

# Bible Echo

HOLY BIBLE

## SIGNS OF THE TIMES

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

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### Bible Echo and Signs of the Times.

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#### "HE FAILETH NOT."

I HAVE tried love, and I have known love fail;  
Have trusted friends, and found that friends forgot,  
Sought help from my own heart without avail—  
"He faileth not."

Whether by day or night, in age or youth,  
In poverty or in the fairest lot,  
In sorrow or in joy, his word is truth—  
"He faileth not."

If I should let all other comfort go,  
And every other promise were forgot,  
My soul would sit and sing; because I know  
"He faileth not."

I cannot tell what winds of God may blow,  
What safe or perilous ways may be my lot;  
But I have little care; for this I know,  
"He faileth not."

—Amelia E. Barr.

### General Articles.

#### PAUL'S TRIAL AT CÆSAREA.

MRS. E. G. WHITE.

FIVE days after Paul's arrival at Cæsarea, his accusers also came down from Jerusalem, accompanied by one Tertullus, an orator whom they had engaged as their counsel. This wily orator judged that flattery would have more influence upon the Roman governor than the simple statements of truth and justice. He therefore began his speech with praise of Felix: "Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, we accept it always, and in all places, most noble Felix, with all thankfulness."

Tertullus here descended to bare-faced falsehood. The character of Felix was base and contemptible. It was said that he "practiced all kinds of lust and cruelty with the power of a king and the temper of a slave." It is true that he had rendered some service to the nation by his vigilance in ridding the country of robbers, and he had pursued and driven away the Egyptian rebel for whom Claudius Lysias had hastily mistaken Paul; but his acts of cruelty and oppression caused him to be universally hated. The treacherous cruelty of his character is shown by his brutal murder of the high priest Jonathan, to whom he was largely indebted for his own position. Jonathan, though really little better than Felix himself, had ventured to expostulate with him for some of his acts of violence, and for this the pro-

curator had caused him to be assassinated while employed in his official duties in the temple.

An example of the unbridled licentiousness that stained his character is seen in his alliance with Drusilla, which was consummated about this time. Through the deceptive arts of Simon Magus, a Cyprian sorcerer, Felix had induced this princess to leave her husband and to become his wife. Drusilla was young and beautiful, and, moreover, a Jewess. She was devotedly attached to her husband, who had made a great sacrifice to obtain her hand. There was little indeed to induce her to forego her strongest prejudices and to bring upon herself the abhorrence of her nation for the sake of forming an adulterous connection with a cruel and elderly profligate; yet the Satanic devices of the conjurer and the betrayer succeeded, and Felix accomplished his purpose.

The Jews present at Paul's examination shared in the general feeling toward Felix; yet so great was their desire to gain his favor in order to secure the condemnation of Paul, that they assented to the flattering words of Tertullus. These men in holy office, robed in sacerdotal garments, were very exact in the observance of customs and ceremonies, very scrupulous to avoid outward pollution, while the soul-temple was defiled with all manner of iniquity. Outward contact with anything deemed unclean was a great offense in their eyes, while the murder of Paul was considered a justifiable act. What an illustration of the blindness that can come upon the human mind! Here were the representatives of those who claimed to be God's covenant people. Like the barren fig-tree, they were clothed with pretentious leaves, but destitute of the fruits of holiness; "having a form of godliness, but denying the power thereof;" filled with malice toward a pure and good man, seeking by every means to take his life, and extolling a vindictive profligate!

There are many to-day who estimate character in the same manner. Prompted by the adversary of all righteousness, they call evil good, and truth falsehood. It is as the prophet has described: "Truth is fallen in the street, and equity cannot enter." It is because such is the condition and spirit of the world that God calls upon his people to come out and be separate. Those who mingle with the world will come to view matters from the worldling's standpoint, instead of seeing as God sees. "What communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" God's people will see as he sees. The pure and good will be honored and loved by those who are good.

In his speech against Paul, Tertullus charged that he was a pestilent fellow, who had created sedition among the Jews throughout the world, and who was consequently guilty of treason against the emperor; that he was a leader of the sect of Nazarenes, and chargeable with heresy against the law of Moses; and that he had profaned the temple,

virtually an offense not only against the Jewish but also the Roman law, which protected the Jews in their religious worship. He then falsely stated that Lysias, the commandant of the garrison, had violently taken Paul from the Jews as they were about to judge him by their ecclesiastical law, and had thus improperly forced them to bring the matter before Felix. These lying statements were skillfully designed to induce the procurator to deliver Paul over to the Jewish court. All the charges were vehemently supported by the Jews present, who made no effort to conceal their hatred against the prisoner.

Felix had sufficient penetration to read the disposition and character of Paul's accusers. He perceived the motives of their flattery, and saw also that they had failed to substantiate their charges. Turning to the accused, he beckoned to him to answer for himself. Paul wasted no words in fulsome compliments, but simply stated that he could the more cheerfully defend himself before Felix, since the latter had been so long a procurator, and therefore had so good an understanding of the laws and customs of the Jews. Step by step he then refuted the charges brought against him. He declared that he had caused no disturbance in any part of Jerusalem, nor had he profaned the sanctuary: "They neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city; neither can they prove the things whereof they now accuse me."

While confessing that "after the way which they call heresy" he had worshipped the God of his fathers, he asserted that he had never swerved from his belief in the law and the prophets, and that in conformity with the Scriptures he held the faith of the resurrection of the dead; and he further declared that it was the ruling purpose of his life to "have always a conscience void of offense toward God and toward men."

In a candid, straightforward manner he then stated the object of his visit to Jerusalem, and the circumstances of his arrest and trial: "Now after many years I came to bring alms to my nation, and offerings. Whereupon certain Jews from Asia found me purified in the temple, neither with multitude nor with tumult; who ought to have been here before thee, and object, if they had aught against me. Or else let these same here say if they have found any evil doing in me while I stood before the council, except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead, I am called in question by you this day."

The apostle spoke with earnestness and evident sincerity, and his words carried with them a conviction of their truthfulness. Moreover, his statements were in harmony with the letter of Claudius Lysias. Felix himself had so long resided at Cæsarea—where the Christian religion had been known for many years—that he had a better knowl-

edge of that religion than the Jews supposed, and he was not deceived by their representations. The words of Paul made a deep impression upon his mind, and enabled him to understand still more clearly the motives of the Jews. He would not gratify them by unjustly condemning a Roman citizen, neither would he give him up to them to be put to death without a fair trial. Yet Felix knew no higher motive than self-interest, and his love of praise and desire for promotion controlled him. Fear of offending the Jews held him back from doing justice in the case, and releasing a man whom he knew to be innocent. He deferred all further action in the case until Lysias should be present, saying, "When Lysias the chief captain shall come down, I will know the uttermost of your matter."

Paul was again placed in charge of a centurion, but with orders that he should enjoy greater freedom than before his examination. While it was necessary for him to be strictly guarded, as a protection from the plots of the Jews, and also because he was still a prisoner, his friends were to be allowed to visit him and minister to his comfort.

### TRIP IN NORTHERN ITALY.

H. P. HOLSER.

My last letter touched upon points in the journey from Basel to Turin. Three hours' ride from Turin across the plain of Piedmont brought us to Torre Pellice, situated at the foot of the high Alps, and at the entrance of some of the more important Waldensian valleys.

From Lake Geneva, the high Alps constitute the line between France and Switzerland, and France and Italy. Torre Pellice is but a short distance from the French line. At this point the mountains rise quite abruptly from the plain, and are divided by many narrow valleys and ravines which seem almost uninhabitable. Here is the home of the Waldenses. For more than a thousand years, they have maintained an existence in these mountain fastnesses, where nothing but extreme necessity would lead a man to attempt to live.

Several years ago, the present truth was preached here, which led to the organization of a small church. To visit this was one of the chief objects of my journey. Bro. Geymet, our only laborer in Italy, lives here. As he was born and grew up in these valleys, and speaks English, he not only served as an interpreter, but was also an excellent guide. After holding meetings with the little church over Sabbath and Sunday, early Monday morning we started for a foot-excursion up the valley of the Pellice to Bobio, the last village up the valley. A short distance beyond Bobio, the valley narrows into a ravine, or pass, into France, and is absolutely uninhabitable.

As we passed from Torre Pellice, we met people of all ages, sizes, and shapes, with all sorts of objects from several small pigs in a sack to ragged pieces of old harness, coming to town. It was the great annual market day, the Waldensian exchange. I never saw people that drew upon my sympathies more heavily than these. Poorly clad, small in stature, and a large number of them deformed, while the objects which they bore showed that they were strangers to luxury, but acquainted with want.

In this valley the Waldenses suffered many persecutions from the Papists, more than once being almost wholly exterminated. The valley is nearly a mile wide, the basin consisting of meadows threaded by the swift-flowing Pellice. A little above the meadows, on a narrow belt covered by chestnut trees, the houses and villages are built. Just above this belt, the craggy mountains rise almost perpendicularly to terrific heights. Here and there, small ravines, like branches of a tree, spread out in the sides of the mountains; these often served

as a secure retreat to the Waldenses when attacked. We saw one place far up, near the top of a lofty peak, very difficult to reach, but absolutely secure from attack. One could defend himself against an army here. To reach the cave, it is necessary to let yourself down by placing hands and feet in niches in the side of the crevice in the rock. Part way down is the mouth of a large cave. A person standing here could by a slight blow on the foot of one descending precipitate him into the dark depths. But few of those not accustomed to the mountains have the courage to enter this place. Here, the Waldenses saved themselves more than once.

A walk of seven miles up this valley brought us to Bobio, a name familiar to all that have read the history of this persecuted people. Bobio has witnessed many exciting and painful scenes. Just back of the village, a huge rocky peak rises like a giant sentinel as if to guard the humble people below. While under his shadow, I thought, what scenes could this silent watcher not describe, could he relate all that has transpired at his feet during the past ten centuries!

A small plateau of perhaps one-fourth acre, some distance above the village, has been the scene of several battles. Just 201 years ago, some time after the Waldenses had all been driven into other countries, a company of brave men returning from Switzerland under greater hardships than the famous ten thousand encountered in their retreat, arrived at this plateau from the mountain passes, and here, kneeling down, with uplifted hands took oath to be faithful to the truth which their fathers had died to maintain. Last year, several thousand Waldenses assembled at this point from Italy, Switzerland, Germany, Bohemia, England, America, and other lands, to celebrate the second centennial of their religious freedom, which dates from the return of the company from Switzerland, above referred to. They here erected a monument, the base of which is composed of unhewn stones, containing the names of the countries contributing to its erection. A short distance back of the monument is a cave in the broken rocks. During one of the battles fought on this plateau, two wounded Waldenses dragged themselves into this cave; so cruel were the Papists that when all the rest were killed, they hunted down these two unfortunate ones. Not being able to reach them in the cave, they built a fire at its mouth and thus smothered them.

From Bobio it is not far to the French line, whence the mountains gradually fade away into the plain of Dauphine, and the narrow ravines widen into valleys. In these receding mountains and opening valleys lived the Albigenses, a portion of the French Protestants.

Returning from the monument, we called on a family with whom Bro. Geymet was acquainted. The house, built of rough stones, was small, and served as barn and dwelling. The portion occupied by the family is lower than the surface of the earth, making it almost a cellar. There was but one room, about 10 by 14. The soil served as floor, except in one corner, where a platform of rough boards provided a place for the dining and only table. The room was equally divided by poles, the family occupying one side, and the donkey, the cow, and the fowls the other. Not all, but many, of the Waldenses live in this manner. Those that have separate apartments usually move down to take up quarters with the cattle during the winter, as the heat of the animals makes the cellar-like stable comfortably warm, while these convenient stoves require no wood or coal to keep up the fires.

Having climbed the mountain till we were warm with perspiration to visit a family, we were invited into a warm room, which was a small cave-like compartment, warmed by two cows, where there was scarcely room for us to sit down by the side of the animals. They seemed to enjoy the visit. The

people often sleep in the manger, and sometimes between the manger and the cattle.

We also called on the Waldensian pastor at Bobio, with whom we enjoyed a pleasant chat about his people. In general, the Waldenses hold with considerable tenacity to their ancient ways of primitive simplicity. Bobio is noted above all other places for this. To illustrate the spirit of the place, the pastor once attempted to introduce new music to replace hymns several centuries old. To accomplish this, he named place and time when he would teach them new music. At the time appointed, no one came but a squad of young men armed with stout clubs, with which they proposed to beat time on the back of him who uttered the first note of the new innovation. They still sing the old hymns.

On our way back we made several calls, and in each case the first thing proposed by our hosts was something to eat. The chief article of diet is boiled chestnuts of a large mealy type, quite abundant in these valleys. It is customary for the people here to buy bread ahead, for several weeks if possible, the object being to let it thoroughly dry before eating, to make it go farther. It is only by adopting such measures that the people can keep soul and body together. Yet they seem happy and contented; and when they journey to other lands, where, as servants of the rich, they are surrounded by the luxuries of wealth, they get homesick, longing for their mountain abode of simplicity.

How little the majority of people know of privations and hardships, compared to this people; yet they are generally more contented than we. My visit to this people was a lesson which I shall long remember, and of which I shall think when feelings of discontent because of hardships present themselves. At the outset, I thought to finish in this letter; but I cannot well do so without being too lengthy, so will stop here, and present more at a later date.

### PRESENT TRUTH.

FRANCIS HOPE.

This term, when first heard, seems to have somewhat of a suspicious sound; yet when more closely examined it will be found to be both reasonable and Scriptural. Peter is responsible for it. He writes to those of like precious faith, "Be established in the present truth." 2 Peter 1:12. Here, then, is that which he thought the Spirit of God calls "present truth." He evidently gives it that title because it was a truth which was applicable at that very time. It was, that the Messiah had actually come, and had given his life for the whole world. If Peter had made such a statement during his boyhood, it would not have been true, therefore it was called "present truth."

Thus "present truth" is truth which has a special significance for some special time. Such truths as the existence of God, the inspiration of the Bible, and the divinity of Christ, are always the same; they are no truer at one time than they are at another. But "present truth" is the reverse of this; it is truth which is true at only one time, and not at any other. The truth which Noah preached illustrates this. His burden was to warn the world of the coming flood. God appointed a set time in which he was to do this work. During that time Noah was proclaiming a message of most vital importance to those who heard him; but when the set time of 120 years was up, that truth lost its power, and its mission was finished. Had Noah, when he came out of the ark, continued still to predict a coming flood, it would not only have been foolish, but altogether false and untrue. Thus we see the nature of "present truth."

There have been many other "present truths" in the history of the world. When Jonah cried, "Yet forty days, and Nineveh shall be overthrown," he

cried a very present truth in the ears of the Assyrians. Jeremiah did the same when he spoke concerning the judgments that were to come upon apostate Israel. At the first advent of Christ, John the Baptist was sent with a specific message to prepare the people of God for that event. And when Christ comes again, he shows that there will be a present truth published in regard to it. Speaking of the time of his return, he says: "Who *then* is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season?" Matt. 24:45. "Meat in due season," that is, food which is appropriate for that special time, which in a spiritual sense is "present truth."

These "present truths" have always come direct from God, and are accompanied with his special blessing and power. Noah is singled out in the New Testament as a "preacher of righteousness." Jonah's message was so potent that all the Ninevites from the king upon his throne down to the humblest of his subjects, repented in sackcloth and ashes. When the voice of John was heard in the solitude of the Judean wilderness, it called out all Jerusalem and all the region round about Jordan, and they were baptized of him, confessing their sins. A "present truth," therefore, is a very solemn message from the court of heaven. Those that heed and accept it are saved from coming evil, those that reject it are lost. It becomes a savor of life unto life, or of death unto death.

And what is the "present truth" for this day? It is the joyful news of the soon return of the Lord Jesus. It is the light that shines on the sacred page and reveals "fulfilled" written over against the great prophecies concerning this world's history, and shows that this world has almost run its present course of sin. It shows that the signs which our Saviour gave to herald his return are now in the past. According to the Scriptures, we are now living in the generation that shall see the consummation of the Christian's hope. This is the glorious "present truth" that is now finding its way over the whole earth. Be patient therefore, brethren, unto the coming of the Lord; . . . establish your hearts, for the coming of the Lord draweth nigh."

#### OUR CRUCIFIED AND RISEN SAVIOUR.

W. E. WAINMAN.

WE read in Mark 15:44 that when Joseph of Arimathæa craved the body of Jesus, that he might remove it from the cross before the Sabbath began, "Pilate marvelled if he were already dead." In Ps. 69:20, 21, David tells us how it was that he died so much sooner than was usual in such cases: "Reproach hath broken my heart, and I am full of heaviness; and I looked for some to take pity, but there was none; and for comforters, but I found none." The Saviour died of a broken heart under the crushing weight of the sins of a guilty world. And he was laid in Joseph's new tomb; but the grim monster death could not keep him there—no, no! He burst the barriers of death, and "led captivity captive, and gave gifts unto men;" even to the rebellious.

And now we can rejoice in a risen and living Saviour, who is at the Father's right hand, interceding for us. Dear Christian friends, seeing that God has given his dearly beloved Son to die for us, shall we not awake to righteousness, and sin not? Shall we not "do His commandments," that when Jesus comes, we "may have right to the tree of life, and may enter in through the gates into the city"? I rejoice greatly that the time is so near; that soon the redeemed may join their voices with the heavenly host in ascribing "power, and riches, and wisdom, and strength, and honor, and glory, and blessing," unto the Lamb that has purchased our salvation with his blood.

#### A JAPANESE FUNERAL.

PERCY T. MAGAN.

It is curious to note the burial customs in the various parts of the world, and the many superstitions that are attached to them. The Japanese in this, as in almost everything else, show a taste and refinement which at once recommends itself and themselves to those who come from the most highly civilized lands. Their funerals are very quaint and most impressive.

As a rule, the ceremony consists of interment in a cemetery near some Buddhist temple. The coffin, in which the deceased is laid twenty-four hours after death, is a heavy chest of white wood, which receives the corpse in a sitting position, with the head resting on a pillow filled with tea-leaves. The deceased is so laid and buried that the head is directed to the north and the feet to the south. Among Shintoists and certain of the Buddhist sects, it is usual to dress the corpse in a white cloth, for which other Buddhist sects substitute a shroud made of paper, and covered with written characters of the Pali language. The coffin is covered with a white cloth and borne by relays of men, upon their shoulders, while the mourners follow in official and mourning dress. The burial ceremony differs even in the house of mourning and at the grave, being solemn on the part of the priests and the nearest relatives of the deceased, while the demeanor of the rest of the public displays merely curiosity and not sympathy.

Over the enclosed grave is placed a simple memorial stone with the name and date of death of the deceased, and an *ihai*, or small wooden tablet, likewise marked with the name and date of the death, is placed on the *butsu-dan*, or altar of the household idol. In the case of a person of rank, a *sakaki* (*Cleyera japonica*) and a *sakura* (*Prunus pseudocerasus*) are also planted near; but in other cases it suffices to place a section of bamboo cane as a vase, in which are branches of flowering or evergreen plants.

The funeral of a personage of rank is an imposing sight. In the immediate front go the military band and a company of soldiers. Then come two lines of men in Japanese costume (white robes with gauzy caps curving backwards), about fifty in all, carrying, in pairs, trees and flowers with streamers. These immediately precede the hearse, which is carried on the shoulders of men in white mourning. The coffin resembles a little temple in appearance, having a very elaborate roof, and in the centre of each side is an opening covered by a bamboo blind, and fronted by a *torii*, or sacred portal, the whole being supported on two horizontal shafts. Behind the bier come, first, a band of mounted Shinto priests in a dress similar to that of the bearers, but of richer material, then carriages with the princes of the imperial blood and ministers, all in full uniform. Then follow the general assembly of friends and others come to witness these last rites, the rear being brought up by a company of soldiers with cannon.

The bier is then placed in a temporary pavilion, at one end, with rows of chairs on each side. The pavilion may be compared to a chancel, in which the bier stands like an altar, and the chairs occupy the position of cloister cells. Then the ministers and princes file in and take their seats on one side, the sons and other relatives on the other. In a side apartment squat thirty or forty sacred musicians, all in white funeral garb. When all are seated, they commence to play weird dirges. Their music is very monotonous and with almost no melody, but intensely pathetic and surcharged with a grief that can find expression only in loud wails and sobs.

While this is going on, the priests enter with slow and measured tread, bearing wooden trays laden with offerings of fish, rice-beer, vegetables, etc., to a table in front of the bier. Each of these trays is with suitable ceremony passed on from one priest to another, until it reaches the high priest, who with

an obeisance places it before the bier. When about a dozen offerings have been arranged before the bier, the music ceases, and the priests, having advanced in pairs, clap their hands together, and do obeisance, holding small wooden tablets before them. Then the high priest takes a long manuscript and reads it aloud, facing the bier, the deceased relatives and friends in the meanwhile standing. He reads in a voice suggestive of the most intense grief, his monotonous chanting intonation being at times choked with sobs. Then the relatives of the deceased place flowers in a bamboo vase before the bier.

On the top of the coffin a small box is laid, containing the name and titles of the deceased, and above this some leaves are spread with charcoal, and the vault is covered with large blocks of stone. On leaving the cemetery, the visitors are all presented with a piece of seed cake, and a "shape" of powdered sugar.

The third and ninth months of every year are set apart for visits to the graves; vases are then filled with fresh branches, and at home the family recall the memory of their ancestors, to whom certain offerings are made.

#### THE CHRISTIAN'S HOPE

WM. INGS.

THE apostle Paul, speaking on this subject, says: "If in this life only we have hope in Christ, we are of all men most miserable." 1 Cor. 15:19. This present world is not the Christians' home. They are pilgrims and strangers, as were Abraham, Isaac, and Jacob, and are looking forward to a hope of something more permanent than this world can give. The hope entertained by the follower of Christ is founded on the sure promise of God, and by faith it grows stronger, and becomes more of a reality, as we study the promises recorded in the Scriptures. When the apostle Peter was meditating upon the love of God, and what he had promised to fallen man, he was led to exclaim, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a *lively hope* by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." 1 Pet. 1:3, 4. This hope anticipates a future existence, and is kept alive in the heart by faith. There is nothing in this present life that gives permanent satisfaction.

The hope that extends no farther than the limits of this sin-cursed earth, is doomed to disappointment. This world is marred by sin. Death is seen on every hand. We see it in the blade of grass, in the tinted flower, in the towering tree, and in the noblest of God's creation—man. And were it not for the blessed hope, when discouragements come, and the head is bowed down with grief, and the load is weighing heavily, man would sink in despair. Our Heavenly Father, knowing that his children need encouragement along the uneven road, has left on record a description of the future inheritance. Listen to the words of cheer that have been recorded to encourage the pilgrim on his journey: "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him." Isa. 64:4. In the home of this hope there will be no funeral trains, no mourners weeping over the loss of their dear ones, no sorrowing Rachels who cannot be comforted. But "God shall wipe away all tears from their 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." Rev. 21:4. Perfection is then reached, hope has become a reality, joy and peace enrapture the whole being, and the mind, expanding, is then able to comprehend the blessings of that inheritance which is incorruptible,

undefiled, and that fadeth not away. There will be no desponding one to encourage, none who feel that they are in a strange land, as we often feel here. The contrast will be great, and with an immortal tongue we shall sing the song of Moses and the Lamb; and when this earth is renewed and made ready for the redeemed, when the glorious city shall grace the earth as its capital, and the saints make their visits from one Sabbath to another, and gather at the monthly feast to partake of the fruits of the tree of life, how the heart will throb with love to their Creator and Redeemer! Then will the words of the prophet be fulfilled: "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:10.

#### MONSIEUR LE COLONEL.

I VENTURED to ask the Colonel had he ever seen Napoleon. He turned his old eyes toward me, and they lighted with fire as I looked, his face beamed, he rose to his feet.

"Have I seen my Emperor? Yes, I have, and fought for him, too, before I had a mustache."

We of a later and colder generation, especially since Sedan, cannot understand this man-worship. But it was very, very real in the young years of the century. I, who saw it stir and flash in the old face of Monsieur le Colonel, can imagine what a power it must have been when he was sixty years younger. In the mad, wild days of youth—and all Napoleon's soldiers were young men when they began to worship him—no wonder that they cheered him with their last breath on the battle-field.

"Monsieur, will you tell me of the first time that you saw Napoleon?" I asked, full of curiosity.

"My child, most happily," he answered. "It was in the year 1798 that I first saw Napoleon. He was then only the General Bonaparte, and I was a little boy. My father was the mayor of the town. Napoleon had landed at Fréjus. He was returned from Egypt. My father was a devoted admirer of the General. He looked to him to deliver France. When the news came that the General was in truth returned,—for we had had no news from Egypt for nearly a year,—my father caused all the bells to ring and the cannons to fire. In the midst of the rejoicings the travelling carriage of the General came in sight. We knew who it was that was driving onward to Paris with such feverish haste. The enthusiasm reached its height. I was taken into the street and sat on my nurse's shoulder. My father ascended into the General's carriage. I clapped my hands and shouted, 'Vive Bonaparte!' as loud as I could scream. He saw me. He said to my father, 'Who is that gallant child who shouts "Vive Bonaparte"?' 'It is my son,' replied my father, with pride. The General caused the carriage to stop. He beckoned to me. My nurse walked up to the step with me. The General lifted me in and set me on his knee. 'Thou art a brave lad,' he said. 'Oui, mon Général,' I answered. 'Wilt thou be a little soldier and fight for me?' he asked, and again I said, 'Oui, mon Général.' That," said the Colonel, with a tremor in his voice, "was the way I enlisted under the great Captain."

He remained silent for a few moments, as if in memory he had travelled back across his long life to live over once more the great scene of his boyhood, the hour which decreed his destiny and shaped his life.

"When I for the second time said, 'Yes, my General,' Bonaparte said,

"Behold! I will decorate thee in advance."

"He took his hat from his head. It was a black cocked hat such as all officers then wore, but which he has made illustrious, and which is known in

statues and painting well enough now. In this hat was a tricolor cockade. He took the cockade and put it into my cap. I have it still, that little cockade. I would not part with it for any price. It was my first decoration."

The Colonel wore the ribbon of at least one distinguished order at his buttonhole, but I fancy the little cockade held the place nearest his heart.

"I went to school," he continued. "I studied with zeal; for I wanted to become a great soldier in the artillery, for that was the Emperor's own branch. My mother, the blessed woman! was ever trying to turn my thoughts to a peaceful profession, but she could not. Was I not already enrolled under the Emperor? He did not forget me. I was very young, only fifteen, when I was permitted to serve."

The Colonel spoke as if it was some great favor that had been vouchsafed to him.

"I marched in the campaign of Prussia. I assisted at some combats, but I was wounded and taken prisoner before our great victories began. I did not hear of Essling, Eylau, or Wagram until afterwards. Wounded prisoners in the depths of Prussia heard but little news. I had not the luck to be present at the great victories," said the Colonel, regretfully.

"How long did you remain a prisoner?" I asked.

"Long enough to learn much patience, child," he returned, gently. "Five years. I was exchanged in time to fight in the last campaign."

"Were you at Waterloo?" I asked, somewhat heedlessly.

"I was not," he answered, sternly. "Know that the old soldiers remained on the field of Waterloo, they did not come back to tell about it; the young recruits did that. I was with the *Maréchal Grouchy*. Ah, we ought to have been at Waterloo!" he cried, in a sudden fury. "If we had, things would have gone differently. Ah, the traitor!"

Talking with Monsieur le Colonel naturally only served to increase, if possible, my admiration for Napoleon. My first idea on seeing a person whom I thought looked old enough, was to find out from him if he had ever seen Napoleon. I soon found, however, that they did not all speak in the same accents as Monsieur le Colonel. Madame Bellehomme, the widow of a tallow-chandler, had something to tell me in reply to my usual question.

She remembered vividly seeing the Emperor the night he rode to the Tuileries on his return from Elba. All the world was in the street that day. There was a fine noise and fracas, guns and torches and what not. She was young, and a fool. She liked it. Her old grandmother, who knew better, said, "Yes, shout 'Vive l'Empereur!' Idiots! imbeciles! He'll soon cut your throats and let the noise out! Shout while he leaves you life and breath!" She was anti-Bonapartist, was my grandmother. Look you, the women loved him not. He made too many widows and orphans."

Madame Bellehomme's words gave me a shock, they were so very different from what the Colonel would say. I ventured to refer to the well-known sentiments of that dear old man.

"Ah, yes, I know. Monsieur le Colonel is bewitched of Napoleon. He adores the Emperor, but, see you, he is a man; he fought, and he escaped; he lives to tell of his battles, the excellent gentleman. With women the case is different. We stay at home, we fight not, we only wait—wait and weep for our men who never come home. We love not war, therefore; it brings no glory for us, only sorrow and tears. For example, listen. My father, he went to Russia—yes, he went, a fine, brave man in full health. I saw him march down the Avenue de la Grande Armée. We know nothing ever again of him. We kept hoping and praying for years. At length we gave up hoping, we only prayed. My mother would say that she could rest happy if only she knew that he had been killed

quickly. But we knew not. When the snow came, she used to weep, and say she could not bear to look at it, because she always saw bloody corpses in the white snow. Ah, the campaign of Russia! it was the campaign of a frozen hell! Behold, *mon enfant*, wherefore we women are anti-Bonapartist."

—Adela Rorton.

#### EFFICACY OF THE BLOOD OF JESUS.

E. O. HAMMOND.

THE poet expressed a sentiment in harmony with the Scriptures, when he said that Satan watches with malicious intent each unguarded heart. When Titus commenced the siege of Jerusalem, he marched around it with a body of horsemen, to discover the weakest point in the wall. After finding it, he brought his engines and battering rams to bear upon that particular point. This well illustrates Satan's plan of attack upon us individually. Being naturally "wiser than Daniel" (Eze. 28:3), and having an experience of 6000 years in the study of human nature, he has become an adept in leading mankind from the narrow pathway. He learns our weak points, and, like a wise general, assaults us where he is likely to gain the easiest victory. Some of the followers of Christ who have large hope and little conscientiousness, he leads into presumption, and induces them to believe they are rich, and increased in goods, and have need of nothing, when they are really poor, and blind, and miserable, and naked. Another class who have large conscientiousness, and have not cultivated hope as they should, he leads into doubt, discouragement, and criminal despondency. This latter class do well to consider the efficacy of the blood that was shed on Calvary, as set forth in the blessed Bible. When Satan says to us, "Your iniquities are such, the corruption and defilement of your soul are so great, that God will not forgive you; you might as well give up the contest," we have a weapon put into our hands that will silence the prince of darkness, and put him to flight. It is this: "The blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7.

I have been forcibly impressed with this truth in reading David's prayer recorded in the 51st psalm. He had broken the holy law of God. He had stained his hands with the blood of one whom we have reason to believe was a conscientious, God-fearing man (2 Sam. 11:11); but when reproved by the prophet Nathan, an awful sense of his terrible crime was impressed upon him, and with contrition of soul he prayed, "Wash me, and I shall be whiter than snow." Did God hear that prayer, and perform David's request? Let us hear his own answer to the question, in the song he spoke some sixteen years afterward, as his eventful life was drawing to its close: "Therefore the Lord hath recompensed me according to my righteousness; according to my cleanness in his eye-sight." 2 Sam. 22:25. O the power and efficacy of that precious blood that can thus make clean in the sight of God the polluted soul of such a sinner as was David! No wonder that Satan's mouth is stopped when the penitent sinner meets him with the words of the beloved John, "The blood of Jesus Christ his Son cleanseth us from all sin."

David believed that through the atoning blood of the great antitypical sacrifice, he had been made as innocent and clean as though he had never sinned. This may seem like putting it in strong terms, but it is nevertheless true. As the fuller's soap removes the stains from a garment, and restores it to its original whiteness, so the blood of Jesus will remove all the defilements of sin from our robes of character, and make us clean in the sight of Him who is "of purer eyes than to behold evil." Our Heavenly Father wants us to believe this with all our hearts, and not to live continually under a cloud, but to rejoice in hope of his glory, and let his high

praises be ever in our mouths. A remembrance of our sins may cause us the most bitter regrets as long as we live; yet we may rejoice in being made partakers of His righteousness, and in the hope of standing at last with those who shall have "washed their robes, and made them white in the blood of the Lamb." Rev. 7:14.

"IF THOU WILT ENTER INTO LIFE,  
KEEP THE COMMANDMENTS."

S. MCCULLAGH.

THE Saviour of mankind filled the office of a prophet. He certainly exercised the divine attribute of prophecy, when, upon the mount of beatitudes, he said: "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:18. The prophetic eye of Jesus rested with peculiar exactness upon our present antinomian age, seeing, no doubt, the efforts put forth to make void some, if not all, the ten royal precepts spoken by "the Lord thy God," "whose voice then shook the earth."

The relation which the converted soul sustains to God's ten commandments is by no means obscure in the Word of God. With a heart overflowing with thankfulness for sins forgiven, David exclaims: "O how love I thy law! it is my meditation all the day." "The law of thy mouth is better unto me than thousands of gold and silver." "Let my heart be sound in thy statutes; that I be not ashamed." Ps. 119:97, 72, 80. And says Paul, "I delight in the law of God." It seems scarcely credible that the professed church of Christ in this enlightened age should consider a man unworthy of their fellowship, because he steps out to obey all of God's commandments. Those who keep the Sabbath of the fourth commandment, not of the Jews, but "the Sabbath of the Lord thy God," most assuredly carry out the logical issue of the writings and teachings of the brightest lights in the modern Christian church. Let us see if this is so.

"But some say these commandments are not binding on us. Vain, deceived men! Can a murderer, an adulterer, a thief, or a liar enter into eternal life? No; the God of purity and justice has forbidden it. But we are not to keep these commandments in order to purchase eternal life. Right. Neither Jesus Christ nor his genuine messengers say you are. To save your souls, Christ must save you from your sins, and enable you to walk before him in newness of life."—*Dr. Adam Clarke on Matt. 19:17.*

Olshausen, the great commentator, writing on Matt. 19:17, says: "That the Saviour connects the entrance into eternal life with the keeping of the commandments, is founded necessarily on the very nature of the law."

Matthew Henry says: "Keeping the commandments of God, according as they are revealed and known to us, is the only way to life and salvation. Observe, in order to our happiness here and forever, it is not enough for us to know the commandments of God, but we must keep them, keep in them as our way, keep them as our rule, keep them as our treasure, and with care, as the apple of our eye."

Wesley and Spurgeon taught the same, and best of all, our dear Saviour taught the very same: "If thou wilt enter into life, keep the commandments." Matt. 19:17. But many say to-day, "Don't keep them." Oh, what a mistake! Reader, have your sins been forgiven through the blood of the Lamb? Keep the commandments. Have you never been forgiven your transgressions of God's holy law? If not, then seek the Lord while he may be found, and "keep the commandments."

"O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48:18.

## Timely Topics.

THE question of Australian federation is one of paramount importance to the interests of the colonies. Public sentiment is apparently ripe for the proper steps to be taken to secure the advantages which will come to the country when sectional interests shall be merged into a common cause; when brotherhood rather than alienation will be encouraged between states whose interests are identical. If anything is needed to impress the urgency of these measures of coalition, it may be obtained by endeavoring to do business between the colonies of Victoria and New South Wales, across the narrow boundary marked by the Murray River. The present arrangements are such as to block and discourage traffic by placing as many obstacles in the way as possible. Goods, if not attended by the shipper or an agent, will more than likely be detained by the customs department. A spirit of petty jealousy, that is very disagreeable to witness and exasperating to endure, is manifested, to the loss of business men and the detriment of commercial transactions.

Could the personal interests of office-lovers be laid one side, there would soon be a healthy revolution in affairs, and these little dignities of official red-tapeism would be vacated to make room for those who would seek to render service to the public good, and to promote public unity.

### THE WAYS OF JUSTICE.

EVEN the wise man said that there were at least four things that were beyond his ken. He could not compass them with all his experience and wisdom. Had he lived in our day, there might have been a few other things that would perplex his understanding. Surely the ways of human justice are as uncertain and unexplicable as "the way of a ship in the midst of the sea."

Two Melbourne men by a long course of dealing came to enjoy a very large share of public confidence and apparent prosperity. They were prominent and popular in financial and social circles, and at least one of them stood high in the church. But when reverses came, they yielded very readily to temptations, and betrayed the trusts imposed on them. Other people's moneys were appropriated, and the cloak of hypocrisy worn until its rotten fabric would no longer hide the rascality. Then penitence seized them, and they probably realized what Solomon says, that the "bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel." Shame came to the large circles of friends with which each was surrounded, and disgrace came to their names. Each one confessed his crimes and aided investigation. In a short time the courts had considered their cases. The more culpable one, apparently, came up to receive his sentence before a judge who considered that the circumstances of the culprit mitigated his crime. He had stood long before the community in an honored position with unblemished reputation; he was respectably connected; he had been unduly tempted; he was deeply penitent; he was greatly humiliated, etc., etc. In fact, the magistrate evidently commiserated not only the prisoner, but himself also, seeing that he was obliged to maintain the dignity of the law by passing a mild censure on the erratic course of one who had systematically robbed the poor. By a painful effort, he assigned him an honored place in the Melbourne gaol for three months.

The other prisoner was dealt with by a judge whose sense of justice was materially at variance with that of his brother magistrate. The same pleas substantially were urged in mitigation of his crimes, but so far from prevailing in his behalf, they only served to increase his condemnation. He knew better; he had seen the effects of such crimes; he was a trusted man, and had betrayed his trusts;

he encouraged people to put confidence in him, and used his advantage to despoil them; he was false to every principle of integrity; and if his crime were condoned, it would only encourage others to increase the already crowded list of such infamous deeds. He got five years in gaol in which to meditate on his folly. And some perhaps inconsiderate person will say if he had been a poor obscure dog "whom nobody owns," he would have got fifteen years and a flogging.

### COMFORT FOR SMOKERS.

"SMOKERS may be pleased to learn that Dr. Gautrelet, of Vichy, claims to have discovered a method of rendering tobacco harmless to mouth, heart, and nerves, without detriment to its aroma. According to him, a piece of cotton wool steeped in a solution (5 to 10 per cent.) of pyrogallie acid inserted in the pipe or cigar holder will neutralize any possible effects of the nicotine. In this way not only may the generally admitted evils of smoking be prevented, but cirrhosis of the liver, which in Dr. Gautrelet's experience is sometimes caused by tobacco, and such lighter penalties of over indulgence as headache and furring of the tongue may be avoided. Citric acid, which was recommended by Vigier for the same purpose, has the serious disadvantage of spoiling the taste of the tobacco."

The above paragraph appeared in a late number of the *British Medical Journal*, a very high authority upon such matters. The value of the suggestions which it contains is not found in the recipe for reducing the deadly effects of the poisonous elements of tobacco, but in the fact that they affirm the pernicious nature of "the weed" in its unadulterated state. Without the benefit of this wonderful discovery, smokers are exposed to injury to the mouth, heart, and nerves, cirrhosis of the liver, and sundry lighter penalties, such as headache, furring of the tongue, etc. And the list of these sundry "penalties," both light and heavy, may be extended.

But it remains to be seen just how much attractiveness tobacco will have for its devotees when it has lost its peculiar power over the system, when it no longer affects the nerves and blood and poisons the whole system. Its stimulating effects are the main dependence of many people whose natural energies have been paralyzed by it. Others would find an "aching void" in head and nerves if its deadening, narcotizing principles were neutralized. The simple habit of drawing smoke into the mouth and blowing it into other people's faces, or spreading about a nauseous juice, has certain attractions for the ambitious small boy; but smoking and chewing tobacco soon become to its victims a serious part of the daily economy of life, supported by imperative demands of the system. When tobacco loses this power over the sensations, we apprehend it will be shorn of the charm with which it holds the devotion of so many of our fellow-beings. Our average tobacco servants would no sooner be freed from their pleasing thrall than the Chinaman would choose to smoke his opium without the enchanting sensations which the drug produces. Beneficent as this discovery may be, we sincerely hope that before its universal adoption, it will be improved so as to counteract all the unfortunate features of the tobacco habit. Among others not provided for in the above paragraph are the following: disagreeable and disgusting fumes exhaled from the mouths and persons of tobacco-users; a sickening smoke which is inflicted upon innocent and helpless non-users; filthy expectorations in all public places; and perhaps above all the consumption of enormous sums of money in a traffic which neither produces food, clothing, nor any blessing physical, moral, or intellectual.

When some man will invent an antidote which will remove all the objectionable features of this most unworthy indulgence, we shall assign him a foremost place in the ranks of the lovers of his race. Until this man appears, we plead with all men, and women too, not to use it. The best antidote yet discovered is this: "Touch not, taste not, handle not."

## The Home Circle.

### THE LORD'S PRAYER.

ANONYMOUS.

THOU to the mercy-seat our souls dost gather  
 To offer worship unto Thee, *Our Father,*  
 To whom all praise, all honor, should be given;  
 For thou art the great God *who art in heaven.*  
 Thou by thy wisdom rul'st the world's whole frame;  
 Forever, therefore, *Hallowed be thy name.*  
 Let nevermore delays divide us from  
 Thy glorious grace; but let *Thy kingdom come.*  
 Let thy commands opposed be by none,  
 But thy good pleasure, and *They will be done,*  
 And let our promptness to obey be even  
 The very same *in earth as 'tis in heaven.*  
 Then for our souls, O Lord, we also pray  
 Thou wouldest be pleased to *Give us this day*  
 The food of life, wherewith our souls are fed,  
 Sufficient raiment, and *our daily bread.*  
 With needful blessings do thou still relieve us,  
 And of thy mercy pity *And forgive us*  
 All our misdeeds, for Him whom thou didst please  
 To make an offering for *our trespasses,*  
 And forasmuch, O Lord, as we believe  
 That thou wilt pardon us *as we forgive,*  
 Let that love teach, wherewith thou dost acquaint us,  
 To pardon all *those who trespass against us.*  
 And though sometimes thou find'st we have forgot  
 This love for thee, yet help, *And lead us not,*  
 Through soul or body's want, to desperation,  
 Nor let earth's gain drive us *into temptation;*  
 Leave not the soul of any true believer  
 In any time of trial, *but deliver;*  
 Yea, save them from the malice of the devil,  
 And in both life and death keep *us from evil.*  
 Thus pray we, Lord, to thee, from whom e'er come  
 These blessings great; *For thine is the kingdom,*  
 This world is of thy work, its wondrous story;  
 To thee belong *the power and the glory;*  
 And all thy wondrous works shall end, no never,  
 But will remain forever and *forever.*  
 Thus we poor creatures would confess again,  
 And thus would say eternally, *Amen.*

### WOMEN OF THE BIBLE.—III.

#### "Sarah," the Wife of Abraham.

A. M.

NEARLY four hundred years had passed away since the flood. Idolatry had again taken the place of the true worship of Jehovah, when the "Lord said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house unto a land that I will show thee; and I will make of thee a great nation, and will bless thee, and make thy name great, and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed. And Abram departed, as the Lord had spoken unto him," with Sarai his wife, and Lot, his brother's son, unto the land of Canaan. Gen. 12: 1-6. The object of the call undoubtedly was to separate him and his household from the contamination of idol worship, and thus preserve and perpetuate the knowledge of the true God. Here we have an example for all time,—to follow God, though it be a forsaking of all others. We have the same inducement, the precious promises: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 29.

Soon after the arrival of Abram and Sarai in the land of Canaan, there was a grievous famine, and they went to sojourn in the land of Egypt; and "Abram said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon; therefore it shall come to pass when the Egyptians shall see thee, that they shall say, This is his wife; and they will kill me, but they will save thee alive. Say, I pray thee, thou art my sister; that it may be well with me for thy sake; and my soul shall live because of thee." Now, "when Abram was come into Egypt, the Egyptians beheld the woman, that she was very fair. The princes also of Pharaoh saw her, and commended her before Pharaoh;

and the woman was taken into Pharaoh's house. And he entreated Abram well for her sake. . . . And the Lord plague Pharaoh and his house with great plagues because of Sarai, Abram's wife. And Pharaoh called Abram, and said, What is this that thou hast done unto me? Why didst thou not tell me that she was thy wife? Why saidst thou, She is my sister? So I might have taken her to me to wife. Now therefore behold thy wife; take her, and go thy way. And Pharaoh commanded his men concerning him, and they sent him away, and his wife and all that he had."

This is the first false step in their religious life. They had forgotten the promises: "I will make of thee a great nation;" "I will bless thee, and make thy name great;" "And in thee shall all families of the earth be blessed;" "I will bless him that blesseth thee, and curse him that curseth thee." With these promises in mind, there would have been no cause for fear; they were a guarantee of life to Abram; for it was in his seed that blessings were to come to all the nations of the earth, and at this time Abram and Sarai had no child. Is it not just here, by forgetting the promises, that all our troubles and failures come in, when we adopt ways and means of our own, "doing evil that good may come"? This is a worldly policy, one from which our Saviour prayed we might be delivered: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." John 17: 15. May we ever remember it is God, "the Almighty," with whom we have to do, and take no crooked way.

#### SARAI TEMPTS ABRAM TO SIN.

About ten years after the last event, the word of the Lord came to Abram in vision saying: "Fear not Abram; I am thy shield, and thy exceeding great reward. And Abram said, Lord God, what wilt thou give me, seeing I go childless? . . . To me thou hast given no seed, and lo, one born in my house is mine heir. And, behold, the word of the Lord came unto him saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars if thou be able to number them; and he said unto him, So shall thy seed be." "Now Sarai Abram's wife bare him no children; and she had a handmaid, an Egyptian [probably one that she brought out of Egypt], whose name was Hagar," whom she gave to Abram, saying, God hath restrained me from bearing; it may be I may obtain children by her. "And Abram hearkened to the voice of Sarai." Gen. 16: 13. At this time Sarai was seventy-five years of age. From a human standpoint, all hope that she would be a mother had passed. She had earnestly longed for a child, for the building up of their house; and in a moment of weakness she tempted Abram to take Hagar, an act which she afterward had cause to repent, as her maid became proud and despised her mistress. Then in turn Sarai reproached Abram, and said, "My wrong be upon thee; . . . the Lord judge between me and thee." And Sarai dealt hardly with Hagar, and she fled from her.

God had foreseen this period of trial that would come to Sarai and Abram, and to strengthen them unfolded the promise by telling Abram that he should certainly have a child of his own. They looked on the human side only. This is a fatal mistake that Christians in all ages have made; perhaps never more generally than at the present time, when there is a strong desire on the part of many to stamp all the supernatural in Holy Writ as superstition; but this will lead now, as then, to helpless confusion. When God has given a clear promise, let us patiently wait his time to fulfill it. Circumstances each day may seem to hinder it; this may be needful for the trial of our faith, that it may

grow, and be perfect, wanting nothing. Let this encourage any who are growing impatient because of promised aid deferred: "He is faithful that has promised." "Wait on the Lord, and he shall bring it to pass."

#### SUNSHINY HUSBANDS.

WE read so much about the obligation laid upon the wife to be a perpetual sunbeam in the house that a word to husbands on the same topic may not be amiss.

A cheerful atmosphere is important to happy home life. It is very hard for children to be good when they are exposed to an incessant hailstorm of fault-finding from their parents. It is very difficult for a wife to maintain a calm and charmingly sweet demeanor when her husband is critical, cynical, or sullen, and takes all her tender efforts with indifferent appreciation.

Let a wife and mother love her home and her children with the most absolute, unswerving devotion and serve them with the most unselfish fidelity, there are, nevertheless, times when she is very weary. She knows, better than any one else, the steps and the stitches, the same things done over and over, and the pettiness of the trials that come to nursery and kitchen. They are so insignificant that she is ashamed to talk about them, and I fear she sometimes forgets to tell her Saviour how hard they press her, and so, bearing her cross all alone, its weight becomes crushing.

A sunshiny husband makes a merry, beautiful home, worth having, worth working in and for. If the man is breezy, cheery, considerate, and sympathetic, his wife sings in her heart over her puddings and her mending basket; counts the hours till he returns at night, and renews her youth in the security she feels of his approbation and admiration.

You may think it weak or childish if you please; but it is the admired wife, the wife who hears words of praise and receives smiles of commendation, who is capable, discreet, and executive. I have seen a timid, meek, self-distrusting little body fairly bloom into strong, self-reliant womanhood under the tonic and the cordial of companionship with a husband who really went out of his way to find occasions for showing her how fully he trusted her judgment, and how tenderly he deferred to her opinion.

In home life there should be no jar, no striving for place, no insisting on prerogatives, or division of interests. The husband and the wife are each the complement of the other. And it is just as much his duty to be cheerful as it is hers to be patient; his right to bring joy into the door, as it is hers to sweep and garnish the pleasant interior. A family where the daily walk of the father makes life a festival is filled with something like a heavenly benediction.—*The Congregationalist.*

#### THE ETHICS OF WOMAN'S REST.

LET every woman who finds her vital forces failing, who is growing nervous as well as always weary, whose chief longing is for rest of mind and body, who begins to feel that life is not worth the living, stop now and here. Cut off all expenditure of effort that is not an absolute necessity, and curtail that necessity as much as possible. I do not mean that you should give up your worthy aims and purposes; but be sure that you can devote yourself to them safely.

Remember this: It is as important that you should keep a reserve of physical power on hand for future draughts, as that you should provide in a money way for sickness, accident, and declining years.

So long as youth lasts, you do not greatly feel this exhaustion of the physical forces, that is, your powers of recuperation are greater; yet every time you draw upon your strength to excess, you are

obliged to go deeper and deeper into your vital resources in order to make repairs. And you never do get quite back to the old place, even though you are not conscious at the time of the fact. You find after a while that a night's sleep does not make you as good as new again after "overdoing;" but it takes another day of rest and night of slumber to enable you to get back your usual vigor.

You cannot help it? I know that is true of some of you, that there are duties so absolute in their demands that you are compelled to do them so long as you are able to bear the strain; but by far the greater part could, "an' ye would," diminish your burdens by a third. Social ambition in some cases—the fear of not doing as your neighbor does—a false idea of duty in others, a desire to accomplish much that it would be pleasant to be able to do, the inability to say no to demands made upon time and energies,—all of these things, singly or together, cause women to apply the lash when they find their physical powers lagging, and on they go until they fall down in their tracks.—*Emily Bouton, in Toledo Blade.*

#### KEEP YOUR TEMPER.

"I NEVER can keep anything!" cried Emma, almost stamping with vexation. "Somebody always takes my things and loses them." She had mislaid some of her sewing implements.

"There is one thing," remarked mamma, "that I think you might keep, if you would try."

"I should like to keep even one thing," answered Emma.

"Well, then, my dear," resumed mamma, "keep your temper; if you will only do that, perhaps you will find it easier to keep other things. I dare say, if you had employed your time in searching for the missing articles, you might have found them before this time; but you have not even looked for them. You have only got into a passion,—a bad way of spending time,—and you have accused somebody, and unjustly too, of taking away your things and losing them. Keep your temper, my dear; when you have missed any article, keep your temper, and search for it. You would better keep your temper, if you lose all the little property you possess. So, my dear, I repeat, Keep your temper."

Emma subdued her ill-humor, searched for the articles she had lost, and found them in her work-bag.

"Why, mamma, here they are! I might have been sewing all this time if I had kept my temper."—*Selected.*

#### A LITTLE SIN.

"JUST this once," said a little Sin,  
Knocking at a pure young heart;  
The monitor on guard within  
Bade it at once "Depart."

"Just this once," it pleading stood  
Beside the portal fair;

The heart was melted at its mood,  
And let it enter there.  
But, like the seed dropped by the way  
A seemingly weak thing,  
It grew in strength from day to day,  
And bore the nettle's sting.

A BEE'S TOOLS.—A bee's working tools comprise a variety equal to that of the average mechanic. The feet of the common working bee exhibit the combination of a basket, a brush, and a pair of pincers. The brush, the hairs of which are arranged in symmetrical rows, is only to be seen with the microscope. With this brush of fairy delicacy the bee brushes its velvet robe to remove the pollen-dust with which it becomes loaded while sucking up the nectar. Another article, hollowed like a spoon, receives all the gleanings the insect carries to the hive.

### Useful and Curious.

It is said that in the early part of the eighteenth century, one John Lynch was an influential planter, who lived in the southeastern part of Virginia. At that time many runaway slaves, and indeed criminals, both black and white, used to take refuge in the "Dismal Swamp," and at night commit depredations on persons and property in the surrounding country. The colonial law could not readily suppress and punish these marauders, and Lynch took it upon himself to organize a court, give judgment, and consign the offenders to summary punishment. His neighbors dubbed him Judge Lynch, and used to bring thieves before him for trial. Since his time, punishments inflicted independent of the legal authorities are said to be given by "Lynch law," and a person put to death in this way is said to be "lynched."

A LOCOMOTIVE TELEPHONE SIGNAL.—In order to show that the telephone may be adopted as a danger signal on railway lines, a locomotive telephone signal was recently tested by the Baltimore and Ohio Railroad Company on about three miles of its track. The apparatus consists of a single iron rod running between the rails, supported on insulators, and an electric gong connected with a battery carried on a locomotive. The connection between the gong and the iron rod is made by means of an insulated wire from the gong to a wire brush underneath the locomotive, which touches the rod. Two trains approaching each other on the same track will complete a circuit and warn each other by ringing the gong. The gongs on the two trial trains commenced ringing when they were about two miles apart; the telephone mouthpiece was then switched to the wire, and conversation was carried on between the two drivers. The apparatus is stated to have worked very satisfactorily.—*Electrical Review.*

THE MANUFACTURE OF CELLULOID.—The manner in which celluloid is made in France is as follows: A huge roll of paper is unwound slowly, and while unwinding is saturated with a mixture of five parts of sulphuric and two parts of nitric acid, which is carefully sprayed upon the paper. The effect of this bath is to change the cellulose in the paper into pyroxiline. The next process is the expelling of the excess of acid in the paper by pressure and its washing with plenty of water. It is then reduced to a pulp and bleached, after which it is strained, and then mixed with from 20 to 40 per cent. of its weight in water. Then follows another mixing and grinding, after which the pulp is spread in thin sheets, which are put under enormous hydraulic pressure and squeezed until it is as dry as tinder. These sheets are then put between heated rollers and come out in quite elastic strips, which are worked up into the various forms in which celluloid is made.—*Electrician.*

#### AN OLD-FASHIONED DICTIONARY.

MANY of the definitions in the English dictionary of 1626 are amusing, and some of them ludicrously absurd. The "pole" is described as "the end of the axle-tree whereon the heavens do move"—a very primitive explanation. The "Hebridean wave" seems rather a poetical substitute for the Irish Sea, and a "badger" is a still more extraordinary equivalent for a corn merchant—"one that buys corn or other victual in one place to sell it in another." Still funnier are some of the natural-history definitions. A "baboon" is said to be "a beast like an ape, but farre bigger;" a "lynx" is "a spotted beast; it hath a most perfect sight, insomuch as it is said that it can see thorow a wall." The account of the "salamander" reads like an elaborate joke: "A small venous beast with foure feet and a short taile; it lives in the fire, and at length, by his extreme cold, puts out the fire."

Turning to more general topics, we have the

"alphabet" defined as "the cross rowe of letters," and "an abecedarian" is "one who teaches the cross rowe." According to Cockeram, "an idiote" is "an unlearned asse," a "laborer" a "swinker," and a "beretick" is sketched more roundaboutly, but with a clear assertion of the right of private opinion, as "he which maketh choice of himselfe what poynts of religion he will believe and what hee will not."—*Chambers's Journal.*

#### PATAGONIAN MEDICINE.

WHEN a child in Patagonia is sick, a messenger is dispatched for the doctor, and never leaves him until he comes with him. As soon as the doctor arrives, he looks at the sick child, and then with much ceremony rolls it up in a piece of skin. He then orders a clay plaster, and by this time the child has ceased crying, soothed by the warmth of the skin, and so rendering still more solid his reputation as a wise man. Yellow clay is brought and made into a thick cream with water, and the child is painted from head to foot, causing him to cry again. "The devil is still there," says the doctor, sagely, and undoes two mysterious packages he carries; one contains rhea sinews (ostrich), and the other a rattle made of stones in a gourd decorated with feathers. He then fingers the sinews, muttering something for a few minutes; then he seizes the rattle and shakes it violently, staring very hard at the crying child; then wraps it in the skin again, and it ceases crying. Again it is painted, rattled at, and stared at, and again it cries. This is done four times, and then the cure is considered complete. The doctor leaves the child quiet, enfolded in the warm skin, and goes his way, having received two pipefuls of tobacco as a fee. Strange to say, the child generally recovers; but if it does not, the doctor gets out of the difficulty by declaring that the parents did not keep the medicine skin tightly around the child, and so let the devil get back again. This is the only treatment sick children in Patagonia are ever known to receive.—*Ladies' Home Journal.*

#### HOW THE CZAR READS THE NEWS.

AT present the Czar eschews all Russian newspapers; their pæans and their lamentations never reach his ears. Among the many departments of the Ministry of the Interior there is one, the *Telegraph says*, called the "Department of his Majesty's Journal," which is charged with preparing day by day a carefully worded *résumé* of some mild articles and items of intelligence meant for the Emperor's eye. A *tschinovnik* of the Censure rises from his bed in the gray of the early morning and hurries off to the department, where advance-sheets of the journals come in damp from the press. These he reads over, marking with red pencil all the passages the interest of which is not marred by injudiciousness. There are certain events as well as numerous words and phrases which a Russian Emperor, like a certain French king, must never be allowed to hear. "*Feu le roi d'Espagne!*" (the late king of Spain). "What does *feu* mean?" asked a French king once indignantly. "Oh, it is a title, your Majesty, taken by the king of Spain after the lapse of a certain time." The marked passages are then cut out, pasted together on sheets, and handed over to the director of the department, who, after carefully considering and if needs be curtailing them, signifies his approval. The extracts are then copied calligraphically on the finest description of paper, forty or fifty words to the page, and the journal in this state is given to the Minister of the Interior or his adjunct. If this dignitary is satisfied, it is passed on to the General-in-Waiting, who deposits it on his Majesty's table about four o'clock the following day. The news that slowly dribbles through this official filter is seldom of a nature to discompose the feelings of the Czar or disturb his sleep.

## Bible Echo and Signs of the Times.

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

GEO. C. TENNEY,  
Editor;

MISS E. J. BURNHAM,  
Assistant.

Corresponding Editors,

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

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### WHAT MUST WE DO TO BE SAVED?

THIS question has been before the human race ever since the right of access to the tree of life was denied to the disobedient. It challenges the earnest attention of all who regard their eternal destinies as worth any consideration. It has been asked many times since the distressed gaoler cried out at the midnight hour, after the convincing logic of the earthquake and other terrible phenomena, with Paul's concise words, had taught him his dependence on a higher power. It has been asked earnestly, jocularly, dogmatically, and skeptically. We ask it practically.

Do? "Do nothing," say a chorus of preachers. "Only believe; Christ has done it all." What has Christ done? He has done that which we could not do, and nothing more. He has performed the superhuman part, and has exemplified the work he requires of us, but has not performed it in our behalf. Where, in all that is recorded of the Saviour's words, do we read that he has left his people with nothing to do? We do not so read. On the contrary, the call is, "Go labor in my vineyard;" Christ has given "to every man his work;" and the faithful ones only will hear the "well done."

Sloth and indifference will shut out many legions of those who desire to enter heaven. Jesus speaks directly upon this point, saying, "Strive to enter in at the strait gate; for many, I say unto you, shall seek to enter in, and shall not be able." The difference between *striving* and *seeking* is a very essential one, although to us it may seem almost insignificant. We cannot conclude that all who desire salvation will obtain it. An individual who thought himself to be drawing near to death came to the writer with the question which heads this article. He had made but a poor use of his many privileges, and felt that the claims of God upon him had all been slighted. Now the question was, how reparation could be made. One adviser had told him that if he should but cast one look toward the Saviour, he would be saved; one sentiment, either felt or expressed, in favor of being saved, he was assured, would be entirely sufficient. But he was a man who in human affairs had some sense of right and justice, and his heart told him not to accept such cowardly advice. Is salvation so slight a thing that it may be obtained even without asking? What has it cost? Who can measure the infinite price that has been paid? What does it involve?—Freedom from sin, purity of heart, a cleansing of character, redemption of the past, and a faithful use of future opportunities.

This certainly implies that he who expects to be saved in heaven has before him a work which will require the devotion and consecration of every power of his being.

The distinction between *striving* to enter and *seeking* to enter, as it existed in the mind of the Saviour, is illustrated when we understand that instead of saying "strive," he said "agonize."

And there is a vast difference between the experiences of thousands, who, in a listless, half-hearted way are hoping and trusting that somehow God will wink at their grievous sins, pass by their neglect, excuse their pride and covetousness, and let them through the gate, and that of those who are striving and agonizing against sin. We are all of us prone to yield too readily to the pressure of evil. To every one of us comes the admonition of the apostle, "Ye have not yet resisted unto blood, striving against sin." No sweat drops of blood have been pressed from our brows while we have resisted evil. We have yielded thousands of times without a struggle. But such yielding will never perfect our graces. Such dallying with wrong dishonors our profession. It will not save us. If we would be saved, we must live by the promise which says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne."

### THE SABBATH PRIMEVAL IN ITS ORIGIN AND UNIVERSAL IN ITS DESIGN.

IN our last issue we noticed some features of this question in a general way, showing the design of the Sabbath, and that its blessings are of such a nature that all mankind require their salutary influences; and that in view of the practical utility of the day of rest, to deny that the divine law provided for its observance, would be to impeach the perfection of that law.

At this time it is designed to refer to some evidences of the existence of the Sabbatic institution previous to the establishment of the Israelitish polity, thus freeing it from the stigma which is frequently attached to it under the epithet, "Jewish." With most believers in the Bible, the evidence of the Edenic origin of the Sabbath as found in the account of creation (Gen. 2:1-3), is all-sufficient. But there are some whose relations to the Sabbath are so unfriendly as to lead them to deny this, and to claim that the observance of a weekly rest and holy day was neither enjoined nor practiced until after God had spoken the law from Mount Sinai.

In the first place, we read in Gen. 2:3: "And God blessed the seventh day, and sanctified it." To sanctify an object is to set it apart and to render it intrinsically holy. But God could only render the seventh day holy, and set it apart as a day peculiar and blessed above all other days, by an adequate proclamation of that fact. If our authorities wish to set apart (sanctify) a fast day or a day of thanksgiving, they do not simply resolve that it shall be so in their own minds, they proclaim and ordain in the most public manner that it shall be so. Thus God sanctified the Sabbath at the very commencement of human history. He did not sanctify the seventh day by resting thereon; but he sanctified it *because* that in it he *had* rested. This blessing, thus attached to the seventh day, would inhere in that day as long as the facts which called forth the blessing retained their significance. And as the significance of the facts of creation are by no means local, they are iterated and reiterated in the Scriptures of truth; and we justly conclude that their appropriate memorial, the Sabbath, was at this time proclaimed by the Creator. One month before the Israelites reached Sinai, the Sabbath was enjoined upon them as an institution already in existence. Says Moses, "This is that which the Lord *hath* said, To-morrow is the rest of the holy Sabbath unto the Lord." Ex. 16:23. God had just previously said to Moses that he would "prove them, to see whether they will walk in my law

or no." Verse 4. And after some had failed to observe the day, he reproves them with the words: "How long refuse ye to keep my commandments and my laws?" Verse 28. How evident that God had at that time a law, and that the Sabbath was a part of it.

Traces of the week are seen in the condensed history of Genesis. For instance, Noah evidently observed the weekly cycle, as we may learn from Gen. 8:10, 12. The word "week" is introduced in Gen. 20:27, 28. And the knowledge of the Sabbath is inseparably connected with that of the week. The number seven is made so prominent in the Scriptures that it is denominated a sacred number. Its significance depends upon the fact of the weekly period measured off by the first seven days of time.

Outside of the Scriptural evidences, we have others of a conclusive character. In the most ancient languages the seventh day is recognized as the Sabbath. In the Babylonian language of the Euphrates and Tigris valleys, said to have been a written language earlier than 3000 B. C., the seventh day is called Sabbath. In the ancient Syriac, Assyrian, Chaldee Syriac, Arabic, and Coptic, nearly all of which are long since dead, the case is the same. These tongues, with others which were in use before the time of the exode, and whose origin and history were in no wise connected with the Jews, show that the seventh day was acknowledged to be Sabbatic and sacred in its character. This argument might be carried further and extended to over one-half of the existing languages of to-day, where we shall find that the seventh day, our Saturday, is still distinguished in the same manner. Certainly no one will claim that these languages, or even their vocabulary of the week, have been formed or moulded under the influences of Judaism. From whence, then, did they obtain this common stamp? We who believe the Bible ascribe the division of tongues to the confusion of Babel. And the fact that those elementary forms of speech preserve the knowledge of the week and designate the Sabbath, shows conclusively, it seems to us, that the rest-day had been proclaimed to mankind, and was observed by at least that portion of the race which retained the knowledge of God.

The celebrated Assyrian tablets, transcripts of which are to be seen in the British Museum, contribute an important testimony upon this point. Upon one of the tablets is given a calendar of the month of Elul, intercalary, in which each seventh day is spoken of as a rest day, having sanctity and honor attached to it. Some attempt is made to evade the force of this testimony by ascribing this distinction of days to the influence of Jewish associations. But it was only in the last days of Babylonish power that the Jews were brought into contact with that nation, and then as captives.

Upon this point a good authority, the Encyclopedia Britannica, ninth edition, says: "The week of seven days was in use from an early period; indeed the names which we still give to the days can be traced to *ancient* Babylonia; and the seventh day was one of *sulum*, or 'rest.'"—*Art. Babylonia and Assyria*.

We confidently deny, therefore, that the Sabbath was first made known at the exodus of Israel, and that it was exclusively designed for the Jews.

As there are relics more or less distinct of the marriage institution in all nations, so in all ages and in every part of the ancient world there are the most positive evidences of the universality of the Sabbath, witnessed in the existence of the weekly period and the recognition of the seventh day as a day of rest in name at least.



## CHRISTIANITY POPULAR IN JAPAN IN THE SIXTEENTH CENTURY.

S. N. H.

IN consequence of the leading princes embracing Christianity and being successful in battle, a profession of faith in Christ gained a popularity that was not healthful. About this time there was a certain commander by the name of Nobunaga. He was a powerful prince, and quite successful in his schemes against his enemies. He managed to enlist in his interest five other commanders of increasing fame. He was anxious to make peace for the empire, and doubtless he would have succeeded if he had left the Buddhist and Christian religions alone; but he felt that the Buddhists stood in his way, and he set his heart to crush them. In the first place he favored Christianity, which was everywhere taking root and enlisting the conscientious, by bestowing upon the preachers land for the building of their churches, and by protecting them against the Buddhist *bonzes*, or priests. Secondly, he took the sword in order to break down the fortresses into which many of the Buddhist monasteries had been transformed. He thus became a protector, though not a friend, to Christianity. He knew nothing of its principles and its power upon the heart. His success gave for a time great popularity to Christianity, and it made rapid progress; but the growth was not a healthy one.

About the year 1581, the Jesuits reckoned their adherents to be about 150,000 in all classes of society. Everything bade fair for this country to become a Christian nation; nothing seemed to stand before the influence of Christianity or to hinder its prosperity. But during this time the bitterness of the Buddhist priests was increasing. In a short time Nobunaga died suddenly. Other princes died who had embraced Christianity, and some who had embraced it from policy turned against it. The Buddhists were successful in some instances in procuring instructors to the child princes, and they instilled in them a decided hatred of the very name Christian. As other Christian princes saw what was coming, they filled their armies with Christians, so that it might be truly said that Christianity was not for the household only, but for the army. And when the army was beaten, Christianity was beaten. It was built upon a sandy foundation, and had left the humble path that it had first taken. In 1587 an edict was issued against the Christians for the first time, and persecution in some parts of the kingdom began; but notwithstanding this, they rapidly increased for a few years longer. From this time there was more or less persecution.

There were three principles that contributed to the downfall of Christianity and its final expulsion from the country. First, the coming of other missionaries who were not as wise or devoted as the first; secondly, the jealousy of the Japanese toward the Portuguese in their commercial transactions; and finally—and this was the underlying principle of the whole of their disaster—the line of policy that had been adopted.

After 1608 the pope permitted other religious societies to enter Japan as missionaries. Up to this time the Jesuits had had the country to themselves. The Spanish monks came from Manilla, and they disregarded the prohibitions concerning preaching that to a limited extent had circumscribed the liberties of the Christians. Pope Urban VIII., at the suggestion of the Franciscans, proposed to canonize the first martyrs. He finally did not, as the expense of doing so would be 52,000 Roman dollars, and this was more than the Franciscans could well pay; but they

were canonized in 1862 by Pope Pius IX. The news reached the missionaries in Japan that on Feb. 5, 1597, Loyola, the founder of the society, would be canonized. This gave them such great joy that they overstepped all restrictions. They celebrated the event with great magnificence, and a public procession, in which forty fathers took part, followed by an illumination. In thus disobeying the commands of the princes, they only enraged them against the Christians.

The disaffection arising with the Portuguese led the officials of the Japanese to greatly restrict them in their privileges, and finally they found that it was for their commercial interests to drive them out of Japan. In speaking of this, the historian says: "There can be no doubt that the fear lest the native Christians should, through foreign influence, become traitors to their country, was the chief cause of this persecution. In proportion as the Portuguese became obnoxious to the Japanese, so the Jesuits lost favor; for they were and had been intimately connected from the first."

The attitude of the Dutch toward the Portuguese and the Catholics greatly increased the hatred of the natives toward the latter. Upon this point Rein, the German historian, says: "The accommodating Dutchman was evidently very welcome to the Tokugawa; from these men, whom commercial interests, not missionary zeal, had brought to Japan, could be secured all the commercial advantages which the hated Namban had brought, and they could also be much better employed than the Jesuits in cannon founding, gunpowder making, and many other useful and desirable arts. Besides this, the dislike of the new strangers to the Portuguese and Spaniards and their religion, was scarcely less than that of the leading natives; nay, it is asserted, and not without reason, that the charges of danger to the state, and many false accusations against the Jesuits and their doctrines, which led to the bloody persecutions of the Christians, were actually fostered by the Dutch and English. Nay, still more; accounts of the thoroughly trustworthy and well-informed Kempfer, and other indications, hardly leave room to doubt that in the last great measure against the native Christians, namely, the siege and capture of Arima and Shimabara, the Dutch did not hesitate to give a specimen of their obedience and of their enmity to Catholics which might well satisfy the Japanese. 'Our resident Koekebacker,' says Kempfer, explicitly, 'betook himself with the still remaining ship to Shimabara, and within fourteen days bombarded the besieged Christians from the ship, as well as by land, with 426 great cannon shots.'"

But why should the Dutch and English assume such an attitude toward Christian work in Japan? It should be remembered that fresh in the minds of the Protestant Dutch and English was the defeat of the Armada and the fall of the Netherlands, and that the Jesuitical missionaries had brought with them the spirit of the inquisition, then in full blast in Spain and Portugal, which they there used for the reclamation of native and Dutch heretics, and that they had attacked the Buddhist *bonzes* and incited their converts to insult the gods and destroy the idols, and to burn or desecrate the old shrines. In fact, they worked through the princes to carry out the same principles against the Buddhists that they had manifested toward the Protestants in Europe.

From the above it can be readily seen that these evils came about by the policy of the Jesuits in connecting their interests with the political affairs of the nation, the same course which they pursued in other nations.

In the earliest Dutch books about Japan, the chief cause assigned for the persecutions and the expulsion of foreigners, was the treachery of the Jesuits, who had endeavored to turn Japan into a Portuguese province. This point cannot be considered too carefully. Any who will read carefully the history of Japan, or of those persecutions, will see that this was the cause of the calamities which followed, and which in our next article we will mention. It is this unholy amalgamation of church and state that made the papacy in the beginning the apostate church. It is the Antichrist, and is a deadly enemy to the best efforts of Christian work, whether Catholic or Protestant. It is the rock upon which the church in primitive ages foundered, and it has destroyed many an effort to establish the gospel in foreign fields.

## CHURCH AND STATE.

J. O. C.

SINCE all law is force, it cannot therefore go beyond the domain of mere force. When the law, by force, restrains a man from injuring others, it simply imposes on him a negation. In this case it does not attack his person, liberty, or property, but only protects others from his attacks, which would be injustice. The law, then, is not made to *create justice*, but to restrain the *injustice* that naturally exists. In the absence of justice, the opposite would come in without force. The office of law, therefore, is to restrain wrong rather than to enforce the right. Just as soon as the law commences to act positively, it substitutes the will of those who framed the law for the will of the citizens. When this is permitted, the intelligence of the citizen becomes a useless possession; his personality and liberty are gone; he need no longer have anxiety about the responsibilities of the future. In short, men would cease to be real men, but become grown-up children instead, were the laws so framed as to prescribe their positive duties.

It is for these very reasons that civil law cannot organize religion or decide its requirements. We repeat that law is *force*, and whatever positive duties it requires are forced duties; therefore where religion, in any of its forms, is required by law, it is a religion forced upon men whether they will it or not. Yet it would not do for the law to be opposed to morality; for, in that case, it would place before the citizen the cruel alternative of sacrificing his ideas of morality or his respect for the law. This would be as unjust as the other extreme of the law prescribing the duties of religion for the citizen. In either event, he is forced into unpleasant circumstances.

All, therefore, that the civil law can properly do with reference to religion, and be just, is to respect every form of religion, and favor none; to be neither hostile nor friendly to any, but simply silent on the subject as a matter lying outside of its jurisdiction. The reason for this is obvious, as shown in the following words of Dr. Schaff:—

"Freedom of religion is one of the greatest gifts of God to man, without distinction of race and color. He is the author and lord of conscience, and no power on earth has a right to stand between God and the conscience. A violation of this divine law written in the heart is an assault upon the majesty of God in man. Granting the freedom of conscience, we must, by logical necessity, also grant the freedom of its manifestation and exercise in public worship. To concede the first and deny the second, after the manner of despotic governments, is to imprison the conscience. To be just, the state

must either support all or none of the religions of its citizens."—*Church and State, par. 15.*

The state can have no religion of its own in behalf of which to frame laws, simply because the state, being composed of individuals, has no existence when separated from those individuals, except in figure. Religion being a personal matter which each individual member of the state must have for himself, if at all, the state does not need a religion, and could not have one if it would, because no person in the state has power to transfer his religion to the state. If the state has a religion, it must get it from the same source from whence it comes to each individual. But, as the state has no existence outside of its citizens, it can have no religion outside of that which its citizens profess. And the matter of having religion is left to each individual to decide as he will. Rev. 22:17. As previously shown, these individuals who form the state have individual consciences and responsibilities, for which each must singly give account to God. Rom. 14:12. This being true, the state cannot have accountability outside of the individual accountability of those who compose it. And if the state is not morally accountable, it certainly can have no personal attributes, and therefore no necessity for a religion of its own. More than this: religion operates upon both the head and the heart of the individual, in order to the salvation of the soul. But the state, having no personal attributes, has neither a heart in which to receive religious impressions nor a soul to save in the world to come.

The state cannot, therefore, make laws touching religion on the plea of its own responsibility; and the citizens do not need such laws, because each one is personally responsible to another tribunal infinitely higher than the state, for his standing in morals. Then all that the state can do, is to make laws prohibiting any man or any set of men from interrupting others in the enjoyment of their peculiar form of worship. Any law violating this principle would work gross injustice to a great many people.

But because law has been instituted that justice may reign, many have come to believe that all law is justice, or, in other words, that which is legal is legitimate. But nothing is easier than to frame laws which will pervert the ends of justice. Thus, law is generally made by a certain class of men, who, because of their political influence, can secure enough votes to solidify their opinions into legal statutes. The laws thus made may be looking almost solely to the benefit of the majority who brought them into existence, and to the oppression and spoliation of all who oppose them. It may readily be seen that laws of this kind, instead of restraining injustice, become its most effective instrument. The proneness of men who have power is, to abuse it, by making it the instrument of their own aggrandizement, even though their elevation be at the expense of others' ruin. It would not therefore be safe to place in the hands of any set of men the power to prescribe positive duties for their fellow-citizens, either social or religious.

#### PAUL'S ALLEGORY.

U. SMITH.

"Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman. But he who was of the bondwoman was born after the flesh; but he of the free woman was by promise. Which things are an allegory; for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all.

For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath a husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the Scripture? Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bondwoman, but of the free."

MUCH of the force and beauty of this allegory, as it seems to us, is lost, and to many minds it is involved in some obscurity, by a failure to notice the time to which it applies, and the purpose for which it was written. Many have wondered how the old covenant, made with Israel at Sinai, which Paul says was "glorious" (2 Cor. 3:7-10), an arrangement by which God espoused that people as a bride to himself (Jer. 2:2; 31:32), and took them in a closer relation to him, and proposed to place them high above all the nations of the earth, as a kingdom of priests and a holy nation,—they have wondered how such a covenant could all the while gender to bondage; and it would be a wonder; but we do not understand Paul to say that it did, at that time, gender to that kind of bondage of which he speaks in the allegory. He was speaking from the standpoint of circumstances then present, to correct evils then existing, and to guard against dangers to which they were then exposed. False teachers had come down to Galatia, from Judea, saying to the Christian converts that they must be circumcised, and keep the law of Moses, or they could not be saved. Acts 15:1; Gal. 2:4, 5. They were trying to lead the brethren back to a system which had become obsolete, and had passed away. They were going back to the position of children of the old covenant, which had been cast out, and to acknowledge which then was to place one's self in direct hostility to the new covenant, which had then come into force.

Before the birth of either Ishmael or Isaac, the Lord appeared again to Abraham, and promised to be his shield and exceeding great reward. Gen. 15:1. Abraham desired to know how this could be, since he had no children, and the son of one of his servants, born in his house, was his heir. Verses 2, 3. Then the Lord told him that the one he spoke of should not be his heir, but that he should have a child, an offspring of his own, which should be his heir. Verse 4.

In the sixteenth chapter, we find from the record that Sarah, despairing of any offspring of her own, proposed to give to Abraham her maid Hagar, saying, "It may be that I may obtain children by her." Verse 2. Abraham acceded to the arrangement, with the idea in view that in this way the promise of God to him of an heir would be fulfilled. As the result, Ishmael was born, being really the son of Abraham, and owned by Sarah also, as we may infer from her language, as the one who would build her up. Gen. 16:2, margin. For thirteen years Ishmael grew up, enjoying all the privileges of the family of Abraham, the only child, and the prospective heir. This, certainly, was not a very distressing state of bondage. But this was not God's arrangement for the heir which he had promised. So when Ishmael was thirteen years of age, the Lord appeared again to Abraham, and told him that Sarah herself should have a son, and that this son should be the true heir. In due time Isaac (according to the promise, Gen. 17:19) was born. Gen. 21:1-3. But when he was weaned, Ishmael was seen mocking. Verse 9. This incensed Sarah, and she said to Abraham, "Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, even with Isaac." Verse 10.

What relation Ishmael might still have continued to sustain to the family if he had behaved himself, we do not know; but as it was, after Abraham had disinherited him he had no pedigree to fall back upon but that of his mother; and she was only a bondwoman, and was now cast out at that. Nevertheless for Abraham's sake, whose son he was, God promised to bless him and make him a great nation; he also heard his prayer, and was with him. Gen. 17:20; 21:17-20. Ishmael was born after the flesh; that is, there was nothing supernatural about his birth; but Isaac was a son of promise, and was born contrary to nature, by the power of the Holy Spirit. But Ishmael was not cast out till after Isaac was born, and he had mocked him.

Now Paul takes these circumstances to illustrate a condition of things that existed at the time he wrote this epistle to the Galatians, touching the relation of the old covenant to the new, and the Jews to the Christians. The Jews were the literal seed of Abraham, the natural branches of the good olive-tree, enjoying the blessings of the old covenant. But at length Christ, the promised Messiah, the true Seed, of whom Isaac was a type, came, in whom all the promises from a spiritual point of view centred, and upon whom all depended; for all that had gone before was but preliminary and shadowy. If the Jews had received Christ, they would not have been broken off, but, rising to a higher spiritual plane, the Gentiles would have come in to join them through Christ just the same, and so the sooner "all Israel" would have been made up for the future kingdom. But just as Ishmael, the fleshly seed, mocked Isaac, the spiritual seed, so the Jews, the natural seed, mocked and persecuted Christ and his followers, the spiritual seed. The Jewish people corresponded to Ishmael. They rejected and crucified Christ, and God rejected them. They thus clung to the old covenant, which alone could give no more title to the promises than could Hagar alone to the possessions of Abraham.

Thus are we brought to the objective point in the allegory, as brought to view in Gal. 4:30: "Nevertheless what saith the Scripture? Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the free woman." This is the lesson he would have them understand who were still inclined to adhere to the old system: "Tell me, ye that desire to be under the law, do ye not hear the law?" Will you not learn from what has been acted out in the family of Abraham, as well as what is taught in the Scriptures, that the true Seed, corresponding to Isaac, has now come, and that whoever rejects him will be himself rejected, and that whoever refuses to connect with him, loses his heirship, for he is the only heir? He would have those Judaizing teachers, and all who were inclined to their teaching, understand that the bondwoman and her son had then been cast out, and their title to the promised blessings was not to be found in that line.

A change had certainly taken place. For before Christ came, to be "circumcised and keep the law of Moses" was just the thing to do. It was what was commanded, and what one could not omit without condemnation. But after Christ had come, then to do those things was to reject him. So while before that, it did not bring them into bondage in the sense here used, to do that service, it did, after Christ had come, gender to bondage; for to adhere to that system then, was to reject Christ, the true Heir, and so cut themselves off from all future blessings.

## Bible Student.

"Please explain 1 Cor. 11 : 10."

THE verse referred to reads, "For this cause ought the woman to have power on her head because of the angels." In the margin of our accepted version of the Bible, we read, in explanation of the word *power*, "A covering in sign that she is under the power of her husband." The R. V. reads for *power* "a sign of authority." Commentators have been greatly puzzled to give what to themselves was a satisfactory explanation of this verse. It seems to us, however, entirely sufficient to take the obvious meaning of the apostle. In the Corinthian church schisms had arisen, and we at least infer that certain women had acted in a manner unbecoming to the natural modesty of their sex. Paul reproves them for their obstreperous demonstrations, and places before them the order established by the Lord, as in verse 3 : The head of Christ is God, the head of the man is Christ, and of woman is man. In token of her junior position, Paul taught that woman should wear a covering, or veil. What this covering was we learn in verse 15, "Her hair is given her for a covering," or veil. And if she wear long hair, it is a glory to her; but to a man long hair is a shame—a discrimination which is observed to the present day. A beautiful head of hair is the glory of women, but not of men. Paul uses this fact as a proper indication, that, in the order of God, man is first and woman second in prerogatives, influence, and authority.

The apostle guards this point from tyranny and arrogance by many statements, as in verses 11, 12, as well as in other chapters and epistles. The union which should exist between husband and wife is of the same nature as that which exists between Christ and the church. They two are "one flesh," one in the Lord.

## BIBLICAL HISTORY.

THE matter contained in the Biblical history is of a most extensive nature. In its greatest length and fullest meaning it comes down from the creation of the world till near the close of the first century of the Christian era, thus covering a space of some 4000 years. The books presenting this long train of historical details are most diverse in age, in kind, in execution, and in worth; nor seldom is it the fact that the modern historian has to construct his narrative as much out of the implications of a letter, the highly colored materials of poetry, the far-reaching visions of prophecy, and the indirect and allusive information of didactic and moral precepts, as from the immediate and express statements of history strictly so denominated. The history of Herodotus, embracing as it does most of the world known at this time, and passing, under the leading of a certain thread of events, from land to land—this history, with its naive, graphic, gossip, and traveller-like narratives, interweaving in a succession of fine old tapestries many of the great events and moving scenes which had, up to his time, taken place on the theatre of the world, presents to the intelligent reader a continuation of varied gratifications. But even the history of Herodotus must yield to that contained or implied in the Bible, not merely in extent of compass, but also in variety, in interest, and beyond all comparison, in grandeur, importance, and moral and spiritual significance. The children of the faithful Abraham seem to have had one great work of Providence intrusted to them, namely, the development, transmission, and infusion into the world of the religious element of civilization. Their history, accordingly, is the history of the rise, progress, and diffusion of true religion, considered in its source and its developments. Such a history must possess large and peculiar interest for every student of human

nature, and pre-eminently for those who love to study the unfoldings of Providence, and desire to learn that greatest of all arts—the art of living at once for time and for eternity.—*Dr. Kitto.*

## SABBATH-SCHOOL LESSON.

### THE SPIES AND RAHAB.

Lesson 3.—October 18, 1890.

1. After Joshua had received his charge from the Lord; what immediate step did he take toward occupying the land of Canaan? Josh. 2 : 1.
2. When the king of Jericho heard that spies had come, what did he do? Verses 2, 3.
3. What did Rahab say as to her knowledge of them? Verse 4.
4. What did she say had become of them? Verse 5.
5. Was this true? Verse 6.
6. When the pursuers had departed, what did she do? Verses 7, 8.
7. What did she say she knew? Verse 9.
8. What had the people of Canaan heard? Verse 10.
9. How had the Canaanites been affected by the wonders which God had done for Israel? Verse 11.
10. Then did not the Canaanites know whom they were resisting?
11. What request did Rahab make? Verses 12, 13.
12. Upon what condition did the spies agree to be surety for her life? Verse 14.
13. By what means did they escape from the city? Verses 15, 16.
14. What token was agreed upon by which Rahab was to be preserved in the destruction of Jericho? Verses 17–21.
15. How was the agreement kept? Josh. 6 : 20–23.
16. What honor had Rahab because of her kindness to the spies? Josh. 6 : 25; Matt. 1 : 5.
17. By what was she saved to this honor? Heb. 11 : 31.
18. Yet what kind of woman had she been? Josh. 2 : 2–6. (See note.)
19. To whom is the righteousness of God revealed? Rom. 1 : 17; 3 : 22.
20. For what is faith counted? Gen. 15 : 6.
21. What does faith do that it should be counted for righteousness? Heb. 11 : 33; Phil. 3 : 9.
22. How alone are the works of God accomplished? John 6 : 28, 29.

### NOTE.

To some, the preservation of Rahab and the statement that she was saved by faith, taken in connection with the fact that she was a harlot, and that to conceal the spies she told a deliberate lie, seems to be a mystery. They imagine that there is an incongruity, and that she was saved because of her falsehood. On the contrary, there was nothing in the transaction, on the part of God, that was inconsistent with righteousness; and her case is a perfect illustration of the way in which God saves sinners, of righteousness acquired by the faith of Jesus Christ.

The student must not forget the antecedents and surroundings of Rahab. She had been brought up a heathen, in one of the most depraved of heathen cities. Geikie ("Hours with the Bible," chap. 13) says that Jericho was "a city famous for its wealth and luxury, no less than for its position, but the object of the bitter hatred of Israel, as a centre of that idol worship which had left among them the burning memories of Baal-Peor. It was, indeed, the local seat of the worship of Ashtaroth, the consort of Baal, its very name meaning City of the Moon, which was the symbol of that goddess. Hence it represented all that was foulest and most revolting in the heathenism of the Canaanites." Since the practice of vice formed a part of heathen worship, it is not surprising that it

formed a part of their daily lives. Moreover, it was a maxim even among the best and wisest of the heathen, that a lie was to be preferred to the truth if anything were to be gained by it. Consequently, when Rahab lied in order to conceal the spies, she had no thought but to preserve the messengers of the people whom she had come to believe were the servants of the true God. In one sense, it is a wonder that all the Canaanites were not willing to acknowledge the God of whose wonderful works they had heard so much; but really it is a wonderful thing, that, in the depraved and benighted city of Jericho, one family should be found to believe on him. Rahab believed in the God of Israel; but as yet she knew nothing of his moral requirements. God accepted her faith, and by it delivered her from heathenism to a place among his chosen people, as one of the ancestors of the Messiah. The case of Nineveh shows that God would have spared Jericho if all the inhabitants had possessed the faith of Rahab. He has no pleasure in the death of any. The Son of man came to save that which was lost, and he saves all who, from the depths of the mire into which they have sunk, lay hold upon him. Their faith may be very crude and uninstructed at first; but if they simply believe that he is, and that he is a rewarder of them that diligently seek him, they have that which can lift them to the heights of holiness; for the righteousness of God is revealed from faith to faith, that is, from a low degree to a higher. Since it is by grace that we are saved, through faith, not according to our righteousness, but according to God's mercy (Eph. 2 : 8, 9; Titus 3 : 4–6), it follows that God accepts the faith of sinners, no matter how depraved, and that this is the lever by which they are made righteous. To the everlasting glory of the Lord Jesus Christ, the Jews said in designed reproach, "This man receiveth sinners." Luke 15 : 2.

## SABBATH-SCHOOL LESSON.

### CROSSING THE JORDAN.

Lesson 4.—October 25, 1890.

1. What report did the two spies bring back from Jericho? Josh. 2 : 23, 24.
2. How long after the return of the spies before the march was begun to cross the Jordan? Josh. 3 : 1–3.
3. What preparation had been made? Josh. 1 : 10, 11.
4. How did the people respond to Joshua's command? Verses 16–18.
5. What was to lead the host? Josh. 3 : 3.
6. How far behind the ark were the people to follow? Verse 4.
7. What command was given to the people? Verse 5.
8. With what words did the Lord again encourage Joshua? Verse 7.
9. Did the waters of Jordan divide before the march across began? Verses 8, 13–16.
10. After the waters were divided, what position did the priests with the ark occupy while the people crossed? Josh. 3 : 11; 4 : 3, 10.
11. After the people had passed over, what was done for a memorial of the event? Josh. 4 : 1–9.
12. As soon as the priests came up from the river, what took place? Verses 15–18.
13. What prestige did the Lord bring to Joshua by this miracle? Verse 14.
14. For what purpose did the Lord have Israel cross the Jordan in this miraculous manner? Verses 22–24.
15. How did it affect the Canaanites? Josh. 5 : 1.
16. What was the chief glory of the Israelites? Rom. 3 : 1, 2.
17. Then when they were faithful to their trust, what would be the result of the high position into which they were brought by God's miraculous working for them? Deut. 4 : 4–6; Matt. 5 : 14–16.

## From the Field.

"SO SEND I YOU."

THE night lies dark upon the earth, and we have light;  
So many have to grope their way, and we have sight;  
One path is theirs and ours—of sin and care;  
But we are borne along, and they their burdens bear.  
Foot-sore, heart-weary, faint they on their way,  
Mute in their sorrow, while we kneel and pray;  
Glad are they of a stone on which to rest,  
While we lie pillowed on the Father's breast.

Father, why is it that these children roam,  
And I with thee, so glad, at rest, at home?  
Is it enough to keep the door ajar,  
In hope that some may see the gleam afar  
And guess that that is home, and urge their way  
To reach it, haply, somehow and some day?  
May not I go and lend them of my light?  
May not mine eyes be unto them for sight?  
May not the brother-love thy love portray,  
And news of home make home less far away?

Yea, Christ hath said that as from thee he came  
To seek and save, so hath he, in his name,  
Sent us to these; and, Father, we would go,  
Glad in thy love that thou hast willed it so  
That we should be partakers in the joy,  
Which even on earth knows naught of earth's alloy—  
The joy which grows as others' griefs grow less,  
And could not live but for its power to bless.

—R. Wright Hay.

## THE BIBLE INSTITUTE.

At the present time there is in session an important series of meetings in connection with the church of Melbourne. We refer to the Bible Institute which opened its session Sept. 14. The importance of a meeting for the study of the Bible especially in reference to the truth and work for our times, has been considered for some time, and the present seemed to indicate a favorable opportunity for carrying out this purpose. Invitations were sent out to some whom it was supposed would be interested to meet at the time specified. The maritime strike hindered some from coming, to our disappointment; but on the third day of the meeting, sixty-five names were enrolled in the class, and the work of lecturing, studying, and questioning was fairly begun.

Three classes are held each day, under different instructors. Thus far in class A the subjects of Daniel's Prophecies and Church History have been under consideration. In class B the Law of the Lord, Immortality, and Spiritual Gifts have received attention. And in class C we have considered Church Organization, Duties of Members and Officers, and Mission Work.

Devotional meetings are held each morning, and more public services in the evenings. On each Sabbath of the meeting we have enjoyed seasons of special blessing. Sabbath-school was held at 9:30, followed by a discourse from S. N. Haskell. In the afternoon, testimony and inquiry meetings occupied the time, during which the Spirit of God made deep impressions upon the minds of all. We have felt that it was good to be there.

Thus far the interest has been well sustained, and has even increased from the first. Much light has shone out upon the Word of God; and we have felt grateful to its great Author for the beauty and harmony that is manifested as the truth is closely studied and brought out. We do not anticipate that the benefits of this meeting will be fully experienced at once. It is not simply on present impressions that we base the success of the Institute. Its real importance will be seen in the future of our work; in the increased earnestness and efficiency with which our work will be done, and the increase of fruit, to the glory of God's cause. G. C. T.

## THE DOSHISHA SCHOOL.

### ITS CHARACTER.

THREE things deeply impressed us concerning the Doshisha school: 1. Its history; for it certainly seems that the providence of God has been manifested not only in raising up its founders, but also in the selection of the site upon which it stands and in preserving it up to the present time; 2. The fruit of the school; for according to the statistics given of the graduates and of the number of conversions, it certainly appears that God has had a special supervision over the school and its interests; 3. The present facilities which it commands for doing good, and the general appearance of those who have it in charge.

The school has been in existence but fifteen years, having been founded in 1875 by the Rev. J. H. Neesima, a native of Japan, and the Rev. J. D. Davis, who was then laboring in the country as a missionary. It opened with only eight pupils.

Mr. Neesima was the first to conceive the idea of establishing such an institution. Many years prior to its foundation, against the law of his country and under the greatest difficulties, he went as a sailor on a ship bound for the United States. After arriving at Boston, he formed the acquaintance of Americans who aided him in securing an education at Amherst College and at Andover Seminary. During the ten years of his student life in America, he was a close observer of the conditions of Western civilization, availing himself of every opportunity to meet and converse with leading men, till he finally became fully convinced that the civilization of the United States had arisen by gradual and constant development from one great source, namely, education. He further saw the great evils arising from an education devoid of Christian principles. This led him to embrace Christianity, and devote his life to the Christian civilization and education of his own people.

The school is under the control of a Christian Japanese company, called, "Doshisha," or "One Endeavor Society." Its internal management is in the hands of the combined native and foreign faculty. Except the money received for tuition, the funds of the school have been largely supplied by the American Board.

Kioto being the former capital of the empire, the prejudice against Christianity is naturally strong, especially as the city has been and is a stronghold of Buddhism. The school is located in the quietest part of this interior town, with about one hundred acres of open Buddhist temple grounds on the north side of it, and a large park on the south, surrounding the old capital buildings where the Mikados lived and reigned for a thousand years. Being inland, it is removed from the corrupting influence of those frequenting the open ports. Still Kioto possesses a railroad communication with Osaka on the south, and with the lake region beyond on the east and north. No foreigner is allowed to approach nearer than twenty-five miles to Kioto without a passport, and up to the spring of 1872 such passports were rarely given.

The opposition at first was so strong that had it not been for the special providence of God in the purchase of land—five and a half acres—from a blind man of the name of Yamamoto, who studied at the school, who had influence with the governor as his counsellor, for the small sum of £20 per acre, it seems that the institution would have been driven from the city. Another means which secured governmental favor lay in a providential acquaintance which Mr. Neesima formed with a Japanese embassy that had been sent to the United States. This happened at the time when he expected to return to Japan. At their request, he accompanied them to the principal capital cities in Europe, acting

as interpreter; so that he was brought into direct contact with the heads of the government at Tokio. This embassy was sent for the purpose of investigating the best means of civilization.

A singular circumstance which occurred in 1876, one year after the opening of the school, brought into it fifteen graduates from a school which had been started in Kumamoto five years before under the auspices of an anti-foreign, anti-Christian Japanese society. Yet these fifteen and twenty-five others embraced the gospel, and pledged their lives to the service of Christ.

The school has been gradually enlarged, until there are connected with it collegiate and theological departments, eight dormitories, and boarding halls to accommodate over three hundred students. There is also a gymnasium building. These are all built cheaply, largely in Japanese style. There is also a recitation hall of brick with stone trimmings, containing eight recitation rooms, which was completed a few years ago. A brick chapel, capable of seating nearly five hundred, was dedicated in June, 1886, and a laboratory, natural history, and library building containing a large library and reading room, and chemical laboratory, besides four recitation rooms. This is also brick, and was the largest building connected with the institution until last year, when they commenced a much larger brick University which is now nearly completed. For the endowment of this, £2000 was donated by a friend in the United States.

Students come from all parts of the empire, and nearly all the provinces are represented. Under the same board of trustees there is also a girls' school, having a collegiate and a theological department. Another feature which appears to contribute largely to the success of the institution is a hospital training school for nurses. Great pains are taken to impart moral and religious instruction to the nurses. It is not required that they be highly educated; but the object is that they may properly represent the gospel of Christ in the particular phase of mission work assigned them.

In the Doshisha school a thoroughly classical and scientific education is imparted; but the pride and self-sufficiency which often result are subdued and held in check by the influence of Bible teaching and the inculcation of the belief that the great object in life is to do good to perishing humanity. While at the hospital the healing art is taught, a compassion for the suffering is instilled, and the work of this department is interwoven with that of the others, forming a grand whole whereby the works of the Saviour's life are exemplified. It is thus by the united efforts of those who labor in the field as ministers, as colporters, as catechists, physicians, and missionary nurses, in all the different departments and phases of the work, that an influence is imparted among all classes of people, to introduce the gospel of Jesus Christ. In this school Christianity and civilization go hand in hand.

We inquired what proportion of the graduates became converted to God and went forth as laborers in his cause. "Nearly all of them," was the reply. But not all graduate. There are many who enter for a short time for the benefit of certain branches of instruction. Quite a proportion of these do not fully embrace Christianity. But coming in direct contact with it at this school, they go from the place fully convinced of its utility. There are government schools in the city; but evidently there is a drawing influence toward this institution.

Our great regret since we left Japan has been that we could not remain longer. There has been no mission which we have visited, there has been no Christian home that we have entered, where there seemed a more free Christian atmosphere than at this school and in its surroundings. One thing we noticed in particular with the teachers, that they spoke with the greatest respect and consideration of

News Summary.

even those who were their most bitter enemies. They manifested a love and sympathy for them that is not always manifested by those who profess to have great light. A simplicity also characterized them, and a freedom from suspicion that is rare among professors of Christianity even in the nineteenth century. They sought to build each other up, and sustain and encourage each other in the work.

Mr. Nessima is now dead, but being dead he speaketh. The burden of his soul seemed to be to demonstrate before the heathen people, that there is a power in Christian civilization. Principally through his efforts, this school stands in more favor with the government than any other Christian school in Japan. Natives who are not believers in Christ have contributed towards its support. We cannot believe that God will pass by such efforts in his closing work. In such institutions are open doors for Christian teachers to enter; especially those who demonstrate by their lives that there is a power in the religion they profess, which is far greater than the power of a mere theory.

S. N. H.

PERU AS A MISSION FIELD.

FROM a letter recently written from Peru, and published in *World-Wide Missions*, it would seem as though God is specially opening up that field to missionary effort. Peru has always been intensely Roman Catholic; but that country has just concluded a contract with British and American capitalists, in which Peru cedes to the capitalists for sixty-six years, all the railroads, principal custom houses, many of their gold, silver, copper, quicksilver, and coal mines, together with the right to open up the richest agricultural lands, and to give to each family of colonists 450 acres of land for a home.

Such a move cannot fail to call thither many English-speaking people, which would demand religious tolerance on the part of the government. More than this, it is said that a liberal sentiment is already obtaining among the Peruvians, which will be heightened by the advent of English and American people among them.

Could a company of missionaries go there as colonists, they might secure good homes at little expense, under the existing contract, and thus be prepared to carry on a good work without financial embarrassment to themselves or their brethren. Now is a good time for those who are anxious to work for the Master, to show their zeal and ability to succeed in harvesting sheaves for the great garner house.

It would be unwise to suppose that one could go there and engage in teaching the truth without meeting serious obstacles; but those who can endure hardness may rest assured that they can there find an open door, and one of the largest opportunities to herald the truth for these last days.

J. O. C.

THE AUSTRALIAN TRACT SOCIETY.

REPORT FOR QUARTER ENDING JUNE 30, 1890.

No. of members	...	...	173
" " reports returned	...	...	69
" " letters written	...	...	171
" " letters received	...	...	73
" " missionary visits	...	...	333
" " Bible-readings held	...	...	87
" attending readings	...	...	408
" of periodicals distributed	...	...	2775
" " Subscribers (yearly)	...	...	78
" " " (trial)	...	...	382
Pages of books and tracts sold	...	...	3407
" " " loaned	...	...	23,142
" " " given away	...	...	15,243

Two societies in District No. 1 failed to report.  
Received on 1st day offerings; £1 2s. 1½d.; on periodical account, £37 6s. 6d.; on publication account, £21 19s. 6d.

MRS. JOSIE L. BAKER, Sec.

Cuba is being terrorized by a band of robbers. Of every million people in the world, 800 are blind. A serious cholera epidemic has broken out in Spain. The elections for the Brazilian Congress have passed off quietly. The failure of the potato crop in Ireland is causing great suffering. In France there are 2,000,000 households in which there has never been a child. An extensive field of excellent coal has been discovered at the Cape of Good Hope. The Vatican is said to contain six thousand chambers, and to be the constant residence of fifteen hundred persons. Colon, a city of 15,000 inhabitants, situated on the Isthmus of Panama, has been almost entirely destroyed by fire. It is reported that five hundred lives have been lost by the foundering of a Turkish war ship off the coast of Japan.

Over a thousand Africans are now at work on the Congo railroad. Twenty-five Europeans superintend the work.

From the late census, it appears that Chicago is the second city in the United States, having a population of 1,098,576.

The President of the Mormon Church has issued a manifesto, repudiating polygamy as an essential doctrine of the church.

A conference has taken place at Silesia between Emperor William of Germany, Emperor Francis Joseph of Austria, and the king of Saxony.

A Chinese river has burst its banks, inundating a vast extent of country. It is estimated that 4,000,000 persons have been rendered homeless.

At an international anti slavery conference recently held in Paris, the understanding arrived at was favorable to the suppression of slavery.

The Argentine Republic in South America has just been passing through a serious financial crisis, and is now experiencing a severe drought.

The first steamer of a direct line between New York and Australian ports sailed from New York on Aug. 20 with a cargo of miscellaneous merchandise.

A terrible railway accident occurred on the 20th ult. near Philadelphia, U. S. A., by which twenty-one persons were killed, and thirty more or less injured.

The formation of a new Anglo-Australian bank is under consideration. It is to be called the Bank of United Australia, and is to have a capital of £2,000,000.

It is alleged that evidence has been discovered that during the recent labor troubles in the United States, the knights of labor ordered the wrecking of certain trains.

Mr. John Dillon and Mr. W. O'Brien, M. P's, and others who were arrested on a charge of inciting Irish tenants to refuse to pay rent, are on trial in Tipperary.

The German East African Company has intimated that it will not interfere with the slave traffic at Bago-moyo, to the joy of the traders, and the intense disgust of Europe.

Mr. T. M. Healy, a Parnellite and an M. P., is indignant that an "upstart colony," like West Australia has been granted a degree of autonomy that Ireland does not possess.

In Goa, a territory in India belonging to Portugal, a serious rebellion broke out. There was street fighting for several days, with serious loss of life. Quiet has now been restored.

The famous pass in the Danube known as the "Iron Gate," which has been a serious obstruction to the navigation of the river, is to be removed by cutting open canals through the rocks.

A Portuguese vessel recently passed the Cape of Good Hope having on board a large number of native Africans, who were to be sold as slaves in the Portuguese possessions on the West Coast.

Moussa Bey, the Kurdish chief whom the Sultan ordered banished to Mecca for the massacre of Christians in Armenia, and who was reported to have escaped, has been arrested in Constantinople.

There is a prospect of a direct line of steamers between Canada and Australia.

The Russian press say that improved relations between Russia and Austria are impossible, if the rumors prove true that the triple alliance between Germany, Austria, and Italy is to be extended for a further term of seven years.

Mr. Mansergh's report on the sewerage and sewage disposal of Melbourne has been received, and placed in the hands of the members of the Legislative Assembly. The document is voluminous, and gives details of eight different schemes of drainage.

Among the medical graduates of Boston University is Charles Alexander Eastman, a Sioux Indian, who, until he was eleven years old, lived in the wilderness in British America. He was graduated Bachelor of Science from Dartmouth College.

*Le Paris*, a French journal, admits the alleged intrigues between General Boulanger and the Monarchist party, with the object of restoring the latter to power, but adds that the Monarchists are not ashamed of having utilized all possible means of dividing the Republic.

It is reported that Mr. Cornelius Vanderbilt and his mother have given £50,000 for the erection in New York of a kind of "People's Palace," modelled upon the plan of the famous institution in the East end of London, for the use and recreation of the people of New York.

A statement has been published that firemen have been imported from Hamburg to take the place of firemen in Southampton who went on strike from a feeling of sympathy with the dock laborers. The riverside unions are taking measures to oppose this introduction of foreign labor.

A trial has been made in Italy of the nautical ball invented by Signor Balsamello. It is seven feet in diameter, and can hold four persons. When closed it sinks, and is steered and propelled under water by rudder and screw. It has windows and grapplers, and will be useful for fishing up objects, and can be used for destructive purposes in time of war.

In a revolt in Tessin, one of the cantons of Switzerland, an Ultramontane member of the Council was shot, and three others imprisoned. Later, skirmishes have taken place between the Federal troops and the populace, but without serious results. The cause of contention was a revision of the constitution, which the inhabitants of Tessin wished submitted to a popular vote.

A stormy scene occurred in the Portuguese Cortes on the 15th ult. over the convention with the British Government relative to the African territorial dispute, and in Lisbon the popular indignation has been expressed in riots. Senhor S. Ferrao has been appointed Prime Minister, and it is hoped this change will enable the Portuguese Government to carry out the proposed Anglo-Portuguese convention.

Famine and sickness appear to be ravaging the whole district from Dongola to Khartoum. An Arab merchant who has arrived from Omdurman describes the situation as follows: "On my way from the South I was horrified to see the terrible state of the country through which I passed; village after village practically deserted, the inhabitants having fled through want of food, or in order to escape being compelled to join the Madhi's forces."

A log heap which was set ablaze somewhere in the State of Indiana last August, ignited a vast but unsuspected reservoir of natural gas. Without warning, the earth belched forth flames, great trees were hurled skyward, and a large stream was converted into foam and steam, and its course changed. Great holes were blown in the earth, besides a large cavern, into which the body of the stream drops. Several acres of land were rendered useless.

The number of men on strike, or out of work on account of the strike, is estimated at 5000, representing a loss of £12,000 a week in wages. Efforts toward conciliation seem now to have failed utterly. A new feature of the strike is that the shearers have been called out, and they are responding in some sections, where several hundreds of thousands of sheep remain to be shorn. At the same time, it is stated that the English unions are supporting the strike with great reluctance, and the banks are refusing to transmit money for this purpose.

## Health and Temperance.

### THE RESPIRATORY APPARATUS.

The respiratory apparatus consists of the air-passages, the lungs, and the thorax.

The *trachea*, or windpipe, is a flexible open tube situated just in front of the meat pipe, or gullet, and is composed chiefly of rings of cartilage connected together by membrane. These rings are not quite complete at the back side, the space being filled by muscular tissue.

The *larynx* is the upper part of the trachea, and consists of a cartilaginous box across which are stretched four delicate ligaments, the *vocal cords*, the upper two being the *false*, and the lower the *true vocal cords*, which are concerned in the production of the voice. The top of the larynx is guarded by a cartilage, the *epiglottis*, which is shaped somewhat like a leaf, and has a hinge-like attachment to the upper end of the windpipe, so that when the tongue is drawn back, as in swallowing, it will fit down upon the larynx like a cover, and completely close it. By this wonderful provision of nature, both solids and liquids are prevented from entering the trachea while eating or drinking.

The *bronchial tubes* are simply continuations of the trachea, which divides into two branches in the chest, one of which enters each lung and there subdivides until the tubes become not more than 1-120th of an inch in diameter, when they terminate in the air-cells. After the bronchial tubes become so small as 1-50th of an inch, the cartilage disappears from their walls, so that the small bronchial tubes, or bronchioles, have membranous and muscular walls.

The air-passages are lined throughout with mucous membrane. The epithelium of the windpipe and bronchial tubes is very peculiar, consisting of cone-shaped cells, the large ends of which are covered with delicate hairs. These are kept in constant motion, always waving in the same direction, by which means there is maintained a constant current of mucus in the direction of the mouth. The evident purpose of this arrangement is the protection of the lungs from dust, which will be caught in the stream of mucus and carried to the mouth for expulsion.

*The Lungs.*—The real structure of the lungs is seen only by examination with a powerful microscope, which shows the pulmonary tissue to be made up almost wholly of small cells and minute capillary blood-vessels, together with the small bronchial tubes. These several elements are somewhat loosely held together by bands of yellow elastic tissue, of which a great share of the lung substance is composed. The cells are arranged in groups of fifteen or twenty, which are called lobules. The number of cells in the lungs has been calculated to be not less than seventeen hundred million (1,700,000,000).

The lung cells as well as the air-passages are lined with a membrane which is so very thin that twenty-five hundred layers would be required to make an inch in thickness. The extent of this membrane is very great, owing to the great number of the cells. It has been estimated that if spread out its area would be not less than two thousand square feet. Underneath this thin membrane is spread out, in the walls of the cells, the closest network of capillaries in the body. So small are they that only a single blood corpuscle can pass through at once, and so near are they placed together that they occupy fully three-fourths of the entire surface, great as it is. Through these minute channels pass over fifteen barrels of blood every twenty-four hours.

The lungs occupy the two sides of the chest, the cavity of which they nearly fill. The right lung is divided by two deep fissures into three portions, called lobes. The left lung consists of two lobes.

Both lungs are covered over with a delicate serous membrane, the *pleura*, which also lines the chest walls.

The lungs are the means by which the system receives gaseous food. It is received all ready for use by the system, no elaborate preparation being required, as in the case of solid food taken by means of the stomach. Of the three kinds of food received by the body, solid, liquid, and gaseous, air is by far the most immediately essential to life. A person may live many days without solid food, and several days with neither solid nor liquid aliment; but death occurs in a few minutes when the supply of air is cut off, as in suffocation or drowning, a fact which indicates with sufficient clearness the importance of the subject.

*Composition of the Air.*—The air we breathe is a simple mixture of numerous gases, the chief of which are oxygen and nitrogen, the former constituting about one-fifth, and the latter four-fifths of the whole, the other gases being so minute in quantity that they need not be taken into account, with the exception of carbonic acid, or more properly carbon di-oxide, and watery vapor.

The watery vapor of the air is necessary to enable the lungs to utilize the oxygen readily, it being found by experiments that dry oxygen is absorbed much less rapidly than that which contains a due proportion of moisture.

Upon examining the air which is exhaled from the lungs, it is found that while passing through these organs it undergoes certain changes, both losing and gaining certain elements. The air taken into the lungs in an ordinary respiration—

Loses about one cubic inch of *Oxygen*.

Gains about one cubic inch of *Carbonic Acid Gas*.

Gains about one cubic inch of *Watery Vapor*.

Gains about one cubic inch of *Organic Matter*.

The changes which occur in the blood while passing through the capillaries of the lungs are equally marked. When the blood enters the lungs from the pulmonary artery which brings it from the right heart, it is of a dark purple color, its color being due to the impurities which it contains, the chief of which is carbonic acid. When the blood leaves the lungs, it is of a bright red color, having exchanged its carbonic acid for oxygen, which is absorbed by the red corpuscles to be conveyed to every part of the system, being assimilated in the capillaries of the tissues and changed to carbonic acid, which is brought back to the lungs in the venous blood. Other impurities are also given out in the lungs, constituting the organic matter of the expired air. The blood also loses a little of its water in passing through the lungs, and is slightly cooled. The last-mentioned fact completely refutes the old theory of an eminent chemist, which is still believed by some, that the lungs are a sort of furnace in which the carbon of the blood is consumed as coal or wood is consumed in a stove, since if the theory in question were true, the blood would gain heat in the lungs instead of losing.

The blood and air are brought into such close contact in the lungs, being only separated by the delicate membrane already described, which is not more than 1-2500th of an inch in thickness, that the change of gases takes place with the greatest facility. Indeed, it is believed that the membrane lining the air-cells facilitates, rather than hinders, the escape of the carbonic acid in the lungs and the absorption of oxygen. When it is considered that nearly five hundred gallons of blood are thus purified every day (the same blood being purified over many times), for which more than eighty barrels of air are required, it is readily seen that there is abundant necessity for the two thousand square feet of membrane devoted to this purpose in the lungs.—*J. H. Kellogg, M. D., in Home Hand-Book of Hygiene and Medicine.*

### THAT HORRID CLUB.

"WHEN we are married, Jessie, I promise you on my word and honor that I will give up all my fast companions, and also my nightly visits to the club," said Edward Cooper to his sweetheart.

"But I would much rather you would do so before then," was her earnest reply. "I should feel safer and far more happy in the prospect of our wedding."

"Don't let a single fear cross your breast, my dear. There shall not a wave of trouble roll across your path if I can help it. My greatest pleasure will consist in promoting your happiness."

Such in substance was the conversation which took place between the young couple whose arrangements for the wedding day had become a matter of careful consideration. Jessie had every reason to be satisfied that she had made a good choice when she accepted the addresses of Edward Cooper. He was a good workman, industrious in his habits, and in other respects all that she could desire, except that one thing, he had become mixed up with a few young fellows who had the reputation of being "fast," and under the plea of meeting at "the Club" were known to be keeping late hours; and suspected of indulging in gambling "on the quiet" within its walls.

To his companions at the club he also made known his intentions by saying now and then, when they bantered him;

"Wait till I'm married, and I shall give up all this sort of thing, and settle down into a regular model husband."

"Better reform before that comes off; for if you wait till after, I pity the little woman who takes you in hand," replied one of his companions in a joking tone.

"Do you mean to insinuate that I intend to deceive her?" said Edward, his face flushing with excitement.

"No, nothing so personal as that. I only meant that it is best to start as soon as possible on the road you mean to travel on."

"Well, keep your grave counsels for those who need them," replied Edward, as, taking up his hat, he left the club and went to his lodgings, feeling as though he had been struck by a stray shot.

"He has got more than he bargained for to-night," said another young fellow who had heard what was said.

"Yes, and she'll get more than she has bargained for, or I'm much mistaken, when she has married him. I for one don't mean to let him off so easy; he's too good a bird to let go before he has been plucked a little more."

It will thus be seen that Edward Cooper stood between two forces, one of which wished to save him, and the other to ruin him; and in time he had to realize his own weakness to resist the one and to cleave to the other.

So the wedding was celebrated, and Jessie installed in her new home amid the hearty congratulations of her friends. Edward had also his share from his club companions, and nothing would satisfy them but that he should have a "special night" to receive their good wishes.

"You won't go, Edward?" his young wife asked when he told her what they wanted. "You promised me to give up such company when you were married."

"Yes, and I meant it. But you wouldn't like me to do so all at once, my dear; the fellows would say I was tied to apron-strings, living under petticoat government, or a hen-pecked husband, and so on, and I'm sure you would not like that, because you know it's not true."

"Of course not, Edward," she replied with energy. "But at the same time, I think it would be better not to go, and never mind what they think or say."

"But I should like them to see that I am not such a spooney as they think."

So he went. As Jessie heard the retreating steps down the stairs, she covered her face with both hands and sobbed as though her heart would break

"I wish those clubs were all shut up," she said to herself. "I am sure no good can come of them either to the homes or the nation, say what they may to the contrary."

However, Edward left the club and returned home that night rather sooner than he had been accustomed to do, notwithstanding a passing jeer at his determination which was made by one or two who ought to have known better.

For a time all went on well. But when the news reached them that a little stranger had been added to his home in the shape of a blue-eyed girl, they began to coax and banter him until he again dropped in to show them he was still his own master, as he said, and to flatter his vanity. This led to his going again and again to pass an hour while his wife was in charge of the nursing at home. Habits were thus again commenced which he found more and more difficult to abandon.

"You are not going out to-night, Edward?" said Jessie, some weeks after. "I thought perhaps you would like to hear the new song I have been practicing on purpose to please you."

"Oh, bother the song to-night. You can sing it to get the baby to sleep; it will do her more good."

Taking up his hat, he went out as if afraid to enter upon a discussion, while the little woman sat down and sobbed. Hour after hour passed away. She had placed the baby in the cot for the night, and as she sat thinking, gradually she fell into a deep sleep, from which, some hours after, she was aroused by her husband saying,

"What, you up at this late hour? This will never do; so the sooner you stop it the better. I'm not going to be watched. You had better not wait for me again. I'll not allow it." Sitting down in an easy chair, mumbling, and filling the room with the fumes of the vile stuff that has wrecked so many homes and broken so many hearts, he gradually slept, while Jessie looked at him and shuddered as she contemplated his condition.

"O God, and has it come to this," she gasped.

Alas! for many a weary month she watched and prayed to all appearance in vain. The once happy home became a wreck. Mother and child often wanted food to eat and clothes to wear. Edward lost one place after another through his dissipated habits. His companions at the club, who had plotted his ruin, turned their backs on him when they had accomplished their purpose, and looked out for another victim to serve the same way. Meantime the babe grew up to be a girl some six or seven years of age, stunted in growth and weakly in health through want of proper food and clothes.

Coming in late one night somewhat more sober than usual, he was startled to see his wife lying as if dead.

"I tried to stop it, father, when it came out of mother's mouth," said his child, holding up her thin hands covered with blood.

"Jessie, Jessie! speak, speak! I have killed you," cried the wretched man. "Will nothing bring you back to me?"

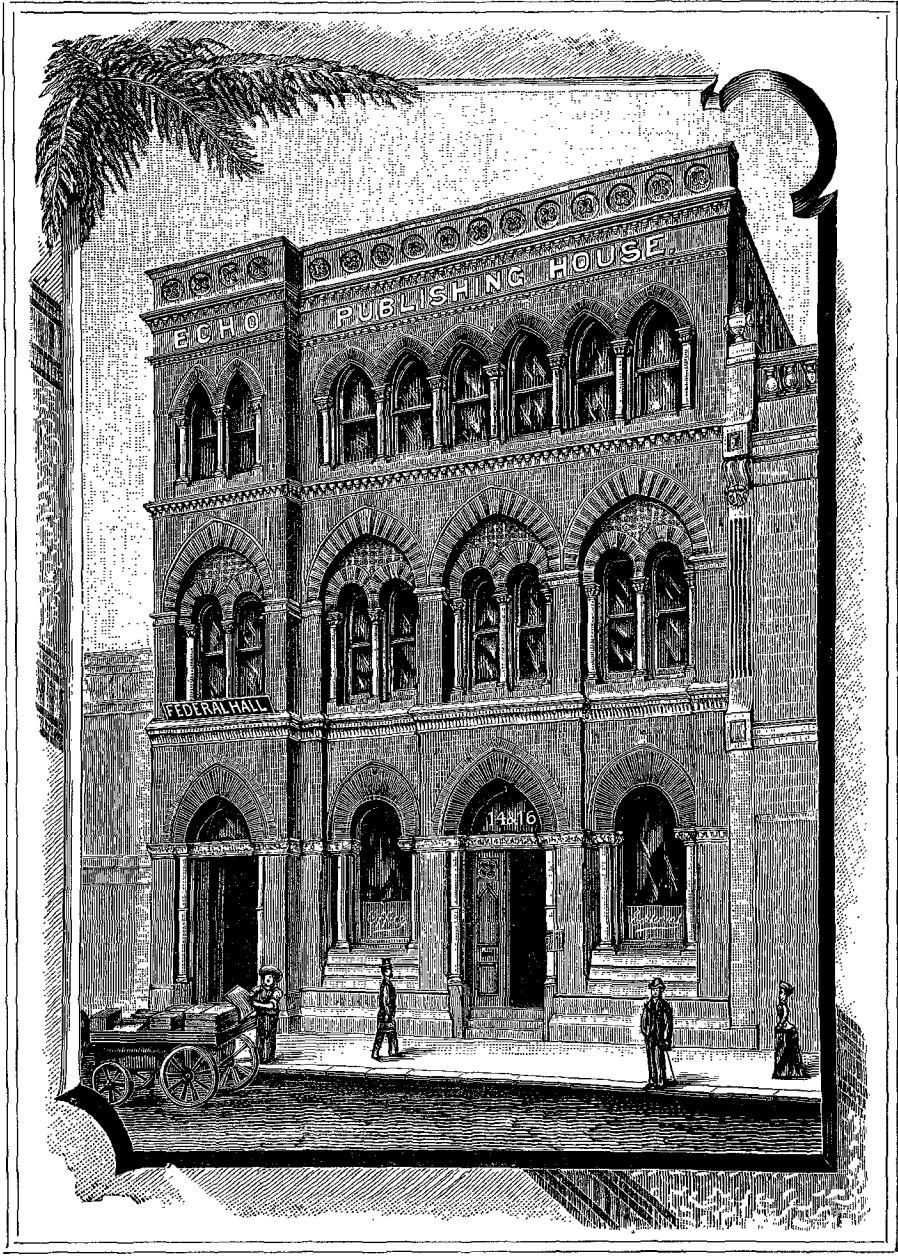
She tried to press his hand as the child crept to her side. She then opened her eyes and smiled, but could not speak, and then fainted away.

"I have killed her—curse that club; I wish I had never entered it," was his passionate cry.

Through the long illness of his wife, Edward Cooper had ample opportunity for reflection, during which his good resolutions gathered strength. He was able to meet the jeers of his former companions in sin, and to rebuild the ruins of his home, though not to restore the bloom of health to the wan cheeks of his devoted wife. They remained during her life, a constant reminder of the folly of playing with the destroyer.—*J. W. Kirton.*

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**Bible Echo and Signs of the Times.**

Melbourne, Australia, October 1, 1890.

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

We would once more draw attention to the appointments published in our last issue, announcing that the annual sessions of the Australian S. D. Adventist Conference, Tract Society, Sabbath-school Association, Health Association, and the Echo Publishing Company, will be held at the close of the Bible Institute, beginning Sunday, Oct. 12, and probably continuing through most of the week. We hope that all our churches will be represented by delegates. All who intend coming will please notify W. L. H. Baker of this office.

We have received from a correspondent two questions, one of which is answered in the Bible Student, and the other in the editorial column in an article on Paul's Allegory. We believe that Professor Smith has set before us a very competent explanation of this passage of Paul's writings.

OUR readers will be interested in a word received from the wife of our fellow-laborer, J. O. Corliss, whose name stands among the editors of this paper, and who was formerly associated prominently with the work in Australia. The letter informs us that Bro. Corliss has successfully passed through a critical operation, by which a large portion of the skull was removed. This became necessary on account of an injury received in the late American war, in which he participated. Since that event, much suffering and consequent ill health has been endured, and at last it became necessary to take the chances of a critical operation to relieve the increasing pressure on the brain. Through God's blessing, the attempt was a brilliant success, and Bro. C. is now well on the road to recovery.

**OUR MISSIONARY SHIP.**

By last mail we are informed of the successful launching of the new missionary ship built by the S. D. Adventists in California, and designed to do work in the Pacific Islands. The event took place at ten o'clock on the evening of July 28, at high tide. The customary carousals with wine and other intoxicants were replaced by a pleasant lunch of healthful food prepared for the workmen, which was followed by religious exercises of singing, prayer, and setting forth of the object and work which the vessel was designed to accomplish.

The launching was most successfully consummated. It was expected that the ship would be dedicated on Sept. 25, at which time the California Conference and camp-meeting would be in session. The name chosen for the craft is the *Pitcairn*. E. H. Gates and wife of Ohio have been chosen as leaders of the missionary workers; and a crew is being selected of those who will be thoroughly in harmony with the mission upon which they sail. It was expected that the *Pitcairn* would leave San Francisco about October 1st.

We are not informed as to the first destination of the little company, but presume that two objects will at first claim special attention. One of these will be to find if possible some trace of the company and vessel which left Honolulu in August, 1888, accompanied by Elder A. J. Cudney, of which no word has since been received. Another object will probably be to open direct communication with Pitcairn Island, the inhabitants of which have unanimously embraced the faith held by our people, and are awaiting baptism according to the Bible mode of immersion. Communication with this isolated people is very precarious, and this fact has largely contributed to the causes for building and sending out this vessel.

This project will certainly interest the friends of the cause in this country. The *Pitcairn* will find a friendly port at any of our New Zealand or Australian ports, should God's providence bring her this way. And wherever they may go, we trust that the prayers of all friends of the cause will follow them.

CONVERSION is a work that most do not appreciate. It is not a small matter to transform an earthly, sin-loving mind, and bring it to understand the unspeakable love of Christ, the charms of his grace, and the excellency of God, so that the soul shall be imbued with divine love, and captivated with the heavenly mysteries. When the sinner understands these things, his former life appears disgusting and hateful. He hates sin, and, breaking his heart before God, he embraces Christ as the life and joy of the soul. He renounces his former pleasures. He has a new mind, new affections, new interest, new will; his sorrows, and desires, and love are all new. The lust of the flesh, the lust of the eye, and the pride of life, which have heretofore been preferred before Christ, are now turned from, and Christ is the charm of his life, the crown of his rejoicing. Heaven, which once possessed no charms, is now viewed in its riches and glory; and he contemplates it as his future home, where he shall see, love, and praise the One who hath redeemed him by his precious blood.—*Mrs. E. G. White.*

FROM the columns of the *Review and Herald* we learn the sad news of the death of Eld. A. D. Olsen, a brother of the president of the S. D. A. General Conference, who died of consumption in the State of Colorado.

Our personal relations with this dear brother have in the past been of an intimate nature; and during this time we learned to esteem him most highly for his piety, and for those qualities of mind which render human associations sacred and precious. Death claimed his victim months ago, and with Christian faith and resignation Bro. O. awaited the final struggle. But the triumph of death will be brief. To his wife and friends we offer our deepest sympathy, and pray that the God of all grace will comfort them.

It is not declaring a conviction that hurts the feelings or wounds the pride of those who are unwilling to share it; it is the tone of superiority and dogmatism that is so often assumed; the lack of sympathy, appreciation, and respect that is conveyed; the ill-concealed contempt felt for those who think differently. Truth demands none of all this. Expressed at proper seasons firmly and clearly, yet modestly and kindly, its claims are fulfilled, while none of the claims of politeness need be infringed.—*Selected.*

THE people of Australia will be sure to conclude that they know all about the workings of trade-unionism in its various phases. They have encouraged its birth and development, and have applauded its strength and achievements. They have seen its fruits in the betterment of the workingman's lot. It has abridged and limited the hours of toil, and secured to labor a just recompense. So that if we traverse the earth, we shall not find a spot where these things are so evenly adjusted, where the workmen enjoy so great a share of the privileges to which ordinary humanity are legitimate heirs.

For this state of things the trades unions claim the mead of honor; nor has the public mind denied them the credit they claim. But let it be considered that while they have led out in placing the demands for their rights before the world, public sentiment has at once seconded their motions. And be it said the employing fraternity have not only conceded these just claims, but in many instances have encouraged and fostered the very powers with which they are now brought into conflict. It is to the good sense of justice entertained by the people of the colonies, and encouraged by capitalists, that these good conditions pertain, though they have been established through the activity of the trade societies.

Having obtained these privileges, we now have to witness demonstrations on the part of unionism, against which the minds of all right-thinking people revolt. The principles of personal liberty are in many instances threatened, and in some actually infringed upon. Should this policy be adopted, the line between unionism and public welfare will become plainly marked. In obtaining and exercising their rights, the trades people deserve the sympathy of all; but in trampling upon the rights of others, they will soon forfeit that sympathy.

SOME one takes exceptions to our answers to certain questions, and concludes his criticisms with a "challenge" to prove things to which the answers in question did not refer. We do not hold ourselves accountable to that kind of logic, it being more polemic than polite; and in the present instance, we could comply with this request and take up the gauntlet more willingly, if our correspondent would kindly come out from behind his incognito, that we may know that there is really somebody there. Anonymons letters are in fact no letters at all.

CHRIST uttered the solemn declaration that in the last days men's hearts would fail for fear, and for looking after those things coming on the earth (Luke 21:26), and that this very state of affairs would itself constitute a sign of those very things that are coming. So intense and wide-spread has this feeling already become, that novelists are now taking advantage of it as a foundation for their stories. This fact, it strikes us, is a most impressive testimony that we have reached the very time of which the Saviour spoke. Thus a story entitled "Cæsar's Column," just published in Chicago, attempts to depict the fearful state of society a little in the future, if the discontent and corruption now in the United States shall increase in the future as it has in the past.—*Review and Herald.*

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