right heart, having three cusps, is called the *tri-cuspid* valve.

Each of the cavities of the two hearts communicates with blood-vessels, the auricles communicating with veins, and the ventricles with arteries. The openings between the ventricles and arteries are also guarded with valves upon both sides, which from their half-moon shape are termed *semi-lunar* valves. The left semi-lunar valve guards the opening between the left ventricle and the *aorta*. The right semi-lunar valve guards the opening between the right ventricle and the *pulmonary artery*. The veins have no true valves at their openings into the auricles, but are slightly constricted.

The heart is contained in a delicate sac called the *heart-case*, or *pericardium*, the lining membrane of which secretes a fine lubricating fluid to secure the utmost ease of action. The heart is lined with a delicate membrane, the *endocardium*, which is continuous with the lining of the blood-vessels.

The Blood-Vessels.—There are three classes of blood-vessels,—arteries, capillaries, and veins. The arteries differ from the veins in having rigid walls, which are in the large arteries chiefly composed of connective tissue, but in the smaller ones contain a large proportion of involuntary muscular tissue. The smallest arteries, called arterioles, have their walls almost wholly made up of muscular tissue. The arteries derive their name from the fact that they are found empty after death, which led the ancients to suppose they were simply ducts for air.

The *aorta* is the great artery of the body. It starts at the left ventricle, and subdivides into numerous branches in the various parts of the body through which it passes. Arching upward as it leaves the heart, the aorta sends off large branches which supply blood to the head and upper extremities. The chief of these are the *innominate*, the *carotid*, and the *subclavian*. The first two supply the right arm and the head, and the third the left arm. In the arms the arteries become first the *brachial*, which divides in the fore-arm into the *ulna* and *radial*, the ends of which unite in the hand to form an arch in the palm, known as the *palmar arch*.

As it passes downward through the chest, the aorta gives off branches to the lungs and other organs contained in the thorax. In the abdominal cavity, branches are given off to the abdominal organs, the stomach, pancreas, spleen, intestines, liver, kidneys, and other viscera. In the pelvis the aorta divides into two branches, one of which goes to each of the inferior extremities, the plan of distribution in the lower limbs being similar to that in the arms.

The large pulmonary artery, which leaves the right ventricle, is distributed wholly to the lungs.

The Capillaries.—These are the smallest of the blood-vessels. They are so very small that they can only be seen with a good microscope. Their walls consist only of the lining membrane of the arteries. They form an intricate meshwork through all the soft tissues of the body. The size of the capillaries is generally not more than 1-3000 of an inch, and sometimes less.

The Veins.—The veins begin with the capillaries, and gradually increase in size as they approach the heart, by the joining together of branches from different parts of the body. The veins differ from the arteries, 1. In being more numerous, there usually being two veins for one artery ; 2. In having flaccid walls, which collapse when they are not filled ; 3. In having little or no muscular fibre in their walls, so that they cannot contract as do the arteries ; 4. In having valves in some parts of the body which allow the passage of blood in only one direction,—toward the heart ; 5. In communicating freely with each other by connecting branches. The location of the valves can be readily seen by tying a cord around the arm, thus interrupting the flow of blood. In a few seconds the veins of the hand and arm will be very much swollen with blood, and at regular intervals along the vein, about an inch apart, will be noticed little prominences which mark the location of valves.

The veins usually correspond in name to the arteries which they accompany. A few of the most important are, the ascending and descending *vena cava*, which gather all the blood from the veins of the upper and lower parts of the body respectively ; the *innominate*, which collects the blood from the head and upper extremities ; the *jugular*, which returns blood toward the heart from the brain and head ; the *portal vein*, which collects the blood from the stomach, pancreas, spleen, and intestines, and conveys it to the liver ; the *hepatic vein*, which conveys blood from the liver to the ascending *vena cava* ; and the four *pulmonary veins*, which convey the blood from the lungs to the left auricle of the heart.

Action of the Heart.—Like all other muscles, the function of the heart is to contract. In doing so it expels from its cavities the blood contained in them, just as water is pressed out of the rubber bulb of a syringe. Each portion of the heart goes through a rhythmical action of contraction and dilatation, the two hearts, or right and left side of the heart, if it be considered as one, acting together. The auricles, contracting, send the blood which they contain through the mitral and tri-cuspid valves into the ventricles. When the ventricles contract, they send their blood through openings guarded by the semi-lunar valves into the aorta and pulmonary artery.

This action of the heart occurs about seventy-two times a minute, or four times for each respiration, and is called the heart-beat.

Heart Sounds.—The beating of the heart is accompanied by two sounds, the first of which is produced by the striking of the apex of the heart against the wall of the chest, by the muscular contraction of the heart, and by the closing of the valves between the auricles and the ventricles. The second sound is a short click made by the semi-lunar valves as they close together after the blood has been forced from the ventricles into the arteries, to prevent its return into the heart.

Amount of Work Done by the Heart.—Various estimates have been made of the force exerted by the heart in driving the blood through the arteries. Recently it has been shown very conclusively that the left ventricle exerts a force of no less than fifty pounds in its contraction, that of the right ventricle being only about one-third as much, and the auricles about one-tenth as great. Adding together the force exerted by the different portions of the heart at each beat, we have an aggregate of over seventy-five pounds.

The wonderful vitality of the heart is shown, not only by the amount of work done by it, but by the remarkable tenacity of life which it manifests, continuing to work under the most embarrassing circumstances, as in disease, and when other important parts of the body have ceased to act. In cold-blooded animals it will even continue its rhythmical contractions for hours after the animal is killed and the heart taken from the body. The heart of a turtle can be made to contract more than twenty-four hours after being removed from the body of the animal.

Although the heart seems to be in such constant activity, some part of it is always at rest, each acting part taking a short rest after each contraction before acting again. The heart in this way obtains nine or ten hours of rest out of each twenty-four.—*J. H. Kellogg, M. D., in Home Hand-Book of Hygiene and Medicine.*

DEATH FROM TIGHT-LACING.

HAPPILY the practice of tight-lacing, though still a fruitful source of illness, does not now occupy a foremost place among the recognized causes of death. The fact that it does occasionally stand in this position, however, should be noted by those foolish persons whose false taste and vanity have made them the suffering devotees of a custom so injurious. It should be remembered also, that, whatever may be said of the more evident effects, the indirect consequences of thus tightly girding the body cannot be exactly estimated. They cannot but be hurtful. The veriest novice in anatomy understands how by this process almost every important organ is subjected to cramping pressure, its functions interfered with, and its relations to other structures so altered as to render it, even if it were itself competent, a positive source of danger to them. Chief among the disorders thus induced are those which concern the circulation, and it is to the laboring incapacity of a heart thus imprisoned and impeded both as regards the outflow and return

of blood, that we must attribute such disastrous consequences as occurred a few days ago in a Berlin theatre. One of the actresses, who had taken part in an evening performance, and then seemed to be perfectly well, was found next morning dead in bed. Subsequent examination of the body showed that death was due to syncope, and this was attributed to tight-lacing, which the deceased had practiced in an extreme degree. As regards the persons immediately affected, the warning conveyed by this incident is obvious.—*Lancet.*

THE DANGER OF TEA-DRINKING.

It is a great misfortune that the popular name for a person who abstains from all alcoholic liquors is a teetotaler; the term has fostered the idea that tea is a harmless beverage, and it is no doubt true that the moderate use of well-made and not very strong tea is less harmful than the habitual resort to any other stimulant. When, however, tea-drinking ceases to be the amusement of the leisure moment of a busy afternoon, and is resorted to in large quantities and strong infusions as a means of stimulating the flagging energies to accomplish the allotted task, then distinct danger commences. A breakdown may ensue in more than one way; not infrequently the stimulus which tea in time fails to give us is sought in alcohol, and the atonic flatulent dyspepsia which the astringent decoction made by long drawing induces, helps to drive the victim to seek a temporary relief in spirits, sal-volatile, or even eau de Cologne, which is at first dropped on sugar and finally drank out of a wine-glass. In other cases, by ladies especially, relief is sought from morphine and in a predisposed person the morphine habit is established with extraordinary rapidity. It has been said that as long as a person takes stimulants simply for their taste, he is comparatively safe; but as soon as he begins to drink for the effect, then he is running into danger. This is, perhaps, to state the case for stimulants rather too favorably; but if the rule were adhered to, we should have fewer cases of educated people sliding into habits of secret intemperance or into morphino-mania.—*British Medical Journal.*

ALCOHOL ON THE CONTINENT.

It is a general belief that there is little of drunkenness on the Continent, and casual visitors undoubtedly see but little to alter this belief. But facts are coming to light which show that drunkenness is far more common than is supposed. The Anti-Alcohol Congress at Paris has come to an end. One of the many saddening facts it brought out is that there has been an increase of 5000 dram shops in Paris since 1880, when the number was 24,000. The consumption of alcohol has been trebled in thirty years, and as much as 36,000,000 gallons has been manufactured out of potatoes for the French market. The average yearly consumption per adult man is over twelve quarts. We are glad to know that women and children have not yet learned to tipple in these gin shops. Between 1875 and 1885, the consumption of alcohol has doubled. Strangely enough, the consumption is least in the wine-producing countries of the South. It is most deplorable to find that drunkenness among children is on the increase. In Austria this is particularly noticeable, many cases of nervous diseases being traceable to the use of alcohol. The Congress resolved that the governments of the world should be asked to impose a prohibitive duty on alcohol, and exempt from duty tea, coffee, and other ingredients for temperance drinks.—*Christian Commonwealth.*

Not only are spirits absolutely forbidden to the Russian soldier, but if it is found that he has recently partaken of them he is at once ordered out of the ranks.

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Place and Address of Meetings.	Time of Meeting.	
	Sabbath-School.	Church.
ADDELAIDE—Bible Christian Chapel, Young Street	9:30a.m.	11 a.m.
AUCKLAND—Machelvie St., Surrey Hills	2:30p.m.	10:30.
BALLARAT—Societies' Hall	2 p.m.	3 p.m.
HOBART—Baptist Chapel, Harrington St.	2:30p.m.	11 a.m.
NORTH FITZROY—Federal Hall, 14 and 16 Best St.	9:30a.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, September 1, 1890.

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

QUITE a large number of people have subscribed for the BIBLE ECHO for a period of three months as a trial trip; and we sincerely hope that most of these will decide to become permanent readers. We believe that we shall be able to make the paper worth many times its cost to every reader. It will still be sent anywhere in the colonies, three months for 1s. 6d., or one year for 5s. 6d.

WE publish in this number what we hope will be the first of a series of articles relating to the women of the Bible, by Mrs. A. Muckersy. We believe that the presentation of these articles in the Home department of the ECHO will be helpful to many Christian wives and mothers.

BETHEL services were held on board the fine ship *Scottish Lochs*, on a late Sunday afternoon. They were conducted by Elder S. N. Haskell, assisted by a large choir, in the presence of a large attendance of seamen and others. A very pleasant and profitable time was enjoyed; and a cordial invitation to repeat the services on the ship's return was extended by the officers.

MORE than usual space in the editorial department is devoted to the answering of a series of questions propounded by a correspondent. This is because the queries relate to important principles. The spirit of anti-nomianism is abroad in the land, and is being manifested by many who are by name followers of those staunch reformers to whom the no-law ideas were an abomination. It is a question which we should settle correctly as to whether Christ's mission abrogated his Father's law. Does the gospel antagonize or neutralize the principles of the ten commandments, or the precepts themselves? We do not for one moment countenance such a sentiment. Some will say that the principles are preserved while the letter of the commandments is annulled. But the precepts and their principles are not to be separated. The principles were expressed in words framed by the Lord himself, and any alteration of the letter is certain to infringe upon the principle.

BIBLICAL INSTITUTE.

WE are encouraged to believe that the coming Institute will be a marked success. As stated in our last issue, the meeting has for its object the critical study of Biblical truth, especially as it pertains to our times and duty. The best methods of work will also be a subject for discussion. This meeting will begin on Sunday, September 14, and will continue at least four weeks, with about three lectures per day. The only thing likely to prevent the meeting at that time will be the continuation of the maritime strike. But this does not seem to be a probable obstacle, as most of those who will attend can come by rail, and it is hardly to be presumed that Tasmania will remain cut off for any great length of time. We shall be glad to hear from all those who intend to be present, in order that proper arrangements may be made.

APPOINTMENTS.

FOR several reasons it seems best to hold our annual meetings in connection with the coming Biblical Institute, when the different parts of the country will be represented, and while we may have the benefit of the counsels of a member of the General Conference Committee. Accordingly we announce the following important meetings:—

AUSTRALIAN S. D. A. ADVENTIST CONFERENCE.

The third annual meeting of this body will be held (D. V.) in Federal Hall, North Fitzroy, October 12-15, for the election of officers and the transaction of other business. Each church should be fully represented by duly appointed delegates. The rule is as follows: Each church is entitled to one delegate at large; and to an additional delegate for every fifteen members.

CONFERENCE COMMITTEE.

THE AUSTRALIAN TRACT SOCIETY.

The annual meeting of the Australian Tract Society for 1890 will be held in Federal Hall, North Fitzroy, Oct. 13-15, for the election of officers and the transaction of other business.

E. M. MORRISON, *President.*

SABBATH SCHOOL ASSOCIATION.

The next annual meeting of the Australian Sabbath-school Association will be held in connection with that of the Conference, Oct. 12-15, 1890.

Mrs. FLORENCE MORRISON, *Secretary.*

GOD requires all to do with faithfulness the duties of to-day. This is much neglected by the larger share of professed Christians. Especially is present duty lost sight of. Many feel high above the lowly and humble poor, such as Jesus says he has called. They are forever trying to secure position, to gain applause, to obtain credit for doing some great work that others cannot do. Self is the centre of all their actions and motives. When He whom angels worshipped, He who was rich in honor, splendor, and glory, came to the earth, and found himself in fashon as a man, he was found among the afflicted, the poor, the distressed, and the needy ones. Christ was the embodiment of refinement and purity; his was an exalted life and character; yet in his labor he was found not among men of high-sounding titles, not among the most honorable of this world, but with the despised and needy. "I came," says the divine Teacher, "to save that which was lost." Yes; the Majesty of heaven was ever found working to help those who most needed help. May the example of Christ put to shame the excuses of that class who are so attracted to their poor selves. True, it may not always be agreeable to unite with the Master, and become co-workers with him in helping the very class who stand most in need of help; but this is the work which Christ humbled himself to do. Is the servant greater than his Lord? He has given the example, and enjoins upon us to copy it. It may be disagreeable, yet duty demands that just such a work be performed.—*Mrs. E. G. White.*

ENCOURAGING reports of the work in Sydney and Sandhurst are received from time to time. A church of seventh-day observers will doubtless soon be organized in the former city.

UP to the present writing, the struggle between employed and employers only shows signs of increasing fierceness. Not only the striking demonstrations are used, but the boycott, and to some extent personal violence, are employed to prevent those from working who would do so. The spirit in which the labor unions push the fight is shown in the fact that the committee of the Trades Council ordered the gas stokers to quit work, because a portion of the coal has been unloaded by non-union help. This step was taken in full view of adding to the distress of the disinterested public by throwing the city of Melbourne into darkness.

It is the undoubted prerogative of every man to work or not as he may choose; those who wish to strike should be allowed to do so. On the other hand, those who choose to work should be protected in that privilege.

BROTHER P. T. MAGAN, who has so far accompanied Bro. Haskell on his around-the-world tour, now precedes his companion to America, being called on by other duties.

THE stoppage of the shipping has prevented our receiving quite a large invoice of books and papers which are on the way. Some of our agents will have to suffer inconvenience on this account, a matter which we much regret. All classes are sure to be affected more or less by this calamity.

NOT a few of our readers will be interested to hear from Brother Herbert Lacey, who, about eighteen months since, went to California to obtain the benefits of a brief course at Healdsburg College, in order to fit himself for the work of the ministry. The last mail brings an interesting letter, from which, though not intended for publication, we take the liberty of quoting a few lines: "As you may see, this is written from San Rafael, a pretty town across the bay from Oakland. We have been here some weeks with our tent, and our company consists of Dr. J. E. Caldwell and myself as speakers, Sr. Caldwell and Bro. Colver, assistants. This is my first attempt at preaching, and so I only speak at one-third of the services. I enjoy my work very much, and am truly thankful that the Lord has seen fit to use me in his great harvest field. It was with misgivings that I began this work, as I felt that my youth would be a detriment to the work, and that I was so utterly incompetent to properly present the great truths for these times; but the promise of Jer. 1:6-9 came to my mind so forcibly, that, though given to another, I could not doubt that the same promise was made to me, and in my experience I have met its fulfillment. Five have signed the covenant, four of them being soundly converted; and others are following on."

THE rapid increase of the wealth, business, and prosperity of the United States during the past ten years, is simply marvellous. According to the published figures, the total wealth of the country is now £14,292,000,000, equal to nearly £200 per capita. This is an increase in ten years of £3,600,000,000, or forty-two per cent. England's wealth in 1885 is given at £10,000,000,000. The average of wealth per head in England is £309, in Scotland £243, in Ireland but £113. The total wealth of France is estimated at £7,200,000,000. England exacts in taxes about £4 per head of population, while each individual in the United States pays but £2 10s.—*Selected.*

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