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SIGNS OF THE TIMES

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

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TRUSTING.

I do not ask that God will always make
My pathway light;
I only pray that he will hold my hand
Throughout the night.
I do not hope to have the thorns removed
That pierce my feet;
I only ask to find his blessed arms
My safe retreat.

If he afflicts me, then in my distress
Withholds his hand;
If all his wisdom I cannot conceive
Or understand,
I do not think to always know his why
Or wherefore here;
But sometime he will take my hand, and make
His meaning clear.

If in his furnace he refines my heart,
To make it pure;
I only ask for grace to trust his love—
Strength to endure;
And if fierce storms beat round me, and the heavens
Be overcast,
I know that he will give his weary one
Sweet peace at last. —Selected.

General Articles.

PAUL BEFORE FELIX AND DRUSILLA.

MRS. E. G. WHITE.

It was not long after Paul's trial at Cæsarea that Felix and his wife Drusilla summoned him to a private interview. Drusilla felt considerable interest in the apostle, having heard of him from her husband, and she was desirous of hearing the reasons for his belief in Christ. Thus Paul, as a prisoner of the Lord, had an opportunity to present the truths of the gospel to some souls whom he could not otherwise have approached. A cruel and licentious Roman governor and a profligate Jewish princess were to be his sole audience.

Paul considered this a God-given opportunity, and he improved it faithfully. He knew that the man and woman before him had the power to put him to death, or to preserve his life; yet he did not address them with praise or flattery. So violent and cruel had been the course of Felix, that few had ever before dared even to intimate to him that his character and conduct were not faultless. But Paul had no such fears. With perfect respect for the position of his hearers, he plainly declared his faith in Christ, and the reasons for that faith, and was

thus led to speak particularly of those virtues essential to Christian character, but of which the haughty pair before him were so strikingly destitute.

He presented before his hearers the character of God—his righteousness, justice, and equity. He clearly showed man's duty to live a life of sobriety and temperance, keeping the passions under the control of reason, in conformity to God's law, and preserving the physical and mental powers in a healthful condition. A day of judgment would surely come, when all would be rewarded according to the deeds done in the body. Wealth, position, or honorary titles would be powerless to elevate man in the favor of God, or to ransom him from the slavery of sin. This life was his period of probation, in which he was to form a character for the future, immortal life. All who should be found unholy in heart or defective in any respect when judged by the law of God, would suffer the punishment of their guilt.

Paul dwelt especially upon the far-reaching claims of God's law. He showed how it extends to the deep secrets of man's moral nature, and throws a flood of light upon that which has been concealed from the sight and knowledge of men. What the hands may do or the tongue may utter,—what the outer life can exhibit,—but imperfectly reveals man's moral character. The law extends to the thoughts, motives, and purposes of the heart. The dark passions that lie hidden from the sight of men, the jealousy, revenge, hatred, lust, and wild ambition, the evil deeds meditated upon in the dark recesses of the soul, yet never executed for want of opportunity,—of all these God's law takes account. Men may imagine that they can safely cherish these secret sins; but it is these that sap the very foundation of character; for out of the heart "are the issues of life."

Paul then endeavored to direct the minds of his hearers to the one great Sacrifice for sin. He pointed back to those sacrifices that were shadows of good things to come, and then presented Christ as the antitype of all those ceremonies,—the object to which they pointed as the one only source of life and hope for fallen man. God justly claimed the love and obedience of all his creatures. He had given them in his law a perfect standard of right. But they forgot their Maker, and chose to follow their own way in opposition to his will. They had returned enmity for a love that was as high as heaven and as broad as the universe. God could not bring down his law to meet the standard of wicked men, neither could man, fallen by sin, meet the demands of the law by a blameless character and life; but by faith in Christ the sinner could be cleansed from his guilt.

Thus Paul the prisoner urged upon Jew and Gentile the claims of the divine law, and presented Jesus, the despised Nazarene, as the Son of God, the world's Redeemer. The Jewish princess well understood the sacred character of that law which she had so shamelessly transgressed; but her

prejudice against the Man of Calvary steeled her heart against the word of life. But Felix, who had never before listened to the truth, was deeply agitated as the Spirit of God sent conviction to his soul. Conscience, now aroused, made her voice heard. He felt that Paul's words were true. Memory went back over the guilty past. With terrible distinctness came up before him the secrets of his early life of lust and bloodshed, and the black record of his later years,—licentious, cruel, rapacious, unjust, steeped with the blood of private murders and public massacres. Never before had the truth been thus brought home to his heart. Never before had his soul been thus filled with terror. The thought that all the secrets of his career of crime were open before the eye of God, and that he must be judged according to his deeds, caused him to tremble with guilty dread.

But instead of permitting his convictions to lead him to repentance, he eagerly sought to dismiss these disagreeable reflections. The interview with Paul was cut short. "Go thy way for this time," he said, "when I have a convenient season, I will call for thee."

How wide the contrast between the course of Felix and that of the gaoler of Phillippi! The servants of the Lord were brought in bonds to the gaoler, as was Paul to Felix. The evidence they gave of being sustained by a divine power, their rejoicing under suffering and disgrace, their fearless calmness when the earth was reeling with the earthquake's shock, and their spirit of Christlike forgiveness, sent conviction to the gaoler's heart. He did not, like Felix, banish these convictions, but with trembling and in deep humility inquired the way of salvation; and having learned the way, he walked in it, with all his house. Felix trembled, but did not repent; the gaoler confessed his sins and found pardon. Felix bade the Spirit of God depart; the gaoler joyfully welcomed it to his heart and to his house. The one cast his lot with the workers of iniquity; the other chose to become a child of God and an heir of heaven.

For two years no further action was taken against Paul, yet he remained a prisoner. Toward the close of this time there arose a fearful strife among the population of Cæsarea. There had been frequent disputes, which had become a settled feud, between the Jews and the Greeks, concerning their respective rights and privileges in the city. All the splendor of Cæsarea, its temples, its palaces, and its amphitheatre, were due to the ambition of the first Herod. Even the harbor, to which Cæsarea owed all its prosperity and importance, had been constructed by him at an immense outlay of money and labor. The Jewish inhabitants were numerous and wealthy, and they claimed the city as theirs, because their king had done so much for it. The Greeks, with equal persistency, maintained their right to the precedence.

Near the close of the two years, these dissensions led to a fierce combat in the market-place, resulting in the defeat of the Greeks. Felix, who sided with

the Gentile faction, came with his troops and ordered the Jews to disperse. The command was not instantly obeyed by the victorious party, and he ordered his soldiers to fall upon them. Glad of an opportunity to indulge their hatred of the Jews, they executed the order in the most merciless manner, and many were put to death. As if this were not enough, Felix now gave his soldiers liberty to rob the houses of the wealthy.

These daring acts of injustice and cruelty could not pass unnoticed. The Jews made a formal complaint against Felix, and he was summoned to Rome to answer their charges. To conciliate them, though he had a sincere respect for Paul, he decided to leave him a prisoner. Though he escaped banishment or death, he was removed from office, and deprived of the greater part of his ill-gotten wealth. Drusilla, the partner of his guilt, afterwards perished, with their only son, in the eruption of Vesuvius. His own days were ended in disgrace and obscurity.

A ray of light from heaven had been permitted to shine upon this wicked man, when Paul reasoned with him concerning righteousness, temperance, and a judgment to come. That was his Heaven-sent opportunity to see and to forsake his sins. But he said to the Spirit of God, "Go thy way for this time; when I have a convenient season, I will call for thee." He had slighted his last offer of mercy. He was never to receive another call from God.

LOST!

CHAS. L. BOYD.

THERE is something in losing that sends sadness to the soul. My mind scans the past. Not two years ago two tender buds were growing in the garden of my love. One had commenced to unfold. The other was younger and more tender; it was just commencing to reveal hues of rare loveliness and fragrance of rich perfume. The cold frost of death nipped this precious bud, and we laid it away in the silent earth in all its undeveloped loveliness. Lost! The Master answers, "No, not lost; it will surely be returned from the 'land of the enemy.'"

The words of the prophet ring down through the ages, "Thy dead men shall live. . . . Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead."

But how long must we wait? How long will it be till the spring-time of the resurrection? We do not know the day, but budding fig-trees proclaim it near.

"Till he come." O let the words
Linger on the trembling chords;
Let the little while between
In their golden light be seen;
Let us think how heaven and home
Lie beyond that, 'Till He come.'"

Lost?—No, not lost; "not dead, but sleeping."

My mind runs back to losses of historic note. Man, made in the image of his Creator, superior in organization, in form, in every respect, to any of the rest of the earthly creation of God, was lost by his own sin. Purity, innocence, and the favor of God were gone. The heart of the Heavenly Father was touched with compassion. His child, whom he had created in his own image, to become the father of a race to people this new-made earth, was lost! Heaven was veiled in sadness, as the sentence of death was pronounced.

Can that which is lost be restored? Will angels become man's substitute and die to save him?—No; even if they were willing, their lives will not pay the ransom. Ten thousand angels could not redeem man. But there is one Being whose life would pay the penalty. The Son of God offers his life a

ransom. He says, "I lay down my life for the sheep." But will the Father permit his "only Son" to die for those who are in rebellion against him?—Yes; and "in this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him."

That which was lost was redeemed by the precious blood of Christ. We have read of the man with the hundred sheep, and how he left the ninety and nine in the charge of others, but went himself into the mountains to find the lost lamb; and our hearts are touched with the record of his return with the wanderer folded to his bosom of love. The infinite love of Heaven is suggested in the words of Christ, "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." No other world can be so near to Christ as this, for which he paid so dear a price. No other created intelligences can love the Saviour so devoutly as those who were lost in sin, but were found by him.

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." "Surely he hath borne our griefs and carried our sorrows."

There are great losses that are daily sustained, of which no note is taken. Precious time is lost; opportunities for speaking a kind word or of performing acts of mercy are lost, never to return. And Jesus says, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." Opportunities for doing others good are on every side. There are many who have fallen among thieves, whose wounded bodies need the wine and oil of our care and kindness. There are sin-sick souls who would gladly come to the great Physician, if they had some one to tell them who he is and how they might find him. Souls may be lost, and, with the men of Nineveh, rise up in the Judgment and condemn us if we let these opportunities pass by unheeded.

Some losses are but real gain to him who sustains them. The friends we lose by giving our hearts to the Saviour and taking him into more close friendship are better lost than retained. The man who loses father, mother, brother, sister, and earthly treasures that he may follow Christ has made a happy exchange. In tender love the true Husbandman may take away the frail reed around which the tendrils of our heart are twining, that he may teach these tendrils to twine around the true Vine.

These losses are but the blows of affection, and the rod which falls on us may be wielded by the hand of a loving Father. We read, "What son is he whom the father chasteneth not?" And, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Perchance these chastenings might be all escaped if we lived where the Lord would have us; if, like "that disciple whom Jesus loved," we were where we could lean our heads on the Master's bosom, and listen to his whispered advice and warning.

The loss of wealth may be a real blessing. If health is lost and cannot be regained, thank God, we may win heaven without it. The greatest of all losses will be the loss of eternal life and the glories of the world to come. A Saviour's smiles, communion with God, and acceptance with him are greater treasures than all the boasted wealth of this world; and the loss of these may result in the loss of eternal life. Reader, have you once enjoyed, but now lost, sweet communion with Christ? Be entreated, receive warning, and seek for it while it may be found. For those whom we have laid away to sleep in Christ, we can wait till the Lifegiver comes and brings them with him; but if Christ is lost, heaven is lost, eternal life is lost, all is lost.

Beaconsfield, S. Africa, Sept. 7, 1890.

RICE OR PADDY-FIELDS.

PERCY T. MAGAN.

THE greater part of the cultivated land in Japan, and a good share of China, consists of rice fields, or, as they are commonly termed, "paddy-fields." These are to be seen in every valley or even dell where farming is practicable; they are divided off into plots of square, oblong, or triangular shape by small grass-grown ridges a few inches in height, and on an average a foot in breadth, the rice being planted in the soft mud thus enclosed. Narrow valleys intersect these rice valleys at intervals, and rivulets (generally flowing between low banks covered with clumps of bamboo) feed the ditches cut for purposes of irrigation. The fields are generally kept under water to a depth of a few inches while the crops are young, but are drained immediately before harvesting. They are then dug up, and again flooded before the second crop is planted out. The rising grounds which skirt the rice land are tilled by the hoe, and produce maize, millet, and all kinds of edible roots. The well-wooded slopes supply the peasants with timber and firewood. The rice fields yield one crop yearly.

First of all the seed is sown in small beds, and after the seedlings have attained to a height of four inches or thereabouts, they are transplanted to the larger fields. At this period the water is about three inches deep all over the ground. To prepare this ground, a small one-horse implement, half-plough, half-harrow, is used, dragged by one horse, the man following after, up to his knees in slush and water. The seedlings are planted about eight inches apart, and when they are about sixteen inches high other seedlings are planted in between them, so that there are two crops growing at the same time. The rice grows up much the same as wheat, and attains to about the same height. At the time of harvesting, the natives take a small sickle, and enter the field and cut it down in bunches as it stands. It is left to dry for a little while, and then bound in small sheaves and put into shocks. When thoroughly cured, it is carried to a large box that has been brought out to the middle of the field. Here the men and women take small bundles in their hands and beat it against the sides of the box till the rice is all threshed out. It is a primitive method, but one which does the work.

Working so much in water attending to this crop is very injurious to the farmers, and many of them are taken with a fearful disease in consequence. Their limbs swell up to an enormous size, and in this state, hardly able to drag themselves about, they are doomed to spend the rest of their days. Physicians as yet do not seem to be able to do much for them.

Rice is the main food of the Chinese and the Japs. They generally cook it in the plainest manner with water, and eat it without milk or sugar. Both these nations eat with chopsticks, and know not the use of spoon or fork. Men who labor loading and unloading vessels in harbor, the very hardest kind of manual labor, live on little else but rice. They seldom partake of flesh-meat of any kind, except occasionally, when they have worshipped the sacred pig, they kill, roast, and eat it. But this does not occur very often.

Not only do these nations make rice their principal food, but they also brew from it a drink called in Japan *saké*. It is highly intoxicating, but is drunk in large quantities by those who can afford it.

In China to-day the majority of the people pay their imperial tax in rice, a certain percentage of what they grow having to be delivered to the county magistrate, who passes it on to his superior, by whom in turn it is rendered to a still higher authority, and so on till it reaches the emperor. But all these men have what is called a "squeeze" at the rice as it

passes through their hands; that is, they each one manage to take a little to pay themselves in some way for their trouble, so that by the time it reaches the emperor there is not very much left.

HYMN SERMON.

[Text: First stanza of "Safely through Another Week."]

SEVEN days' dangers have gone by—
Perils strewn from earth to sky;
Clouds within whose chambers deep
Fire and flood together sleep;
Air in ambush, which, set free,
Might a cyclone-panther be;
Earthquakes in the realms below,
Prowling fiercely to and fro;
Sickness that with stealthy tread
Brings the grave its hapless dead;
So the words in song we speak,
"Safely through another week."

Who could sail without the waves?
Who could breathe without the air?
Men were only walking graves,
But that God is everywhere.
Stars, that travel fast and slow
Through the countries of the sky,
On his errands come and go,
With his viewless wings they fly.
Each true spirit shines a star
Fed by one Eternal Ray;
So the words we sing afar,
"God has brought us on our way."

Lo the diamond—metal sun!
But by toil and pain 'twas won.
Learning comes the world to bless!
It was purchased with distress.
See a fame in glory rise!
It was bought with sacrifice.
Feel a love that passeth thought!
But it never came unsought.
With exertion and desire,
Souls must clamber and acquire;
So we sing in accents meek,
"Let us all a blessing seek."

Did you view the morning rise?
To the eye a wondrous feast!
Precious stones bestrewed the skies—
Heaven's own gate hung in the east.
Can you see the mountains grand?
Do you hear the robin sing?
Worship, O my soul! you stand
In a palace of the King!
Splendor lurks in every spot
Of this Sabbath morn's display;
Fellow-singers, are we not
"Waiting in his courts to-day"?

You whose life-webs weigh like lead,
Weave to-day a golden thread;
You who bend 'neath labor's rod,
Bow this day to none but God;
You whom study's bounds control,
Read to-day your child's sweet soul;
You whose heart is doomed to bear
Sorrow, shame, and needless care,
Come to-day and lay them prone
On the white steps of the throne.
Properly is this confessed,
"Day of all the week the best."

Do not lie in Slumber's thrall,
You who would with heaven rise;
Do not let 'mid rubbish fall
This gold ladder to the skies.
You must join the child-like throng,
Yearning for a Father's love;
You must help to make the song
That is waited for above.
Toil, that others you may see,
By the powers of goodness blessed;
Then your Sabbath life will be,
"Emblem of eternal rest."

—Will Carleton, in N. Y. Christian Advocate.

TRIBULATION.

A. H.

In some of the most delicate manufactures in England, the web, in a rude and unsightly state, enters a vessel filled with a certain liquid, passes slowly through, and emerges continuously at the opposite side. As it enters, the cloth seems of one

color, and that one dim and unattractive. As it emerges, it glitters in a variety of brilliant hues arranged in cunning figures. The liquid through which the fabric passes is composed of certain fiery, biting acids, and the reason it is strained through such a bath is that in the passage all the deforming and defiling things that have adhered to its surface in preceding processes may be discharged, and the figures, already secretly imprinted, may shine out in their beauty. The web in perpetual motion passes through. Were it allowed to remain one minute too long in the bath, the fabric itself would be destroyed. The manufacturer, skillful and careful, has so tempered the ingredients on the one hand, and timed the passage on the other, that while the impurities are thoroughly discharged, the fabric comes out uninjured.

Thus the true disciples of Christ are in this life drawn through great tribulation, that in its bitter waters the manifold incrustations that defile their beauty may be eradicated ere they appear before the great white throne. Already features of their Redeemer's likeness have been imprinted on their hearts; but these features have been so overlaid by manifold corruptions in actual life that they can scarcely be recognized. Hence the necessity of providing a searching medium, and making even those who are "His workmanship" pass through it for their own good. In wisdom and love, the Lord has mingled the ingredients, and determined the duration of the baptism; so that, on the one hand, none of his should be lost, and on the other, every grace of the Spirit should be brought out in its beauty upon all his own.

IVORY.

THERE are not many specimens of luxury which have excited so much interest in the public mind during the past few years as ivory. Articles have been written by the score, with the view of proving conclusively that at no remote future the supply of ivory will cease altogether; indeed, some writers, drawing a little upon their imagination, have ventured to prophesy that within a few years ivory ornaments would be treasured as great rarities.

Although this view has gained ground of late years, the idea is not new, as an Encyclopædia states, published in 1874: "If to the quantity of ivory required for Britain be added that required for the other countries of Europe, Asia, and America, the number of elephants annually killed must be very great; and the passion for ivory may eventually lead to the extermination of this noble animal." But four years later, the quantity of ivory offered in the London auctions (six hundred and seventy tons) was the largest supply submitted to buyers in any one year during the past quarter of a century. In the year 1864 five hundred and twenty-two tons of ivory were brought to public sale; during 1869, five hundred and eleven tons; in 1874, four hundred and ninety-six tons; 1879 offered five hundred and ten tons; and 1884 five hundred and thirty-one tons. The average annual supply at the London auctions during the nineteen years from 1863 to 1881 was five hundred and fourteen tons; but in the following twelve months (1882) only three hundred and ten tons was submitted to buyers. But the discussion then raised as to the probable early extinction of ivory was allayed by the average annual supply in London during the two following years (1883 and 1884) increasing to four hundred and seventy-eight tons.

The tusks of ivory are carried by the natives on their heads or shoulders; and to prevent the ivory slipping, it is frequently fastened in a sort of cage of four short pieces of wood. Large, heavy teeth are slung on to a pole and carried by two natives. Some of the largest teeth known have weighed from one hundred and seventy to one hundred and eighty pounds each tusk; but these are rare, although

teeth weighing from eighty to one hundred pounds each are frequently met with in the London auctions.

It is curious how little is known regarding the age attained by elephants in their wild state; it would be most interesting to know the age of one of these splendid animals, bearing tusks weighing together, say, three hundred pounds' weight. . . . Soft ivory always commands a higher price in the market than hard, and naturally teeth that are sound are more valuable than those containing cracks or other defects. Good-sized teeth are hollow where they are attached to the elephant, and for some distance down the tusk; and the quantity of disease apparent in the interior points distinctly to the fact that this disease must cause the animals excessive pain, and may perhaps go to account for the fearful noise heard from the haunts of elephants, often referred to in books of travel.—*Chambers's Journal*.

ELEVATION OF JOSEPH.

AGNES BELL.

THE part which Joseph acted in connection with the scenes of the gloomy prison, was that which raised him finally to prosperity and honor. God made the prison the way to his elevation, and though he was called upon to suffer many hardships and adversities, they were the means of preparing him to fill an exalted position. While Joseph was in prison, Pharaoh became offended with two of his officers, which led to their imprisonment, and the care of them was committed to Joseph. On one occasion when Joseph went in to them in the morning, they appeared sad; for they had each during the night dreamed a dream, and they were unable to understand the interpretation. Joseph then requested them to tell him their dreams, saying, "Do not interpretations belong to God?" He had by his exemplary conduct and faithfulness and kindly manner gained the confidence of all in the prison, and had shown himself to be specially favored of God; they therefore told each man his dream, which Joseph through the goodness of the Lord interpreted. And his words proved true, the butler being restored to the favor of Pharaoh, whilst the baker was put to death. Joseph, in his conscious innocence, made a special request of the butler that he would present his case before Pharaoh; but in his sudden good fortune, the ungrateful man forgot his former friend until two years more had passed away.

The Lord then visited Pharaoh with a remarkable dream. He thereupon called together the magicians and wise men of Egypt; but he was greatly disappointed to find that with their magic, skill, and boasted wisdom, they could not tell the interpretation. The perplexity of the king increased, and as the chief butler witnessed his distress, the request of Joseph came before him, and he then related to the king how Joseph had interpreted the dreams of himself and the chief baker. It was indeed humiliating for Pharaoh to turn from the wise men of his kingdom to a poor Hebrew slave; but they had failed him, and he was willing to hear Joseph if thereby his mind could find relief. He therefore sent for Joseph and requested him to interpret the dream, saying, "I hear that thou art an interpreter of dreams." But Joseph did not take the glory to himself; for he said, "It is not in me; God shall give Pharaoh an answer of peace." He alone can explain these mysteries. Joseph then said to the king, "God hath showed Pharaoh what he is about to do. The seven good kine are seven years; and the seven good ears are seven years; the dream is one. And the seven thin and ill-favored kine that came up after them are seven years, and the seven empty ears blasted with the east wind shall be seven years of famine." Joseph related that there would be seven years of plenty, but that the years of famine would consume the years of plenty; he also coun-

Pharaoh to give some discreet person authority over the land that he might store the surplus corn of the seven years of plenty against the seven of famine. The thing pleased Pharaoh, and Joseph was exalted to the position he had named over all the land, and "according unto his word was the people ruled, only in the throne was Pharaoh greater than he." Yet in all his prosperity he did not forget God, who had turned his misfortunes into blessings; and he performed the duties of his office as ruler over the land of Egypt with faithfulness. Thus we see the hand of the overruling Providence, and his directing and guiding care for those who put their trust in him. We can perceive the merciful protection of Joseph's life and his deliverance from death by the hands of his brethren, who spared no pains to defeat what they themselves were the instruments in accomplishing.

Thus we see in Joseph a type of Christ; for the Jews counselled together to put Christ to death that they might not have him rule over them. But by the crucifixion they actually made way for that exaltation which they intended to prevent. Thus, while we were yet enemies provision was made for our salvation. So with Joseph; he was hated, despised, and at last sold; but in the providence of God he became the merciful deliverer of his brethren. For when the time of famine was come, there was dearth in all the land, which extended to Canaan; and Jacob and his sons were troubled, for death and starvation stared them in the face. But in the land of Egypt there was bread. So it was that when the famine had waxed worse and worse, and was sore in the land, that Joseph opened the storehouses and sold unto the Egyptians, and Joseph's brethren came and bowed themselves before him with their faces to the earth; and when he had made himself known unto them, they confessed their sins and he freely forgave and bestowed bountifully upon them.

We may take a lesson from the warning given to Pharaoh and the actions of Joseph, that during the time of plenty he was careful to lay up in store against the time of trouble. So it is in these days. The Lord has given us warning concerning a time of famine, which is about to take place; for we read in Amos 8: 11, that there shall be a famine in the land, but not for bread and water, but for the hearing of the Word of God. Now is the time of plenty, in which to lay up an abundant store, that when the evil day draweth nigh we may be able to withstand all the fiery darts of the evil one. The Lord has said that the humble shall be exalted, and although Satan and his evil host may combine to frustrate the plans of God, their efforts will serve to bring about that which they wish to prevent. "If God be for us, who can be against us?" "The Lord delivereth the righteous out of their troubles, and exalteth them above their enemies." Paul says, "If we suffer with Christ, we shall also reign with him." And as God was with Joseph, so he will be with us, and the life of Joseph teaches that those who honor God, them will God honor. Let us take courage, knowing that the same watchful care that guarded the interests of Joseph is over us to-day, so that as Joseph was exalted to the right hand of Pharaoh, we, when the time comes, may be exalted through Christ to the right hand of God.

UNMARRIED PRIESTS.

MANY of those Anglican clergymen who regard themselves as sacrificing priests are advocates of clerical celibacy. A growing number of them consider that the Romish authorities are right in requiring those who take holy orders to abstain from matrimony. And many of those who most closely watch the direction in which the streams of ecclesiastical fashion are flowing, within the limits of the so-called Anglo-Catholic community, believe

that as this century advances to its close there will be a considerable accession to the ranks of those who already are "forbidden to marry." In view of the existing conditions, and of those which seem likely to exist at an early date, it becomes highly important that the lovers of pure Protestantism should familiarize themselves and their friends with the history and results of celibacy in the church of Rome. If we wish to find the fountain-head whence the river of Romish doctrine on this subject took its rise, we must go back into very early times. Although the laws of Moses so far opposed the celibacy of the priesthood as to make the perpetuation of the sacerdotal caste dependent upon the marriage of the sons of Aaron, there were to be found some Jews, in the days subsequent to the captivity, who favored the practice of abstinence from matrimony. This practice prevailed in some of the pagan nations, among those who were dedicated to the worship of heathen deities. And in the days of John the Baptist it was one of the characteristics of the sect of the Essenes.

In very early times there were many officials in the church who thought it good to abstain from marriage on account of the peculiar trials to which they were exposed and their unsettled and migratory life. "At the Council of Elvira, held early in the fourth century, bishops, presbyters, deacons, and sub-deacons were not only commanded to live apart from their wives, but were forbidden to have any females in their houses except their sisters or their daughters. And in 1074, Gregory VII. determined that no ecclesiastic should be a married man, that none should be ordained who did not profess complete celibacy, and that no married priest should take any part in the mass. The adoption of a code of laws which required a vast body of men of all ages and temperaments to completely repress one of those instincts which God has given for the highest ends, instead of increasing the sanctity of the church, only tended to debase it. For while, for the sake of retaining their positions, the priests were careful to keep the letter of the law, they shamefully transgressed its spirit. The facility with which the clergy believed themselves able to cover their sins, or cancel their guilt, opened the door to the grossest forms of licentiousness. By the tariff of absolutions, known as the "Taxes of the Apostolic Penitentiary," John XXII. made it possible for a priest who lived with a woman as a wife, without having first bound himself to her by the legal and religious bonds of true wedlock, to obtain absolution at the cost of a ducat. It is therefore not surprising to find that many of those who were in bondage to an unnatural and cruel law practically broke free from its bonds. Especially was this the case in the Middle Ages. Gerson, a leading Romish writer, who, for a long time, held the Chancellorship of the University of Paris, compared the nunneries of his time to houses of ill-fame, and described the priests as "keepers of mistresses." So disgusted was he with the prevalent irregularities, that he advocated the adoption of a system of recognized and properly ordered relationship between the ecclesiastics and their female companions in lieu of the existing disorders. Even to-day it is well known that the priest's housekeeper is often his wife in all but name. Those who have read the interesting works in which the Nun of Kenmare reveals what she has learned by personal experience and prolonged research respecting life inside the church of Rome will remember the proofs of this which she has presented.

Such are some of the evil results which have followed from the adoption of the law of celibacy by the church of Rome. And it is because we are convinced that similar evils would follow the adoption of similar laws by the Church of England that we now direct attention to the existing tendency, and call upon all our readers to use their influence in opposition to it. Dangerous as laws of celibacy

are to any community which adopts them, they become doubly so to a community which also practices auricular confession, and which thus gives men an opportunity of getting to know the innermost desires of their fair fellow-sinners, and of suggesting to them any ideas they may choose to convey to their minds.—*Christian Commonwealth.*

WILL'S LOST UMBRELLA.

"O MOTHER, I've done a dreadful thing," said Elsie, coming to her mother with tears in her eyes.

"What have you done, Elsie?"

"I've lost Will's silk umbrella."

"Why, Elsie, how came you to do it?"

"I took it down town with me this morning—it sprinkled a little, you know—and I must have left it somewhere; for when I was coming home, I missed it."

"And did you go back?"

"Yes; I went to every store I had been in, but I couldn't find it."

"Did Will say you might take it?"

"No; he never would let me, because he always said I would lose it. I wanted to carry it just once, it was so nice. But, oh, dear! I wish I hadn't."

"I am very sorry," said mother gravely. "It is the first nice one Will ever had, and I don't know when he will have another."

"No," said Elsie, in great distress, "I'd do anything to give him another, if I could; but I can't, and he will be terribly angry with me."

"I am afraid he will," said mother, really pitying the little girl for her dread of her brother's anger. "But I think you deserve it, dear, for taking his umbrella without leave, so you must only bear it as well as you can. We will make a few more inquiries before we tell Will."

The inquiries were made; but the umbrella had fallen into dishonest hands, and was never more heard of.

"You had better tell Will at once, Elsie," said mother.

"I wish you would tell him, mother."

And mother was quite willing to make the trouble as light as she could for Elsie, and began watching an opportunity for approaching Will on his best side.

"I don't think it was anything to make a great fuss over," said Will, the same evening, flinging down a book he had been reading.

"What do you mean, dear?"

"This story about a boy who lost a great prize because of another boy having burned up some papers without knowing that they were the notes for his essay. It was a dreadful disappointment to him, of course; but when it was once done, and no help for it, what could he do but get over it the best way he could?"

"But if you try to put yourself in his place, you will see that it must have required a great deal of Christian forbearance to forgive at once the boy who had done the mischief."

"Ho! a boy who amounts to anything would never think of making a fuss over what couldn't be helped."

"And a really manly, true-hearted boy would take pleasure in trying to prevent his friend from suffering too keenly over the fact of having unintentionally injured him," said mother, more seriously.

"Of course," said Will.

"I am glad you think so; for I am going to give you a chance of showing how a boy of that kind, a real boy, not in a story-book, can bear a little injury unintentionally done him."

"What do you mean now, mother?"

"Poor little Elsie is feeling very badly because

of something which she knows will vex you, and I wish, my dear boy, that you would try to show a spirit of brotherly kindness in the matter."

"What has she done?" asked Will.

"She has lost your silk umbrella."

A quick color flew to Will's cheek.

"I know it is a very annoying thing," went on his mother. "Elsie thinks you will be very hard on her about it, and she has a great dread of your anger. Don't you think, dear, it would be a grand thing for you to surprise her by speaking kindly about it, by forgiving her fully and freely?"

"What business had she to take it?" said Will, evidently trying to overcome a desire to speak excitedly.

"She did wrong to take it without your knowledge, and she knows it."

Just then Elsie's voice was heard in the hall, and Will arose from the piazza steps on which he had been sitting, walked quickly around the house and out of sight.

He felt as angry as Elsie had said he would. He had a great liking for the small luxuries, which were scarce in the family. The umbrella had been given him by an aunt who had visited them, and he had taken great pride in the stylishness of its oxydized silver handle and its slender proportions when encased in its silken cover. It had been a small joke with his sisters that he only took it out when sure it was not going to rain.

It was gone, and he knew it would be a great relief to his vexation to pour out his anger upon Elsie, who had no business to touch his highly-prized property. He could in fancy see exactly how she would shrink before him, and how the tears would come to her blue eyes—just as she deserved, he declared to himself.

And then came a thought of the boy in the book, who had won the victory over a sense of injury very like to this which was possessing him. This was putting him in his place, sure enough.

Will walked for an hour under the trees in the old orchard. Better thoughts came to him through the gathering shadows of the twilight. What a short-lived satisfaction would there be in the bitter words which would rankle like thorns in his little sister's heart! what lasting sweetness in lifting from her the burden of the fear of his severe fault-finding!

"I'll wait till some day I want it, and then I'll ask where it is, and when she tries to tell me, I'll kiss her and laugh," he said, as at length he turned towards the house.

"But no I won't. She'll keep on fretting over it till she knows I know."

"Elsie," he called at the steps.

"What is it, Will?"

Mother raised her head in anxious attention.

"Bring me my umbrella, please."

"O Will," came in a faltering little voice, as she walked slowly towards him.

He did not wait for her to go on, but threw his arms around her with a laugh.

"Yes, you'd have a hard time bringing it, wouldn't you? I know all about it, you naughty little thing. If that's what you've been wearing such a doleful face about these few days, you'd better set your mind at rest."

"O Will, aren't you mad with me?"

"Not a bit."

"You dear, dear brother! I thought you'd never forgive me."

It was, as he knew it would be, a long time before Will had another silk umbrella. But it will be longer before he will forget the satisfaction growing out of the result of the hard-fought battle with himself,—a satisfaction to be tasted with every remembrance of his victory.—*New York Observer.*

Timely Topics.

THERE has been, very naturally, no small amount of complaint from the labor party during the present struggle on the score of partial interference by Parliament, customs officers, etc. But interference in behalf of abetting the strike is hailed with cheers, even though it comes from the highest judiciary tribunal in the land. Judge Higinbotham makes another bad display of his good sense by avowing his adherence to the party which has forced this calamity on the country. He pledges £10 weekly to the strike fund during its continuance, and starts out with a "header" of £50.

A man who is supposed to give his opinions wholly in behalf of law and equity manifests a lack of wisdom in assuming a partisan attitude on a question involving so much, and where vital interests are brought into antagonism.

THE first seven months of the present year have been filled with "horrible tempests," and direful destruction of life and property, in the United States. Reports of some of these have appeared in our papers; others have not been mentioned. If we look upon these things as being direct judgments from God upon the land, then we may conclude, as some did of the Galileans of old, upon whom the tower fell, that the Americans are sinners above all men. But the Saviour warned his hearers not to congratulate themselves with such comparisons, and that an equally dreadful fate awaited all who did not repent. Of the events to which we allude, the *Chicago Tribune* says:—

"The casualties caused by cyclones this year have been appalling. All the destructive elements of nature—winds, cloud-bursts, floods, hail, and lightning—seem to have been let loose upon the suffering country. Jan. 13, eleven lives were lost by a cyclone in Kentucky; Feb. 22, sixty-five by the flood at Prescott, Arizona; March 27, 440 by the Louisville cyclone; April 6, twelve by floods in the South; April 22, fifteen by a cyclone in Arkansas; June 5, fifteen by a cyclone in Nebraska; June 13, twelve by a cloud-burst in Kentucky; June 20, twelve by a cyclone in Northern Illinois; and to these must now be added probably 200 more victims by the Minnesota cyclone. The total list of deaths by cyclones, lightning, and wind-storms alone since Jan. 1 will figure up over 1100, as compared with only 163 deaths by the same cause all last year. Though the year is but half gone, it already promises to be memorable for its dreadful catastrophes."

WARFARE REVOLUTIONIZED.

THE papers say that a certain Dr. Juenemann, of Vienna has invented a fluid which is designed to add a very unique feature to future warfare; indeed, it would seem to be destined to entirely revolutionize it, so that a battle-field will no longer be a field of blood, but the scene of a huge joke. This substance is enclosed in fragile shells, which, being discharged into the enemies' ranks, explode. The fluid on liberation is converted into gas, under the influence of which every living creature within its reach becomes unconscious and remains so for two or three hours without receiving the least injury to life or health. During this time it will be an easy matter to run up and disarm the foe. When they arise from their involuntary nap, they are not, like the Assyrians, "dead corpses," but able to scamper home or be driven into a prison pen.

Now the next thing is to find some nation that will have the foolhardy unanimity to adopt this make-believe kind of warfare. For until its effectual workings have been thoroughly demonstrated, that nation will have to receive cannon balls and cold lead, while it shoots gas. Quite a disadvantage, we should suppose. For obvious reasons, Austria declines to take the initiative, while it is reported that large-hearted England thinks of investigating the invention.

GERMANY AND CATHOLICISM.

THE reports that Protestants have been arrested in Germany for speaking against Catholics, have been calculated to convey the impression that in the German fatherland there has been a great retrogression from the feelings and doctrines of Luther. While this is doubtless so to some extent, we are happy to learn by a note from Bro. Kuuz that it is not so bad as it would seem. From a private letter of his, we take the liberty to give the following extract:—

"In Germany, it is true, there have been of late years one or two arrests made, upon the instigation of the Roman Catholics, of those that have openly stood up against the papacy; but if one will examine their words and actions, their arrests will not seem so undeserved, after all. There is a large growing organization in that country, called 'The Evangelical Covenant,' with its seat in Saxony, composed of some of the very best theological minds in the land, who are indefatigably working against Rome and its aggressive policy. The government, as far as I have been able to learn, has not laid any hindrances in their way, whenever their work has been carried on in decency and order. And quite recently the German emperor has spoken definitely in favor of religious liberty to all; but, of course, the new sects must plead for their rights, simply because the *prejudices of the people* are in favor of the old ways."—*Review and Herald.*

MR. STANLEY'S SERVICES TO SCIENCE.

THE *London Times*, in its review of Mr. Stanley's latest book, remarks on the explorer's fear that the results of his own labors and observations may be swept away by the skepticism or ignorance of stay-at-home map-makers. But, says the *Times*, it is precisely because his observations are exact and reduced to numerical accuracy that they are not at all likely thus to perish. All that a writer like Hekataeus or Hipparchus could do was to record the fact that some traveller had been reported to say that so many days' journey up the Nile from Egypt were to be found vast lakes and lofty mountains, and that in the adjacent regions were men of diminutive stature. To make a map worth having on these data, is impossible. "In the aggregate," says Mr. Stanley, "the winding of three chronometers daily for nearly three years, the 300 sets of observations, the calculation of all these observations, the mapping of the positions, tracing of rivers and shading of mountain ranges, the number of compass bearings taken, the boiling of the thermometers, the records of the varying of the aneroids, the computing of heights and the notes of temperature, all of which are necessary for a good map, have cost me no less than 780 hours of good, honest work, which, say at six hours per day, would make 130 working-days." That is why Mr. Stanley's maps are likely not to share the fate of those fancy pictures of "antes vast and deserts idle" which served the purpose of pre-scientific map-makers.

Mr. Stanley's great work in his last journey is unquestionably the decisive settlement of the question of the ultimate sources of the Nile. He has shown beyond the possibility of a doubt, that the true source of the Nile is in the snows of the gigantic Ruwenzori Range, which feed the Semliki River and the newly-discovered Lake Albert Edward Nyanza at its head. "Can we wonder," says the *Times*, "that a discovery, for the sake of which Julius Cæsar, according to Lucan, would have abandoned the thought of empire, has exercised so strange a fascination over Mr. Stanley's mind that his language in describing it becomes almost dithyrambic? Here, hidden away in the recesses of Africa, is the great mysterious range dimly imagined from time immemorial, and now at last shown to be a concrete, scientific reality, enshrining within its mist-laden recesses the true secret of the perennial flow of the Nile, the true origin of the immemorial civilization of Egypt, and the true cause of the inexhaustible fertility of its soil."—*Boston Journal.*

The Home Circle.

"GIVE US THIS DAY—"

LIFE brought her nothing men call good—

None of its brightest or its best—

But sorrow broke her solitude,

And anguish sought her patient breast ;

Yet, through it all, her faith was strong,

And strongest when most dark her lot.

She knew that peace was hers ere long,

Where sorrow dies, and tears are not ;

So, with clasped hands and bended head,

Her lips could say,

"Give us this day

Our daily bread."

She climbed the weary hill of life,

With feet unaided and unshod

(Save by God's grace), and constant strife

Attended every step she trod.

Yet, through the gloom these shadows made

A light about her feet was cast,

And lifting up her voice, she laid

Her load, where loads must come at last;

Hence those poor lips but faintly fed

In faith could say,

"Give us this day

Our daily bread."

—J. T. Burton Wollaston.

WOMEN OF THE BIBLE.—IV.

"Sarah," the Wife of Abraham.

HAGAR IN THE WILDERNESS.

In all the Bible there is not a more beautiful instance of God's tender regard for the oppressed than in the account of Hagar's flight. Gen. 16:7-13: "And the angel of the Lord found her by a fountain of water in the wilderness. . . . And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. And the angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands. . . . Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction. And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren. And she called the name of the Lord that spake unto her, Thou God seest me; for she said, Have I also here looked after him that seeth me?" If any should read these words for the first time, their heart will surely bow in adoration; and if they have not yet sought the Lord, may they learn this precious truth, "Thou God seest me," and carest for me, and art ready to help me.

The angel reminds Hagar of two things, her place and her duty. "Return to thy mistress, and submit thyself under her hands." Here was a test of obedience, the turning point that leads to God or from him. The stubborn will, the proud spirit, *must* yield or be broken. The former is our privilege; if not embraced, the latter will surely be our punishment. "Every one that is proud in heart is an abomination to the Lord; though hand join in hand, he shall not go unpunished." Prov. 16:5. Yes; Hagar would go back for his sake, and prove by deeds her love. It may be up to this time she had looked through Abram and Sarai to God. And when Sarai was cruel to her, she thought hard things of God. There are many beginners, and older ones too, who turn away from God's people because of some real or imaginary wrong; by so doing they are resenting ill-feeling against God. When unjustly dealt with, let us remember the same gracious compassionate Saviour is watching over us as over Hagar. May we be as obedient to his commands. "My soul, wait thou only upon God; for my expectation is from him." Ps. 62:5.

SARAH AGAIN DELIVERED BY THE LORD.

More than thirteen years elapsed when God said

unto Abram, "I am the almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. . . . Behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham [that is, father of a great multitude]; for a father of many nations have I made thee." "And God said unto Abraham, as for Sarai thy wife, thou shalt not call her name Sarai, but Sarah [princess] shall her name be. And I will bless her, and give thee a son also of her; yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. Then Abraham fell upon his face, and laughed and said in his heart, Shall a child be born unto him that is a hundred years old? and shall Sarah, that is ninety years old, bear? And Abraham said unto God, O that Ishmael might live before thee? And God said, Sarah thy wife shall bear thee a son indeed, and thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with his seed after him. And as for Ishmael, I have heard thee. Behold I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year." Gen. 17:1-21.

"And Sarah heard it in the tent door, which was behind him. . . . Therefore Sarah laughed within herself saying, After I am waxed old shall I have pleasure, my lord being old also? And the Lord said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Is anything too hard for the Lord? At the time appointed, I will return unto thee, according to the time of life, and Sarah shall have a son. Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh." Gen. 18:10-15.

In our condemnation of Sarah, let us not forget the great lesson which this incident in her life is intended to teach. There is great danger of this, unless we keep our eyes where God directed Abraham's, saying, "I am the almighty God; walk before me, and be thou perfect." Yes; "walk before me, and be thou perfect." How plain the direction, *walk, act, think, and speak* as before me, the Almighty. As we write these words, our heart sinks with shame at the thought that all has been before the Almighty; but failure came, because we remembered it not. We have seen how God sought to strengthen the faith of Abraham and Sarah in his word, by testing them. Do we desire strong faith in God's Word? Then we must be tested by it. With Adam and Eve the trial was, "Thou shalt not eat of the tree." With Abraham and Sarah it was on the point of "the great things God would do for them;" but in each and every case it is, "Thou shalt have no other gods before me." Like Sarah, we often stumble through impatience or forgetfulness; so that when God's time comes to fulfill the long-delayed promise, we are not in the spirit of expectancy, and thus lose the joy of giving praise and glory to God, who has done such great things for us.

A. M.

WHAT KILLS THE BABIES ?

(THE EDITOR.)

WE have a little girl, and we call her Ruthie. Very early in her childish life she began to manifest the maternal instincts of her sex. A family of six or eight dolls scarcely satisfied her ambition for exercising the motherly authority and care required in a large family. There were china dolls, wax dolls, wooden "chinee" dolls, rag dolls, and rolled up blankets. The whole family came in for equal shares of parental regard; and never for a moment was there one child too many.

But somehow there was still a void in little Ruthie's heart. One of the dolls could squeak "mamma;" and this one came nearest to the spot, but not quite up to the desideratum. Finally a very pretty gray kitten crossed her way, and was taken to her heart. The kitten was nursed, dressed, undressed, put to bed, sung to, scolded, slapped occasionally; and tossed, rolled, twisted, and hauled about continually. Gradually the life and energy of the kitten departed until it ceased to protest by even a faint mew. Poor and evidently spiritless, it continued to droop while the best the house afforded was freely placed before it. But in spite of the distress of the adopted mother and the sympathy of the family and neighbors, the end came soon, and the dust-man carried Kitsie to an untimely grave in the rubbish heap.

This is a very simple introduction to an important phase of domestic life. Let the kitten represent a baby of tender age, perhaps a first child, only and beloved. The father is delighted, mother is "too happy for anything." Two grandmothers, six aunts, and a host of friends hover about, and the performance begins. The baby is the central object. The little thing is so light that the father can throw it up to the ceiling. He can swing it over his head by the arms, he can perform a great variety of Indian-club exercises with this little bundle of human nerves and tissues, as tender as a flower. He can perhaps smoke in its little face, and kiss it with a breath that would turn a dog's stomach. He loves the baby so! By the mother, infinite tortures are inflicted by starched, stiff, and uncomfortable clothing; bandages, blankets, skirts, and finery enough to smother the creature. Aunts, cousins, grandmothers, and neighbors must nag about, kiss a thousand times, tumble over and toss up the baby, until the fate of the unhappy kitten becomes only an indication of the daily and hourly tortures of the little one so tender and so beloved.

The parents wonder why the little one is so pale, why its eyes are so languid, why its food does not seem to nourish the child, whence come the bowel troubles and evident pains of the little sufferer. Well, we advise such friends to take the place of the baby for one day. Receive the pummeling, the tossing, rolling, starching, and the kissing and hugging, which their babe receives every day, and see if the mystery is not explained.

HOW TO MAKE UP A QUARREL.

WILLIAM LADD was President of the American Peace Society, and he believed that the principle of peace, carried out, would maintain good will among neighbors as well as among nations. But there was a time when he had not fully considered the subject—had not thought much about it; and he believed that, if a man struck him a blow, it was best and fair to strike back again, without considering if there were not some better way of overcoming the offender; or, if a man did him an injury why, as people commonly say, he would "give him as good as he sent."

He then had a farm; and a poor man, who lived on land adjoining his, neglected to keep up a fence which it was his business to keep in order, and, in consequence, his sheep got into Mr. Ladd's wheat field, and did much mischief. Mr. Ladd told his man Sam to go to the neighbor and tell him he must mend the fence and keep the sheep out. But the sheep came again, and Mr. Ladd, who was a very orderly man himself, was provoked. "Sam," he said, "go to that fellow and tell him if he don't keep his sheep out of my wheat field, I'll have them shot." Even this did not do; the sheep were in again. "Sam," said Mr. Ladd, "take my gun and shoot those sheep."

"I would rather not," said Sam.

"Rather not, Sam! Why, there are but three; it's no great job."

"No, sir; but the poor man has but three in the world, and I am not the person that likes to shoot a poor man's sheep."

"Then the poor man should take the proper care of them. I gave him warning. Why didn't he mend his fence?"

"Well, sir, I guess it was because you sent him a rough kind of message. It made him mad, and so he would n't do it."

"I considered a few minutes," said Mr. Ladd, and then I told Sam to put the horse in the buggy.

"Shall I put in the gun," said Sam.

"No," said I. I saw Sam half smiled, but I said nothing. I got into the buggy and drove up to my neighbor's; he lived a mile off, and I had a good deal of time to think the matter over. When I drove up to his house, the man was chopping wood. There were few sticks of wood, and the house was poor, and my heart was softened.

"Neighbor," I called out.

"The man looked sulky, and did not lift up his head.

"Come, come, neighbor," said I, "I have come with friendly feelings to you, and you must meet me half way."

"He perceived I was in earnest, laid down his ax and came to the wagon.

"Now, neighbor," said I, "we have both been in the wrong; you neglected your fence, and I got angry, and sent you a provoking message. Now, let's both face about, and both do right, and both feel right. I'll forgive you, and you forgive me. Now let's shake hands."

"He did n't feel quite like giving me his hand, but he let me take it.

"Now," said I, "neighbor, drive your sheep down to my south pasture; they shall share with my sheep till next spring; and you shall have the yield, and next summer we'll start fair."

"His hand was no longer dead in mine; he gave me a good friendly grasp. The tears came into his eyes, and he said,

"I guess you are a Christian, William Ladd, after all."

"And that little fracas with my neighbor about the sheep was," said William Ladd, "the first step to my devoting myself to the Peace Society."—*Selected.*

HE SLAMS THE DOOR.

WHEN a man of ungovernable temper is angry, he wants all within hearing to know it; he would like to shake the world to its foundation; he cannot do this, so he contents himself with the only substitute in his power, and slams the door. This is the method he takes of avenging himself. Slamming the door is a cheap and safe method of retaliation. You cannot prosecute a man for slamming the door. There is, so far as we know, no statute for punishing it. And we have noticed that when you speak to an offender in regard to it, he always looks immeasurably surprised, and answers, "Who slammed the door? I'm sure I never thought of such a thing!" Many of us spend our lives in slamming doors—figuratively speaking. Whatever is done out of spite or pique is like slamming doors. Whatever vents your anger is slamming a door. When your horse stamps to keep off the flies, and you rave at him for doing it; when your child brings in mud on his shoes and gets his ears pinched for it; when your wife asks you a question and you pretend not to hear it; when you cut your subscription to the minister's salary down because he has preached sermons against some particular sin of which you know you are guilty—you are doing precisely the same thing that the man of ungovernable temper does when he slams the door.—*Selected.*

Useful and Curious.

THE most ingenious instance of utilizing the forces of earth and air for the benefit and convenience of man is that known as "the whistling barometer." It appears that some disused wells in the village of Meyrin, canton of Geneva, Switzerland, have been hermetically sealed to serve as barometers to the people. An orifice about an inch in diameter is made in the cover of the well, by which the internal air is put in communication with the external. When the air pressure outside diminishes on the approach of a storm, the air in the well escapes and blows a whistle in connection with the orifice, and in this way notice of a storm's approach is given to the inhabitants. If, on the contrary, the pressure increases, a different sound is produced by the entry of the air into the well, and the probability of fine weather is announced.

THERE is, with the average American, an inbred aversion to the aristocratic ways of high society in the old world. But the more wealthy are aping the forms and show to an extent that awakens the following reflection by an American paper:—

"Ten thousand carriages in Central Park have a coachman and footman; at least five thousand more have a coachman. Twenty-five thousand persons ride there simply to wait on the rich, to minister to the luxury of the opulent. Ten thousand of these persons are lackeys. The gorgeous and impressive uniforms—tall hats, rosettes, top-boots, buttons—of the coachmen and lackeys are furnished by the owners of the carriages. They buy uniforms for the coachmen and lackeys just as they buy harness for the horses, and the cost is about the same. The uniforms cost about 150 dol. per carriage. For the 5000 more modest turnouts, with a plain, old-fashioned coachman, the uniforms cost 30 dol. It costs 1,500,000 dol. to make the coachmen and the lackeys look like monkeys. It costs 150,000 dol. more to dress up the old-fashioned coachmen. The aggregate is 1,650,000 dol."

THE "DIOS TE DE."—A writer upon the birds of South America speaks of this bird as follows: "This bird is held in great reverence by the natives, and is known by the name of 'Dios te de' (God will provide). Its flight is high, and, when it perches, it selects some elevated limb of the highest tree, where it utters its peculiar cry, 'Dios te de-te-de,' commencing with the bill held upward toward heaven, and dropping it at each note until it points to earth. It says these words quite distinctly in the Spanish language. It has a habit of clapping the bill together with great force, the noise of which resounds to a wonderful distance. The natives do not like to kill it, but love to hear it in their lonely travels over the mountains—will watch its flight, and be delighted if it alights near at hand and assures them that 'God will provide.'"

ATTACKED BY A SWORD-FISH.

THE "nose" of a sword-fish four feet long, driven through sixteen inches of stout Norwegian pine and penetrating ten inches into the cargo of a sugar-laden barque, was one of the nautical curiosities presented to a wondering throng of sailors and landsmen at a wharf in Philadelphia, says the *Record*. The vessel is a staunchly-built Norwegian craft, and the planks in her hull are even harder than oak. While her cargo of sugar was being unloaded at the refinery wharf, a long black object, like the point of an enormous bayonet, was discovered thrust ten inches into one of the hogsheads of sugar, so firmly impaling it that some difficulty was experienced in getting the hogshead free from the vessel's bottom. The end of the sword looked like a large marlin spike, and all attempts to dislodge it were fruitless.

From the accounts of the crew and the barque's officers, it seems that the fish must have struck the vessel near the region of the equatorial calm. The mate says that while the barque was moving along

very slowly, with scarcely a ripple disturbing the surface of the ocean, one calm day in May, a terrific shock was experienced which almost threw the vessel aback and hurled some of the crew off their feet. The incident caused considerable excitement on board, and it was feared that a hidden rock had been struck until the captain looked over the star-board quarter, whence the shock appeared to have come, and saw an enormous fish just disappearing beneath the waves. Until the "sword" was discovered yesterday, it was supposed that the barque had struck a dead or sleeping whale. This instance of the force with which the sword-fish can strike an object is one of the most remarkable ever reported. A specimen of planking which has been deposited in the British Museum in London as a great curiosity shows the sword of one of these fish, three feet long, which had pierced ten inches of wood. The sword found in this barque had evidently been driven with almost twice the force with which the specimen in the British Museum had been impelled.

ORIGIN OF "THE OLD FOLKS AT HOME."

ONCE over the bar at its entrance from the Gulf, the Suwanee River holds its way with a deep current, in places of forty feet, far up through the forests of the best hard pine in the State. It is the Penobscot of Florida. It has some good land upon it where plantations have heretofore been made, but after a while generally abandoned. The dark river has, too, its romance, as being the place which gave rise to a melody which, like "Home, Sweet Home," the affection of the heart will never let go. For it was here that a French family, in the time of Louis XIV., came over and settled upon the Suwanee, and made a plantation. After a while the father and mother and all died save one daughter, who, disheartened and desolate, returned to France, and there wrote, adopting in part that negro dialect which she had been familiar with on the plantation in her girlhood, a feeling tribute to "the old folks at home," in their graves in the far-off country.

ALUMINUM.

As is well known, aluminum is the most abundant of all the metals on the earth's crust, and ever since its discovery almost every leading metallurgist and chemist has been working to find a cheap process for reducing it. In a large measure they have succeeded. Aluminum at one shilling per pound—and it will surely reach that price—will take the place of iron and steel in many important lines of manufacture. Its adaptability to ship-building becomes at once apparent. Its chief advantage is its lightness. At present one of the great difficulties in ocean navigation is the weight of vessels. It is impossible to get engine power sufficient to obtain more than twenty miles an hour. Commenting on this matter, the *London Spectator*, in a recent issue, said editorially:—

"It is calculated that a ship which, if entirely constructed of iron, would draw twenty-six feet of water, would, when made of aluminum, not draw more than four or five. Practically, then, the light metal would treble or quadruple the number of miles of navigable river in the world, and we should think nothing of vessels crossing the Atlantic in seventy-two hours."

Houses can be built of aluminum; and as this metal never rusts, and is as fire-proof as iron, a house constructed of it would not only survive a great conflagration, but would always exhibit a silvery, glistening surface. Pure aluminum melts, and becomes fluid at about 1200 deg. Fahrenheit, and is most malleable at a temperature between 200 deg. and 300 deg. Fahrenheit, although it can be rolled cold with frequent annealing. In malleability it ranks next to gold and silver, and it may be easily drawn, its tensile strength varying from twelve to fourteen tons to the inch. It can be hammered into foil as thin as any beaten gold leaf, and rolled into sheets of five-thousandths of an inch in thickness.

Bible Echo and Signs of the Times.

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

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MEEKNESS.

ONE term which approaches in signification very nearly to that which heads this article is gentleness. A prominent lexicographer defines meekness to be, "Forbearing under injuries and provocations; softness of temper." And adds this remarkable observation by Buckminster: "Meekness is a grace which Jesus alone inculcated, and which no ancient philosopher seems to have recommended or understood."

Meekness is one of the leading features of Christ's character. It was made prominent by the many occasions upon which he was called upon to manifest it, and by the perfection in which he illustrated the gentle grace. Meekness is the offspring of humility, and a sister grace with forbearance, mercy, and kindness. Its appearance from the standpoint of the human disposition is expressed in the language of Isaiah, when for a moment he looked upon Jesus, who was the personification of meekness, through the eyes of natural pride: "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him."

Meekness is the opposite of pride and all forms of selfishness. Upon a pedestal built by selfish ambition, the ideal image of human grandeur stands, adorned with ostentation and pride; while meekness walks in lowly form, having as its highest interest the happiness and welfare of others. Such a character in the sight of carnal eyes is contemptible and base. An earthly hero is one who has, by his strength or by his cunning, over-riden all opposition, beaten down all competitors, obtained the rights of others, and enriched himself by the fruit of other men's labors. Human prowess is established by the destruction of the interests of others. Great fortunes are amassed by absorbing the savings and hard earnings of hundreds of poor; and yet the man who starts in life poor, and dies rich, is reckoned a hero. Other heroes have obtained their glory on the battle-field. Others obtain a great name in political chicanery and rivalry; others by the peculiar power they exercise before courts and juries, not in promoting equity, but in screening the guilty and oppressing the unfortunate. All these things bring earthly glory and foster human pride; but they savor not of the things that be of God.

Let us remember that, "that which is highly esteemed among men is abomination in the sight of God." And we might with equal significance reverse this saying of Christ, putting it that those things which are highly esteemed in the sight of God are abomination among men. And prominent among these things is meekness. Meekness is "in the sight of God an ornament of great price." With it the Saviour adorned his whole life. In lowly form he walked in the ways of men. His purity of heart and life, his loyalty to God, aroused the deepest malice of Satan, and brought upon him the fiercest assaults of evil men and fallen angels. Everything that was calculated to humble him or awaken his resentment was inflicted upon the Son of man. The intensity of

the trials increased toward the close of his earthly career, when indignity and suffering came upon the Saviour of men like a flood. He was spit upon, buffeted, mocked, and at last crucified amid the scoffing jeers of his enemies. "More than twelve legions of angels" awaited his command; but in lowly patience he bore it all, and returned only love and compassion. With his last strength he poured forth the prayer, "Father, forgive them; they know not what they do."

There is no beauty to natural eyes in such submission. Resistance to invasion, resentment of injuries, and revenge for insults are among the most prominent of natural impulses. He who makes a successful career in maintaining these is counted a hero. But the glory of the infinite God was seen "in the face of Jesus Christ." He was "the brightness of his Father's glory." His life represents the principles of heaven. The natures of these principles, so opposite to each other, one the admiration of earth, and the other the glory of heaven, may be best compared by their fruits. A country where meekness is the ruling principle, where each prefers others before himself, where self-aggrandizement is lost sight of in unselfish love, where the triumphs of pride give place to deeds of sympathy and kindness, should be contrasted with an opposite state. Then we should behold the glory of God as manifested in Christ.

Meekness is made a prominent grace in Christian character, because it blesses the world and gives peace to its possessor. It rebukes sin, and overcomes Satan. It sweetens the bitter cups which arrogance and envy press to the lips of their victims. It removes the thorns, gathers out the stones, and smooths the path down into humility's vale. It will entitle its possessors to a home in the earth made new. Verily, "blessed are the meek."

IMMORTALITY.

LIFE dwells with God only. It rests with his creatures as an endowment from the hand of Omnipotence. This endowment may be temporary, or it may be permanent. But either temporary or permanent, every living creature has received his existence from the one great Source of life. Of Christ it is said by himself, "For as the Father has life in himself, so hath he given to the Son to have life in himself." So that the power of life and of bestowing life still rests with the Godhead.

Life is the greatest and first of all blessings, without which all other benefits are rendered null and unprofitable. It is true that under peculiar circumstances life may cease to be desired, because the burdens and pains of life overbalance its privileges. Such a state is abnormal even in this world of sin. We cling to life with all the tenacity of our being, and voluntarily relinquish our hold only under conditions of utter wretchedness. It is only when every circumstance of life becomes bitter and painful, and every ray of hope has fled. Under all other conditions we choose to live, and we regard death as a dreadful enemy, from whose grasp we flee with terror. Surrounded with kind friends and pleasant associations, with bright prospects for the future, life is indeed a precious boon.

But as a "covering cast over all people, and the veil that is spread over all nations," the dark cloud of death envelops every human prospect. No path that men may tread leads above the cloud, none can escape the pit in which human life terminates, except the faithful ones who will be alive when Christ comes. If, notwithstanding the ills that flesh is heir to, life in this world is so desirable, how can we estimate the value of

an unending existence, in every moment of which there is fullness of joy; and in the ceaseless ages of which there is not a tinge of pain or regret? For such a state the heart continually yearns.

The fact that the heart longs for immortality is taken, oftentimes, to prove that the race is in possession of the attribute; that the essential part of man, the soul, is in its nature imperishable, and capable of sustaining the relations of life and exercising its manifestations. But while this idea presents a prospect of joy and bliss to the souls of the faithful and believing, it entails upon the unfaithful souls an eternity as full of unspeakable woe. If man be possessed of inherent immortality, under no circumstances will he cease to exist. His consciousness will be preserved through all changes that may come. And having passed the bounds of probation, and entered as a sinner upon that state which knows no change of character, he remains forever an incorrigible and unrepentant rebel against God, whose Spirit no more strives with him. Divine justice follows the ever-darkening career of sin, but tardily, so that at the end of ceaseless ages the poor sinner must look upon an awful debt, which has been augmented to infinite proportions by the sins of the place of doom; and so it must ever augment.

Such, indeed, was the doctrine plainly taught by the elder Edwards and by other theologians, and it is the logical conclusion of the theory which assigns to mankind, irrespective of character, the attribute of endless existence.

We know that many good men of the past have cherished the dogma of the natural immortality of the soul; but like all other opinions this one should be held subject to what the Bible says. On such a question, human instinct, the hypotheses of science, or the deductions of philosophy, teach us nothing which for one moment should confuse the mind of the careful student of Scripture. Upon the subject of man's nature the Bible is clear and explicit. Immortality is an attribute of God. As we read in 1 Tim. 6:16, "Who *only* hath immortality, dwelling in the light which no man can approach unto." Man has never yet been placed in possession of it. In the garden of Eden our first parents had access to the tree of life, which had the quality of perpetuating life in those whose privilege it was to partake of its fruit from time to time. The "right to the tree of life" was forfeited by Adam and his unhappy consort; he was debarred from the beautiful garden, "lest he put forth his hand, and take also of the tree of life, and eat, *and live forever.*" Gen. 3:22. The death to which he was doomed by this act of transgression had been eternal oblivion, had not help been laid upon One who was mighty to save.

Adam, being deprived of the life-giving fruit, died, and left to all his posterity the legacy of death, the final habitation of the tomb. But through Christ, all who die in Adam will live again. Says Christ, "The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29. Thus far Christ's death antidotes the effect of Adam's sin—it gives to all men a resurrection from the dead. But at this point we see a marked distinction drawn between the two great classes into which all mankind are at the resurrection divided. There is a resurrection unto life and one unto condemnation.

Upon this point we read from the teachings of our Saviour many very definite sayings, some of which are as follows: "He that heareth my word, and believeth on him that sent me, *hath ever*

lasting life, and shall not come into condemnation." "My sheep hear my voice, and I give unto them eternal life." "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life." In I John 5:12, we read again, "He that hath the Son *hath life*; and he that hath not the Son of God *hath not life*." This "life" must refer to eternal or immortal life. In harmony with this Paul writes that "to them who by patient continuance in well doing seek for glory, and honor, and *immortality*," God will render "eternal life." Rom. 2:7. And, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

From this brief view of the subject we see that man was created a dependent being; but within his reach were the means for perpetuating his life, and here he could have remained until he should have passed the bounds of his probation, had he not sinned. Then immortality would doubtless have been conferred upon him. But having sinned, he fell under the sentence of death, and was excluded from the tree of life. Christ descended into the grave, and his resurrection becomes an earnest, or an assurance, of the resurrection of all the race. But this rising will be to receive the decisions of the Judgment. Immortality will be given only to those who have made their peace with God through faith in Christ.

The wages of sin is death, and Christ is the only antidote for sin, the only remedy for its dreadful consequences. But thanks be to God for the fullness of redemption! The precious boon of immortal life is still within our reach. The voice of Mercy still cries, "Turn ye, why will ye die?" Through the weakness of human nature, we have in us the sentence of death; but God holds out the unspeakable prize to the finally faithful, and to such he says, "With long life will I satisfy him, and show him my salvation."

WILL HE FIND FAITH IN THE EARTH?

FAITH is that principle by which unseen things are made real. By it God's word becomes established verity. By it God himself is made a grand, living fact, ever present and all-seeing. Faith forms the union between God and man, between heaven and earth. It reaches to heaven, and brings God near to his children. By it we may walk with Christ or hold communion with the divine Spirit. It is the agency through which the Arm that moves the worlds is brought to our support. It transforms darkness into light, makes plain the otherwise inscrutable ways of Providence, smooths the roughness of life, sweetens its bitterness, strengthens hope, and renews the heart from day to day. By it the worthy men of old were moved to perform great deeds at the word of the Lord. By faith, sinful men are justified, and just men live.

Faith does not reason contrary to the plain declarations of divine revelation. It reasons in harmony with them; and when human reasons fail to support faith, it rests securely in the fact that God says so. This confidence in God, however, rests upon the best and most intelligent of all bases—the knowledge of his goodness, love, and wisdom.

It is lamentable that such faith is so scarce. Instead of strengthening the bonds which unite Christians to Christ, men are cultivating the wisdom of this world. Human reason is substituted for God's word, or sits in judgment upon it. Where the Bible cuts across human bias, it must be modified, and in some cases laid one side as altogether antiquated and useless. In all such cases the power of the Bible is utterly destroyed.

Instinct is the criterion; and revelation is congratulated where it corresponds with human opinions, and ruthlessly criticised where it does not. The Saviour, looking down to his second coming, exclaimed, "When the Son of man cometh, will he find faith on the earth?" Well, indeed, might he raise this question in view of what his divine foresight taught him of our times. Avowed infidels and skeptics are not the most dangerous enemies to faith. There are professed Christians who either by word or deed discount their faith in God; who build their hopes and form their sense of duty on their own conceptions of right and truth,—such may in a certain way benefit and ornament human society, but they have no living connection with God. The power of faith they know not. And without faith it is impossible to please God.

PERSECUTION OF THE CHRISTIANS AND THEIR EXPULSION FROM JAPAN.

S. N. H.

In our former articles we have endeavored to show how the gospel was first introduced into Japan, and by whom, also the principles upon which the work was carried forward, and by what means it became popular; then that these very principles, like a canker-worm at the root of a tree, sapped its life and conspired to its ruin. Christianity walks in a humble path, and its strength lies in its purity. It never enters into partnership with Satan from worldly principles. The way into the kingdom is too strait and narrow to let into the sacred portals of glory a single principle that is not of and from our Lord and Saviour Jesus Christ.

The number of Christians at the time when the persecution first set in in earnest is variously estimated at from 600,000 to about 2,000,000. In 1588 hostile proceedings began; but these were local, and matters might have remained as they were, or even quieted down, had not a new enemy arisen in 1592. Lupus di Liano, an ambassador of the Governor of the Philippines, came to complain of the Portuguese merchants. This led to the coming of four Spanish Franciscans, who asked the privilege of building a house at Kioto. Permission was granted them as ambassadors, under the express condition that they should not preach. The governors expressed some anxiety, but said Taiko-Sama, "They will not act contrary to my command if they are wise; if not, I will teach them to laugh at me." As soon as their houses were built, the mendicant friars did not trouble themselves about their promise, but preached publicly and excited men's minds to violence by their language, and other advantages were taken by the special concessions made. This so enraged Taiko-Sama that he had the Franciscans and Jesuits arrested and led through the principal streets of the towns where they had disregarded the command, and before them went an official holding up a board with the following inscription: "I, Taiko-Sama, have condemned these people to death, because they have come from the Philippine Islands, have given themselves out as ambassadors when they are not, and because they have dwelt in my country without my permission, and proclaimed the law of the Christians against my command. My will is that they be crucified at Nagasaki." This sentence was carried into effect on Feb. 5, 1597. There were three Portuguese Jesuits, six Spanish Franciscans, and seventeen native Christians. The historian says they met death joyfully. See Rein's Travels and Researches, p. 292.

After this, public sentiment fluctuated as to

the severity of the persecution of the Christians. But after the pope permitted other religious bodies to enter Japan, and the laws of the princes were repeatedly disregarded in various ways, on Jan. 27, 1614, there appeared that fatal proclamation which led to a general persecution of the Christians throughout the country. In this decree Iyeyasu declared that the Portuguese brothers and the foreign fathers were enemies of the country, of their gods, and of Buddha, and consequently decreed their utter extermination, the destruction of their churches, and the return of their converts to the heathen faith. There were fifteen articles of condemnation issued, in which the following appears: "The band of Christians have come to Japan, not only that their trading ships may barter goods, but also do they desire to propagate an evil law, to overturn true doctrines, in order that they may thus effect a change of government in the country and may be able to usurp possession of it. This is the seed of much unhappiness and much discord."

The following is reported from Capt. Cocks, who in 1619 visited Japan in the service of the East Indian Co.: "The persecution in this country, which before proceeded no further than banishment and loss of civil and religious liberties, has since run up to all the severities of corporal punishment. The Christians have suffered as many sorts of deaths and torments as those in primitive persecutions; and such is their constancy that their adversaries were sooner weary of inflicting punishments, than they of enduring the effects of their rage. Very few, if any at all, renounced their profession. They made their very children martyrs with them, and carried them in their arms to the stake, choosing rather to resign them to the flames than to leave them to the *bonzes*, to be educated in the pagan religion. All the churches which the last storm left standing, this had entirely blown down and demolished, and heathen pagodas were erected upon their ruins."

Foreign commerce was restricted to Hirado and Nagasaki. In 1624 all foreigners except the Dutch and Chinese were banished. An edict was promulgated ordering the destruction of all ships of sufficient size to cross the seas, and limiting the building of craft to certain dimensions, in order to prevent the Japanese from navigating the open sea, and thus coming in contact with foreign nations. Fresh and more terrible persecutions arose. Thousands fled to China, Formosa, and the Philippines, and thousands more died on the cross. They were beheaded, burned, and buried alive, and the historian says that every kind of torture was applied which barbarism and hatred could invent.

These horrors continued for several years with somewhat unequal severity without great resistance. About the year 1636, thirty or forty thousand Christians who came from the dominion of Shimabara and other parts of the island of Kiushiu put themselves in a position of defense against their persecutors, in an old abandoned castle of Arima and the neighboring islands. After a three months' siege by land and by water, the Dutch cannon, it is said, co-operating, the army succeeded in becoming master of the fortified place Arima. "The massacre which ensued baffles description. All the besieged were doomed to death. Thousands of them were led to 'Pappenberg,' an island at the entrance of the harbor at Nagasaki, and hurled from the steep cliff into the sea."

Thus the persecutions continued until it was supposed that the country was entirely rid of the Christians. But the light of the gospel was not wholly extinguished; for to the surprise of both

the Christians and the native Japanese, as late as 1868 a large company of Christians was found north of Nagasaki at Urakama. They had handed down the Christian faith from one generation to another until it reached our times. From this time for nearly two centuries, Japanese intercourse with other nations was nearly closed, and the reasons are apparent.

CHURCH AND STATE.

J. O. C.

It may be said that some in a certain community are ignorant in certain lines of thought, and need enlightenment; shall we not therefore have a law to oblige them to be informed? But if a government were permitted to so far assume paternal care over its subjects, why might it not go further at will? In the language of another, "Why should it not take away the child from its mother, select the nurse, prescribe what ballads shall be sung, what tunes shall be played, what books shall be read, what physic shall be swallowed? Why should they not choose our wives, limit our expenses, and stint us to a certain number of dishes of meat and of cups of tea?" If government can take the first step in paternal legislation, there is no reason why it may not go the whole journey, and regulate all the affairs of life, in spiritual as well as temporal things. But in that case, what credentials would the legislators exhibit, to show that Heaven had endowed them with intelligence and virtue above those whom they assumed to coercively teach? How would such men satisfy the unbelieving that they were Heaven's appointed shepherds? Such an attempt could only lead to hypocrisy, discord, and social disorganization.

There are, in fact, but two ways by which government can possibly effect its ends. These are reward and punishment; and while these are powerful in influencing men, their effect is not to make men better, because they do not touch the heart. This point is so well set forth by Mr. Macaulay that we here give his words:—

"A public functionary who is told that he will be promoted if he is a devout Catholic, and turned out of his place if he is not, will probably go to mass every morning, exclude meat from his table on Fridays, shrive himself regularly, and perhaps let his superiors know that he wears a hair shirt next his skin. Under a Puritan government, a person who is apprised that piety is essential to thriving in the world, will be strict in the observance of Sunday, or, as he will call it, Sabbath, and will avoid a theatre as if it were plague-stricken. Such a show of religion as this, the hope of gain and the fear of loss will produce, at a week's notice, in any abundance which a government may require. But under this show, sensuality, ambition, avarice, and hatred retain unimpaired power, and the seeming convert has only added to the vices of a man of the world, all the still darker vices which are engendered by the constant practice of dissimulation. The truth cannot be long concealed. The public discovers that the grave persons who are proposed to it as patterns, are more utterly destitute of moral principle and of moral sensibility than avowed libertines. It sees that these Pharisees are further removed from real goodness than publicans and harlots. And, as usual, it rushes to the extreme opposite to that which it quits. It considers a high religious profession as a mark of meanness and depravity. On the very first day on which the restraint of fear is to be taken away, and on which men can venture to say what they think, a frightful peal of blasphemy and ribaldry proclaims that the short-sighted policy which aimed at making a nation of saints has made a

nation of scoffers."—*Review of Leigh Hunt, par. 19.*

The foregoing statement by Mr. Macaulay may easily be confirmed. Look at France during the closing days of Louis XIV. When the king became religious, he frowned on all who neglected church duties, and rewarded the pious with blue ribbons and pensions. Soon the city of Versailles became as solemn as a convent; the marshals of the army were observed to be frequently at prayer; it became fashionable for even the great and wealthy to carry prayer-books in their pockets and to fast during Lent. This lasted no longer, however, than the life of the king. As soon as he was dead, every one hastened to break away from such rigid lines, and to plunge to excess in licentiousness. Those who, a short time before, went about looking so demure, consulting the priests about the state of their souls, were now found at the midnight gaming table, hiccupping out atheistical arguments and obscene jests. Indeed, it is said that the most dissolute of men of an earlier reign would have blushed at the orgies that accompanied the reaction.

It was the same in England during the days of the Puritan ascendancy. No person suspected of hostility to the church could obtain favor with the government; the theatres were closed, the fine arts were restrained, and Parliament solemnly resolved that, "No person shall be employed but such as the House shall be satisfied of his real goodness." As the result, men dressed in plain garb, wore lank hair and coarse shirts, talked through their noses, and showed the whites of their eyes. When a counter-political movement came, a time of wild and desperate dissoluteness followed, and the amount of debauchery seen was appalling. In no case would like efforts result in anything else. Any government which attempts things beyond its reach, will not only make a failure, but produce the very opposite of that which it desires.

To encourage true religion, more is required than temporary reward and punishment, since, as has already been shown, these can have only an outward effect. True laws may be framed which will punish for the practice of, or the refusal to comply with, certain forms of religion; but these laws cannot reach the seat of religion, which must be done to have the proper effect. That seat occupies a realm beyond which it is impossible for human laws to penetrate. A parent, even with all the authority God has given him over his child, cannot make him religious by commanding him to be so. Whoever worships God does so under the guidance of his own reason and conscience, and not by the authority of another's will.

Religion, then, being a matter of private concern, something between a soul and its God, a civil government, organized solely for the public good, cannot extend its agency to the administration or regulation of religion, without usurping God's prerogative, and trampling on man's rights at the same time. No human authority can divorce a soul from his obligations to the law of Jehovah, nor properly coerce one into piety, since his reason and conscience are peculiarly his own, and must remain so as long as he lives. His obligations, therefore, which bind him to God, make him free, in this respect, from human authority. Yet religious freedom is not freedom from God's authority, but freedom from man's authority, in order that he may follow the dictates of conscience without hindrance.

This does not suppose that one may be privileged to carry out selfish desires under the garb of religion, when such a course would be a trespass upon the civil liberties of others; but, so long as the exercise of his religion does not tres-

pass on the civil rights of others, the civil government cannot, in justice, interfere with his religious liberty. But of this we will speak further in another place.

BIBLE BIOGRAPHY.

G. I. BUTLER.

SOME of the most important lessons of the Bible are to be learned from its biographies. Practical godliness exemplified in actual life, truthfully narrated, is ever profitable reading. Historical biography is one of the best mediums for obtaining correct views of history. Since great characters are the makers of history, therefore a correct knowledge of their doings, their motives, and their surroundings gives one the very essence of history. "Plutarch's Lives" of famous Roman and Greek statesmen and generals is one of the best histories extant of their times. They were the great central figures of their respective peoples.

Bible biographies are especially rich in instruction concerning God's dealings with his creatures. Take from the Scriptures the names of Adam, Enoch, Noah, Abraham, Jacob, Joseph, Moses, and David, and perhaps a score of others, and the historical part of that grand book would be comparatively meagre. Their lives were providential, and great events designed by Providence to have a bearing upon the plan of salvation and the future of the race, clustered around them. Bible history gives the salient points in their characters and lives, and we see in them the method of God's dealings with vast numbers of others; for he acts upon the same principle with all his creatures,—approbates in one what he does in another, and condemns the same evils in both. And by carefully studying these biographies, we may learn the most important lessons of God's moral government, as well as become familiar with the great facts of Bible history.

Nothing can be more beneficial to the mind than thorough familiarity with all the incidents and motives inwrought in Bible biographies; for in many of them the highest possible principles that were ever illustrated in human character are brought to view. We read of the faith and courage of Abraham; the piety, reverence, and devotion of Enoch; the patience of Job; the wonderful combination of noble qualities seen in Moses's life; the courage and true faith of Joshua and Caleb; the purity and faithfulness of Samuel; David's life, so full of varied experiences,—patient endurance and glorious success as a ruler and statesman, a prophet and poet; Solomon's wisdom, magnificence, glory, and exaltation; Elijah's stern, unbending integrity and marvellous faithfulness in an age of apostasy; Daniel's wisdom, moral excellence, statesmanship, grand views of futurity, and living faith and constancy in God; Paul's noble life of faithfulness, and of ardent labor in saving the perishing and portraying the gospel scheme of salvation; and, towering above all, the life and work of our Lord and Saviour, so excellent and beneficent that it is impossible to find words comprehensive enough to characterize it properly! What could be more profitable than a thorough knowledge of the lives and work of such personages? The Bible is filled with such characters, and, best of all, they are genuine, *real* persons who lived on our earth, walked and talked and suffered and prayed as those now must who serve God faithfully, presenting experiences for us to follow or avoid, making life a success or a failure, according as they lived out or violated the principles inculcated in God's Word. And so we may gain great help by carefully studying their course in life.

Bible Student.

A VALUABLE BIBLE.

WRITING in the *Sunday-school Times* on "The Vatican Codex of the Bible," Dr. Philip Schaff gives an interesting account of an examination of the venerable document. When Dr. Schaff was at Rome nearly fifty years ago, he says he could not even see it, and such biblical scholars and textual critics as Tischendorf and Tregelles were not allowed to use it. But since the accession of the present scholarly Pope Leo XIII., a more liberal policy has been adopted, and the Vatican library is now open to scholars properly recommended, for four hours (from 8 to 12) a day on about two hundred days of the year. Special care is taken, of course, of the Codex Vaticanus; but, by the kindness of the chief librarian, Dr. Schaff was accorded every facility to handle it and to copy what he wanted. The Codex is a stately quarto volume beautifully bound in Russian leather. It numbers 1,536 pages, including the supplement by another hand, or 1,518 pages without the supplement. It is written on the finest vellum, in small uncial letters, in three columns, by the hand of expert scribes, and exhibits great care. There are no divisions of chapters or verses, or any other breaks, which were introduced in later manuscripts. The several books read like one continuous word. It contains both the old Testament in the Septuagint version and the New in the original Greek. The titles of the books are very brief: "According to Matthew," "To the Romans," etc. The title "saint" is not found in the oldest manuscripts. The apostles are simply called by their names, as in the text of the New Testament. The order of the books varies from that of our vulgate, and is as follows: Matthew, Mark, Luke, John, Acts, James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude, Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, Hebrews till 9:14. It will be seen that the Gospels and Acts are given in the order of our Bibles, but that the Catholic Epistles, so-called, precede those of Paul. The Pastoral Epistles to Timothy and Titus are wanting, and the anonymous Epistle to the Hebrews breaks off at the bottom of the third column of page 1,518, with the fourteenth verse of chapter nine. The remainder of that epistle and the Revelation are lost, but have been supplied by a later and inferior scribe. The Vatican Codex is the oldest manuscript of the Bible that is known to exist, and the most valuable of all, and it is most fortunate that we now have a perfect facsimile of the New Testament part of the Vatican manuscript reproduced by photographic process, and thus made accessible to every Greek scholar who can afford to buy it.

SABBATH-SCHOOL LESSONS.

Lesson 5.—November 1, 1890.

THE FALL OF JERICHO.

1. How had the people of Canaan been affected by the wonders which the Lord wrought for Israel in the wilderness? Josh. 2 : 9-11.
2. By what was this terror increased? Josh. 5 : 1.
3. Near what city did the Israelites cross the Jordan? Josh. 3 : 16.
4. What precaution had the people of Jericho taken to preserve themselves from the invaders? Josh. 6 : 1.
5. What was true of the people of Jericho? Num. 14 : 9.
6. Then of what use was their precaution? Ps. 127 : 1.
7. While Joshua was by Jericho, meditating on its capture, what did he behold? Josh. 5 : 13.

8. What reply did the man give to Joshua's demand as to which side he was on? Verse 14.
9. What did he tell Joshua to do? Verse 15.
10. What similar direction had been given to Moses? Ex. 3 : 2-6.
11. Who is the Captain of the Lord's host? Compare Rev. 19 : 11-14; Dan. 10 : 21; Jude 9; 1 Thess. 4 : 16.
12. Then who was it that appeared to Joshua?
13. What further shows that Christ is the leader of the hosts of heaven? Heb. 1 : 6.
14. What further evidence have we that he was the real leader of Israel? 1 Cor. 10 : 4, 9; Heb. 3 : 5, 6, 14-18.
15. What relation does he now occupy to the host of God on earth? Heb. 2 : 10.
16. Why does he hold this position? Acts 5 : 30, 31.
17. In what place does he say that he always is? Matt. 18 : 20.
18. What was said of the place where Jesus appeared to Moses and to Joshua? Ex. 3 : 5; Josh. 5 : 15.
19. Then what lesson should we learn as to our treatment of the place dedicated to the worship of God? Lev. 26 : 2.

Lesson 6.—November 8, 1890.

THE FALL OF JERICHO.—(Concluded.)

1. Tell the effect that God's wonderful miracles had had upon the people of Jericho.
2. Who appeared to Joshua as he was by the city?
3. What assurance did the Lord give Joshua? Josh. 6 : 2.
4. How did he say the city should be taken? Verses 3-5.
5. What was the order of the march? Verses 8, 9.
6. How many days did they go about the city? Verses 3, 13, 14.
7. How many times did they compass it on the seventh day? Verses 14, 15.
8. What command were the people to observe in their march? Verse 10.
9. What sound alone was to be heard? Verses 8, 9, 13.
10. What was this silent march around the city so many times intended to impress on the people? Zech. 4 : 6, last part.
11. At the close of the last circuit, what were the priests and the people to do? Josh. 6 : 5, 16.
12. When the priests blew a long blast, and the people shouted, what took place? Verse 20.
13. What did they do to the city? Verses 21, 24.
14. Whom alone did they save? Verses 22, 23, 25.
15. What curse was pronounced? Verse 26.
16. What resulted from the presence of the Lord with Joshua? Verse 27.
17. How was it that the walls of Jericho fell down? Heb. 11 : 30.
18. Why was this event recorded? Rom. 15 : 4.
19. What comfort and hope may we derive from the knowledge that faith in God brought down the walls of Jericho? 2 Cor. 10 : 3-5.

THE TRINITY.

CHAS. L. BOYD.

1. Who created the earth?
"In the beginning God created the heaven and the earth." Gen. 1 : 1.
2. Who was with God in the creation?
"In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by him." John 1 : 1, 3.
3. Who was this Word?
"And the Word was made flesh and dwelt among us."

"And I saw, and bear record that this is the Son of God." John 1 : 14, 34.

4. What relation does Christ sustain to God?
"Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh, and declared to be the Son of God." Rom. 1 : 3, 4.
5. To whom did Christ address his prayers?
"At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth. . . . Even so, Father; for so it seemed good in thy sight." Matt. 11 : 25, 26.
6. After whose form, or image, was Christ created?
"Who, being in the form of God, thought it not robbery to be equal with God." "Who being the brightness of his glory, and the express image of his person." Phil. 2 : 6; Heb. 1 : 3.
7. What testimony does the Saviour bear of himself?
"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." John 1 : 18.
8. What words were addressed to Christ at the beginning of his existence?
"The Lord hath said unto me, Thou art my Son; this day have I begotten thee." Ps. 2 : 7.
9. Did Christ exist before his advent to earth?
"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." John 17 : 5.
10. How is the Father revealed to man?
"Neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." Matt. 11 : 27.
11. Where was the Father when the Son was on earth?
"Our Father which art in heaven." Matt. 6 : 9.
12. When his work was done on earth, to whom was he to return?
"I ascend unto my Father and your Father, and to my God and your God." "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God." John 20 : 17; Mark 16 : 19.
13. What were we by nature?
"And were by nature the children of wrath, even as others." Eph. 2 : 3.
14. How does man become the child of God?
"But as many as received him, to them gave he power to become the sons of God." "Being born again, not of corruptible seed, but of incorruptible by the word of God, which liveth and abideth forever." John 1 : 12; 1 Pet. 1 : 23.
15. How does the Saviour describe the nature of this birth?
"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3 : 5.
16. What does the apostle call this reception into the heavenly family?
"God sent forth his Son, . . . that we might receive the adoption of sons." Gal. 4 : 4, 5.
17. After fulfilling its office-work in the new birth, what does the Spirit do?
"The Spirit itself beareth witness with our spirit, that we are the children of God." "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Rom. 8 : 16; John 14 : 26, 27.
18. From whence does the Holy Spirit come?
"But when the Comforter is come, whom I will send unto you, from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." John 14 : 26; 15 : 26.
19. What was the Saviour's prayer for his adopted children?
"Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." "I in them, and thou in me, that they may be made perfect in one." John 17 : 11, 23.
20. In what sense were they to be one?
"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us. . . . And the glory which thou gavest me I have given them, that they may be one, even as we are one." John 17 : 21, 22.
21. Then as the church on earth is working by the direct command and agency of three distinct personages in heaven for the increase of the heavenly family, in whose name shall we adopt them into this family?
"In the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28 : 19.

From the Field.

THE DOSHISHA SCHOOL.

ITS MEDICAL DEPARTMENT.

THE hospital department of the Doshisha school for the treatment of patients and the training of nurses was opened in the spring of 1886. But the necessity of it was seen and the project contemplated in the year 1883. The wards and dormitories were completed and formally opened on Nov. 15, 1887. The Japanese co-operated with the American Christians in establishing this enterprise, the former providing the land and the latter contributing to the erection of the building. Over five hundred and fifty of the natives contributed towards the enterprise. More than three thousand persons visited the building at the formal opening, among whom were prominent Japanese physicians and government officers of the health and other departments, while others, including the governor of the district, wrote congratulatory letters.

There are now completed dormitories for thirty nurses, one general ward 90 x 29 feet, and an obstetric ward 68 x 29 feet, besides a building for clinics, dispensary, a home for two lady superintendents of the training school, kitchens, etc.

On April 1, 1887, the systematic instruction of nurses was commenced, consisting of lectures and classes with a little practical instruction in the out-patient department. The intellectual requirements for admission are, first, to be able to read the Holy Scriptures intelligibly; second, to be able to write legibly; third, to be quick and careful in observation. The pupils reside in the Nurses' Home on the hospital grounds, and serve as assistant nurses in the hospital wards. They wear a hospital uniform at their own expense, and pay their board, but their tuition is free. Native Christians who come recommended from any church are received, provided those who send them are responsible for one-half their support. Religious instruction and practical suggestions in methods of conducting district work are given by the lady in charge of this department. They are received for no term less than two years. On June 26, 1889, the first class of four in number graduated. There were others then attending the classes; but they had not yet reached such a state of efficiency that diplomas could be granted them. The regular physicians who have this branch in charge are Dr. J. C. Berry and Miss Sara C. Buckley; there are two American trained nurses, Misses L. A. J. Richards and Ida B. Smith; they are also assisted by others. In the statistical report of 1889 we find the number of the in-patients treated to be 219; the number of out-patients, 2,103; besides 2,819 cases of minor surgical operations, dressing wounds, etc. The number of visits to out-patients is given at 11,299.

They have morning prayers in the Nurses' Home, and all who are employed on the place and all patients who are able are invited. As to the religious interests, we quote from the second annual report, that of 1888: "In order to prepare the nurses for organized Christian work, and to further their religious instruction during their term of study, it was early decided to commence a Sabbath-school on the premises, and a preaching service for convalescent patients, nurses, and employees of the institution. On the second Sabbath of December, therefore, this school was begun, and in order to increase the attendance, the people of the neighborhood were invited to attend; while each Sabbath some of the nurses went out, two by two, into the adjoining park to bring in any children who might be there at play. The result was the first Sabbath an audience of sixty-five, the second Sabbath of ninety-three, while on the third Sabbath one hundred and three were present. At Christmas time the ladies took special pains to make the service

attractive, Christmas gifts being made to children and others; and with the beginning of the New Year the school took on a distinct life of its own."

Dr. Berry states that the interest in religious work continued to deepen until it was thought advisable to open another preaching place in the neighborhood, evening meetings within the hospital enclosure being impracticable. Accordingly a house was rented for this purpose. Two preaching services were established weekly, on Sunday and Thursday evenings, and a Bible-class on Tuesday evenings. The attendance varies from sixty to ninety, and between two and three hundred persons by these various means are weekly brought under the direct influence of the religious work. Besides these more formal efforts, religious services are conducted by the hospital staff each morning on out-patient days, consisting of reading the Bible, a short address, and prayer. He further stated that a great number certainly have taken the words of truth, heard for the first time, back to remote regions where the gospel is unknown. He mentioned many interesting cases of individuals being thus led to come to the hospital to be treated, and thus becoming interested in the Christian religion.

One interesting case is that of an old gentleman who came to be treated and was benefited; finally he disposed of his property and brought his family to Kioto. He purchased a lot near the hospital, and erected a very comfortable residence. On being asked why he had located so near us, he replied, "Oh, I am getting old and am not very strong, and I shall feel much easier if I am near the hospital." He has contributed quite generously to the institution, and finally himself, his wife, his daughter, and his son and son's wife have embraced the Christian religion. It is an influential family, and certainly a happy one since the new-found life and hope. Miss Richards stated that she knew of no training-school in America where nurses with so little education as the most of their nurses would be received; but they are quick to learn, sweet-tempered, and always polite.

A church has been established and the additions are continuous. During the year, as stated in the report of 1889, twenty-eight were baptized, besides fifteen others who expressed their hope and expect baptism soon. Success in this department, says Dr. Berry, shows that the time for medical work has not passed in Japan. Its sphere, however, has changed; ten years ago its leading influence was in allaying prejudice through practical illustrations of Christian character. To-day its sphere is practical humanity and direct work for souls, and so long as men sin and suffer, so long will the hospital consecrated to Christ remain a potent agency through which to preach his gospel.

"The interest which has become so general and has resulted in the establishing of a growing church took its rise in the hospital; but there has been a hearty co-operation on the part of the friends at the Doshisha school and also of the members of the church. The knowledge that ours is a Christian institution, and the usual presence in the wards of Christians, creates a sentiment in favor of the study of the truth. None are required to attend morning prayers or the Sabbath service, but all who are able do attend. The influence of the exercises we seek further to deepen by personal conversation, bedside Scripture readings and prayer, and by furnishing Bibles, tracts, and Christian papers during convalescence." He spoke of others, who had voluntarily come to their aid, one a lady of rare promise who had been at the woman's school at Kobe. She resides at a nurses' home and labors among the in-patients; but her special work will be in the city a missionary to the homes of the patients and their friends.

Christ is our only example, and from our experience in these heathen countries, and from what we have seen of the mission work in its different phases,

we have become thoroughly convinced that he who goes as a missionary to a foreign field, whether it be as a Bible-reader, a preacher, or a teacher, and knows nothing of the healing art, although he may preach the theory of the gospel quite successfully, is but half qualified for his work. Shall we not, in our labor in new fields, blend together every trait of character which represents Christ in all his fullness, and can we not then expect a blessing which we could not receive under other circumstances? Further, shall we not make haste to prepare to enter openings which his providence has placed within our reach, and then look for the fulfillment of his promise to gather souls from every nation, and kindred, and tongue, and people?

S. N. H.

THE AUSTRALIAN TRACT SOCIETY.

THE first meeting of the third annual session of the Australian Tract and Missionary Society was called at 11 o'clock A. M., Oct. 12, the President, E. M. Morrison, in the chair. After the opening exercises, the minutes of the last annual session were read. The rereading of the resolutions suggested that the work indicated by them had not been accomplished in a very satisfactory degree; but the efforts that had been put forth, it was believed, had been blessed. The President solicited renewed efforts, more earnestness, and greater zeal for the future.

The report of the society was then called for, which showed a membership of 191 at the close of last quarter, June 30. The report covered a period of nine months previous to this date. During that time, the average number reporting was 66; letters written, 512; answers received, 165; missionary visits, 1049; 292 Bible-readings, with an attendance of 1486; 10,206 papers distributed; 9266 pages of books, pamphlets, and tracts sold, not including subscription books; 76,166 pages loaned, and 44,165 pages given away. The chairman remarked that the membership of the society did not compare favorably with that of the churches. He thought the church roll should coincide with the membership of the society, and the number reporting should equal the number of members. An increase in membership means more work accomplished. It was stated that the time had come for thorough organization of the society, and the services of those to guide the work and educate workers who could give the time required.

A report of the special canvass for the BIBLE ECHO was called for and read, showing that in four societies 1192 subscriptions had been taken during the last three months, 215 of which were yearly. Bro. Haskell drew attention to an encouraging feature of the report, viz., that the four societies represented had obtained yearly subscriptions in the following ratio: Adelaide 1-9; Ballarat 1-6; Hobart 1-5; Melbourne 1-2 respectively.

The President spoke of the extent of the field for missionary work. What had been done in the past was nothing to what must be accomplished in the future. The islands around must be reached, and the work extended to India, China, and Japan. Now was the opportune time to work, and he believed success would attend the means employed. After more complete organization, he hoped the office would see fit to publish books and tracts especially adapted to the Australian field.

Reports from workers representing different parts of the field were called for, and Brn. Curtis, Foster, Hoskins, and Steed responded.

The chair, being empowered to appoint the usual committees, announced the following: On nominations, G. C. Tenney, W. D. Curtis, and G. Foster; on resolutions, A. G. Daniels, S. McCullagh, and D. Steed.

The second meeting opened at 10:30, Oct. 14.

After the introductory exercises, the committees were called upon for reports. The Committee on Resolutions submitted the following:—

WHEREAS, Those who labor faithfully in the missionary work receive a personal blessing; therefore—

Resolved, That we encourage all our people, old and young, to become members of the tract society, and take an active part in the work.

WHEREAS, The efforts put forth by our churches for an extended circulation of our valuable paper, the BIBLE ECHO, have received the blessing of God; therefore—

Resolved, That we continue this work with untiring energy, that the light of truth may reach honest souls, and that the ECHO may become self-supporting.

WHEREAS, Our publication, the *Good Health*, is regarded so highly by leading temperance men and others not of our faith; and—

WHEREAS, It affords an excellent introduction as a missionary medium; therefore—

Resolved, That we encourage suitable persons in our various churches to engage in the work of placing it in the homes of the people.

WHEREAS, Sydney is an important port and the centre of a large shipping and mail business, therefore—

Resolved, That as soon as practicable a ship missionary be provided to work at that port.

Resolved, That the officers and directors of the tract society prepare, without delay, some plan by which all our people can be brought into the good work of obtaining subscriptions for the BIBLE ECHO.

After receiving the report, Bro. McCullagh moved its adoption. Each resolution was considered at some length, and the motion was unanimously carried.

The Nominating Committee then submitted the following names as officers for the ensuing year: For President, W. L. H. Baker; Vice-President, G. C. Tenney; Secretary and Treasurer, Josie L. Baker; Assistant Secretary and Treasurer, May Lacey; Directors: District No. 1, H. Scott; No. 2, W. D. Curtis; No. 3, James Smith; No. 4, D. Steed.

As the time of the meeting had expired, a motion was made to adjourn to call of chair.

The third meeting convened at 5 o'clock, Oct. 14. After the opening exercises, the report of the Nominating Committee was again read and adopted. Timely remarks were made by Elder Haskell relative to the importance of the work of the Secretary. In order to perform the work acceptably, it would be necessary to devote a portion of the time each day to meditation and prayer.

Bro. Daniels presented a resolution, which, adopted, reads as follows:—

WHEREAS, The future success of the tract society depends largely upon the efficient work and direction of its Secretary; therefore—

Resolved, That this officer devote the whole of her time to this branch of the work.

A motion was made by Bro. Tenney that the office of the society be located in Melbourne in the Australian Buildings, in the rooms engaged by the Echo Publishing Company. Carried.

Meeting adjourned *sine die*.

E. M. MORRISON, *Pres.*

JOSIE L. BAKER, *Sec.*

GISBORNE, NEW ZEALAND.

OUR little band continue strong in the faith, and are praying that God will show the way to others. Several have embraced the Truth and are willing to take a stand for God and keep the commandments and the faith of Jesus. Five have come out and signed the covenant, and others will do so soon. Praise God for his goodness to us. We all feel that the end is very near. Our watchword is faith; and we are looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. a. w.

News Summary.

Mrs. Booth, wife of General Booth of the Salvation Army, is dead.

The daily sale of natural flowers in Paris is said to amount to £5000.

The Mormons have formally declared their abandonment of polygamy.

There is one pauper in every thirty-seven inhabitants in England and Wales.

America has 200,000 telephones, more than the rest of the world combined.

There are 4000 judges in Prussia, about two hundred of whom are Hebrews.

Over 64,000 persons die in the British islands every year from consumption alone.

For the seventh year in succession, the drink bill of New Zealand shows a decrease.

In New York city there are 250,000 self-supporting women, exclusive of domestic servants.

The loss by the great fire which broke out in Sydney on Oct. 2, is estimated at over £1,000,000.

In 1816 the national debt of Great Britain amounted to over £900,000,000. It is now only £600,000,000.

A valuable deposit of marble, covering 800 acres, has been discovered in the Nelson District, New Zealand.

In about 30,000 elementary schools of France, boys are trained in gardening by teachers of approved ability.

A scientific commission has been appointed by the Austrian Government to study the potato disease in Ireland.

During the past year there has been an attendance of 778 Indian children at the industrial school in Carlisle, Pennsylvania.

The French authorities have been apprised of the escape of sixty convicts from the penal settlement at New Caledonia.

Major Wissman, the German Commissioner in East Africa, is preparing to start on an exploring expedition into the interior.

A young man named Thornton was drowned in the Yarra on the 12 inst., near Melbourne, while out boating with some companions.

A Boston thief recently personated an express man, and in this character took from the hands of a business firm a package containing about £14.

In Armenia, Russian priests are agitating in favor of Russian intervention, and the relations between Russia and Turkey are in consequence impaired.

A recent telegram states that 10,000 furnacemen have been locked out of the iron works of Scotland, because they refused to accept a reduction of wages.

The English labor unions propose to have an "Australian Saturday," on the principle of the Hospital Saturday, to raise funds in aid of the Australian strikers.

At a recent missionary conference in Shanghai, an urgent call was made for a reinforcement of 1000 missionaries to enter China within the next five years.

There is a clause in the new Constitution of Brazil, prohibiting the Republic from engaging, either alone or in concert with other powers, in any war of conquest.

The stevedores and the shearers have resumed work; there is no apparent change in the attitude of the other trades in relation to the great Australian industrial war.

Major Hoad of the Victorian militia, who is receiving a military education in England, has been presented with special diplomas for efficiency in field work and topography.

The chief of the Wyandottes, a tribe of American Indians, Mathias Splitlog by name, is said to be worth £200,000. He is seventy years of age, and can neither read nor write.

Sir John Pender, chairman of the Eastern Extension Telegraph Company, is about to visit Canada in the interest of the proposed Pacific cable between Canada and Australia.

A Moldavian princess whose property amounts to £120,000 gives, it is said, her income to various charities, and is herself a nurse in a children's hospital in Yassy, a city of Moldavia in Roumania.

During the year ending June 30, the United States paid £21,800,000 in pensions; the cost of the German army during the same time is estimated at £18,400,000, and of the United States army at £6,000,000.

Fears are entertained of further disturbances in the canton of Ticino, Switzerland, over the refusal of the Cantonal Government to submit a reform measure to a popular vote. Troops have been sent to Ticino to maintain order.

Among the wedding presents to Mrs. H. M. Stanley is a phonograph which recorded the sound of the wedding bells in the tower of Westminster Abbey, the march played by the organ, and the hymn sung by the choir at the celebrated wedding.

According to the terms of the late Samoan convention, the privilege of appointing a chief justice for Samoa was given to the King of Sweden. He has accordingly appointed an eminent Swedish jurist, M. Conrad Cederkrantz, to that office.

Eight-hours day was celebrated in Sydney with great eclat on the 6th inst.; but the festivities were unfortunately marred by rioting on the part of the larrikin element. A number of the rioters were arrested, some of whom have been tried and fined.

Messrs. Dillon and O'Brien, M. P.'s, who were on trial in Tipperary for conspiracy in inciting Irish peasants to refuse to pay their rents, have eluded the vigilance of the police, and taken refuge in France or Rome. Their trial is to proceed, however.

A man by the name of Birchell, who was brought before the Canadian courts on a charge of enticing a young Englishman to Canada on the pretence of selling him land, and then murdering him, has been found guilty, and sentenced to death. The motive of the crime was gain.

The tea-drinking saloon is an interesting feature of Russian city life. The beverage is dispensed by waiters, who are all men, and are dressed in white, with a large black purse at the waist. From eleven to fifteen cups of tea are not too much for an old tea-drinker.

It is said that Mohammedan preachers in India have been unusually active of late, and have made many converts among the European residents of that country. So great has been their success, that they have been encouraged to plan a missionary tour in England and America.

News has been received of another massacre in the New Hebrides. The victims, a copra maker and his son, were killed and eaten as an act of retaliation, the British warships having carried away one of their chiefs. H. M. S. *Royalist* has been sent to punish the murderers.

The forests of Europe cover the following areas: Germany, 34,596,000 acres; Russia, 494,228,600 acres; Austria-Hungary, 46,951,700 acres; Sweden, 42,000,000 acres; France, 22,240,000 acres; Spain, 19,769,000 acres; Italy, 9,884,570 acres; and England, 2,471,000 acres.

An Anglo-Italian conference has just been held at Naples, with a view to arranging for the joint control of the Sudan by England and Italy. No agreement was arrived at, Italy being unwilling to accede to the proposition of Great Britain that Egypt be allowed ultimately to reoccupy a portion of the territory.

The McKinley Tariff Bill, which has just gone into effect in the United States, has greatly increased the tariff. On some lines of goods the tariff has been raised from 50 to 90 per cent.; on others from 47 to 100, from 54 to 120, etc., the extreme limit, on one line being from 90 to 214 per cent. On other lines there is an increase, but not on so sweeping a scale. The greatest increase has been made on cotton and worsted goods, which are largely manufactured in the States.

From the last report of the Japanese Minister of Education, it appears that in the whole country there are 10,862 school districts, the children of school age numbering 6,740,929. The total number of teachers is 62,372, and there are in its various schools 2,800,000 children. Advanced courses in art and science are to be found in the university. High-class commercial schools, schools of fine art, schools of music, schools for the deaf, dumb, and blind, law courses in German, French, and English, libraries and museums, all form a part of this admirable system.

Health and Temperance.

PRACTICAL AND SUGGESTIVE.

NEAT be your farms; 'tis long confessed
The neatest farmer is the best;
Each bog and marsh industrious drain,
Nor let vile balks deform the plain,
Nor bushes on your headland grow;
For briers a sloven's culture show,
Neat be your barns, your houses sweet;
Your paths be clean, your door-yards neat;
No moss the sheltering roof enshroud,
Nor wooden panes the windows cloud;
No sink drains should above ground flow,
Nor weeds with rankling poison grow;
But flowers expand, and fruit-trees bloom,
And fragrant shrubs exhale perfume.
Neatly inclose your garden round;
Smooth, enrich, and clear the ground;
For if to taste and profit you incline,
Beauty and use you always should combine.

—Selected.

HYGIENE OF RESPIRATION.

Lung Exercise.—No part of the body is susceptible to greater improvement from systematic exercise, or suffers greater detriment from neglect of exercise. When the lungs are not well expanded habitually, they gradually lose, to some degree, their elasticity, so that the power to expand them is lost. In the physical examination of hundreds of chests, we have had occasion to notice, in scores of instances, the almost total loss of power to expand the chest. If asked to do so, the patient would shrug his shoulders, perhaps elevate them as high as possible, and make a desperate attempt to get a little more air than usual into his lungs, accomplishing but very little in that direction, however, as the tape-line placed about the chest showed no appreciable increase in size.

When a person is weary, and feels exhausted from sedentary employment, the practice of deep and prolonged respiration, with the chest well expanded, the shoulders back, and the spine erect, will be exceedingly refreshing.

The great advantage of abundance of lung exercise is well seen in the fact that professional singers suffer less from pulmonary difficulties than others. A medical professor of St. Petersburg recently examined the chests of more than two hundred professional singers in that city, and found their chests better developed than those of the majority of persons, and an almost entire absence of lung diseases.

Corset Choking.—Choking is keeping air out of the lungs; at least that is a practical definition of the word. It makes no difference to the lungs and no difference to the blood, whether the life-giving oxygen is kept out by confining the respiratory apparatus at its lower or its upper part. The result is precisely the same in either case. A man who ties a rope around his neck and kills himself by choking is called a suicide. A young lady who does essentially the same thing by lacing her waist, only taking a little longer time for it, is considered extremely fashionable. Pure air is the first and the last desideratum of human life. Independent life begins with the first breath, and ends with the last act of respiration. A human being lives in proportion as he breathes. Frogs and lizards are sluggish because they breathe little. Birds are more vigorous in their movements because of the wondrous capacity and activity of their lungs. So with human beings. Need we suggest that those feeble-minded creatures who emulate each other in compression of the waist—thus curtailing the breathing power—are like frogs and lizards in their capacity for appreciating the "joy of living," or that their organs of cerebration may be as diminutive as their waists?

We wish to call special attention to three ways in which the use of corsets, whether worn extremely

tight or not, acts injuriously upon the lungs and respiration.

1. By compression the muscles of respiration lose their power to act, and waste away, so that strong deep respirations become impossible. This is the reason why ladies feel, when deprived of their corsets, as though they would "fall all in pieces."

2. By confinement in a stiff, unyielding case, the elastic cartilages which unite the ends of the ribs to the breast-bone so as to give freedom of action become rigid, and thus prevent full expansion of the chest and filling of the lungs.

3. By compression of the lower part of the lung the upper part is crowded up against the inner border of the first rib, against which it is continually pressed, so that the constant motion and friction finally excite irritation, which undoubtedly becomes the starting-point of many cases of consumption.

Poisonous Character of Air which has been Breathed.—Air which has been breathed contains a large proportion of carbonic acid, and besides this a poison much more deadly in its character, organic matter, the exact nature of which chemists have never yet been able to determine. The carbonic acid is not itself greatly injurious in the quantities in which it is produced by breathing, but as it is always in about the same proportion to the organic matter, it is a reliable index to the amount of the latter poison, and so to the character of the air. It is the organic matter referred to which gives to close rooms the peculiar *fusty* odor with which every one is familiar. Persons who are confined in doors most of the time become so accustomed to this warning of danger that they do not appreciate it, and hence do not heed it; but when a person who has been some time in the open air comes into a poorly ventilated room occupied by several persons, the odor is very perceptible, and the first impulse is to open the doors and windows and let the foul air out and pure air in, though the persons in the room may be wholly unconscious of the condition of things. This foul and pernicious poison is closely associated with the watery vapor of the expired air. In cold weather this vapor condenses upon the window-panes, and may be collected. The fluid thus collected forms a most fetid and disgusting mass after standing in an uncorked bottle for a few days.

Rapidity with which the Air is Contaminated by Breathing.—Experiments have shown that air which has been breathed over a few times contains ten per cent. of carbonic acid, and of course a correspondingly large proportion of the organic poison, which is an increase from four parts in ten thousand of air, to one thousand parts in the same amount of air. According to the results which have been obtained by Parkes, Cameron, and numerous other investigators in this line of sanitary science, a single breath, containing a cubic inch of carbon di-oxide, renders unfit for respiration three cubic feet of air. It may be easily calculated from this, with the fact that we usually respire twenty times a minute, how long the air in a seven-by-nine bedroom may be made to last. Supposing such a room to be eight feet high and tightly closed, with one occupant in it, the air would remain fit to breathe less than ten minutes!

The Effects of Breathing Impure Air.—Without going into details, these may be briefly summed up to be headache, dullness, nervousness, debility, consumption, and an aggravation of all other maladies. The headache from which school-children suffer so much is chiefly due to foul air. Consumption is well known to be most frequent in those whose habits or vocations are chiefly sedentary, or which keep them in a foul atmosphere.

Experience in the American war showed that impure air was an important cause of rendering diseases fatal which otherwise would have been far less serious. At the first Sanitary Convention in this country, held at Detroit, Jan. 7 and 8, 1880, under

the auspices of the State Board of Health of Michigan, in the discussion of a paper on ventilation, an old army surgeon who had charge of large hospitals during the war, related a very interesting experience illustrating the importance of securing to the sick, and especially to persons suffering with fever, an abundance of pure air. He stated that during the war he had charge of a large hospital in which at one time in the winter season he had under treatment three hundred and twenty cases of measles. Just at this time the hospital took fire and burned to the ground. The patients were placed in tents, and all but one or two recovered. He had no doubt that the number of deaths would have been thirty or forty, at least, had the patients remained in the hospital. He afterward sent one hundred men who were only slightly ill to the general hospital at Nashville, and seventy-five of them died. Upon visiting the hospital, he found it so poorly ventilated that the air was exceedingly foul, producing a sickening sensation when he had only been in it for a few minutes. The doctor concluded by remarking that he regarded pure air and water as most important agents, and believed them to be capable of controlling the ravages of raging disease.—*J. H. Kellogg, M. D., in Home Hand-Book of Hygiene and Medicine.*

OATMEAL.

D. LACEY.

Not all that is printed is truth; so much the worse sometimes for those to whom it has any reference. For instance, it is recorded of Dr. Johnson that his antipathy toward Scotchmen and Scotch habits was such that he lost no opportunity of giving vent to this feeling. On one occasion this penchant of his manifested itself in a sneer directed against the diet of the Scotch, which he declared consisted of oats; they being, as he said, the food of men in Scotland and of horses in England; indignantly and justly his sneer was returned upon him by a son of Scotia, who defiantly pointed to the fact that nowhere were there to be found finer men than Scotchmen, or better horses than those of the English.

Now, Dr. Johnson, in his day and in his way, may have been and was confessedly a prominent man; but this recorded sneer does little credit to his lexicographic head. A philological authority he doubtless was; but a dietetic authority and reformer he was not.

That great wit, Sydney Smith, is father of the following: "Whenever the North Pole is discovered, a Scotchman will be found sitting on the top of it." From this we must infer Sydney Smith—than whom were few more shrewd or clever men—evidently believed that the moral stamina and backbone of the Scotch people were such that no matter what difficulties there might be to overcome, they were but trifles in the face of the indomitable, persistent determination of the Scotch character; and we think we do not over-state the case in pronouncing much of this trait of individual and national character to be the product of a pure, simple dietary, the main staple of which is oatmeal.

With this dietetic example of the hardy Scotch before us, we ought to learn a valuable lesson; and that lesson may be expressed in this simple formula: eat more oatmeal porridge and less flesh meat. But alas for our highest physical, mental and moral well-being! the age in which we live is one, not of simplicity and purity, but rather of luxury, ostentation and emulation. Alas, too! in equally natural sequence there follow extravagance, rivalry, and display in matters dietetic, as in many other things, as harmful to our purses as to our persons. Wasteful to our resources, individual and national, ruinous to our health, this expenditure and display are as pernicious as impolitic, bringing in their train a host of evils.

Is it not, for instance, positively revolting to the higher and better feelings of our common humanity to think of (what would it be to see, and would that all could and were obliged to see!) the daily slaughter in our cities of hecatombs of beautiful animals, not for the absolute wants of their fellow-animal, man, but for the sole gratification of his self-indulgent, flesh-loving appetite; and that, too, when our all-bountiful mother Earth, with grateful plenty teems her richest treasures of farinaceous foods and fruits, to say nothing of vegetables, into our ungrateful laps; food upon which all could most easily, deliciously, and healthfully, subsist.

Would that men might only pause and reflect how much dependent upon what we eat and drink are the health and happiness of our daily lives! It is truly lamentable that our advanced progress in nearly every department of knowledge leads us on, not to simpler, purer lives, but rather to habits and customs altogether and wholly inimical to that high physical and moral good which ought, indeed, to be, but is not, the rich harvest of such vaunted progress and knowledge. It is little less than a curse that the achievements of the present age should have brought so many doubtful luxuries within the reach of the very poorest, one effect of which has been to stimulate and to foster habits that would have been better to have been even unknown.

The aim we have now in mind is to show a more excellent way in which the workers and spenders would do well to walk. Along this path much of economy, peace, health, and happiness are to be found, and one great move in that direction is in the matter of a simpler diet.

We have said that economy is one of the by-paths of that excellent way we have sought and are seeking to show. Without going much into figures, we may say with reference to oatmeal, it gives us of solid matter no less than 91 per cent. and only 9 per cent. of water; of flesh-forming principle it gives to the body 12 per cent., and of heat-forming principle no less than 77 per cent. By way of contrast, for the benefit of those who will have beef, it might be well to explain that the latter contains 63.4 of water, and of solid matter only 36.6. Thus the wise economy of the Scotch is at once apparent, and all would do well to imitate it by at least once a day making their principal meal of oatmeal, which is remarkable for its large amount of fat, as it is rich in gluten; and finally let it not be forgotten that oatmeal porridge and milk contain *all the elements* necessary for the due support of life in *health and strength*.

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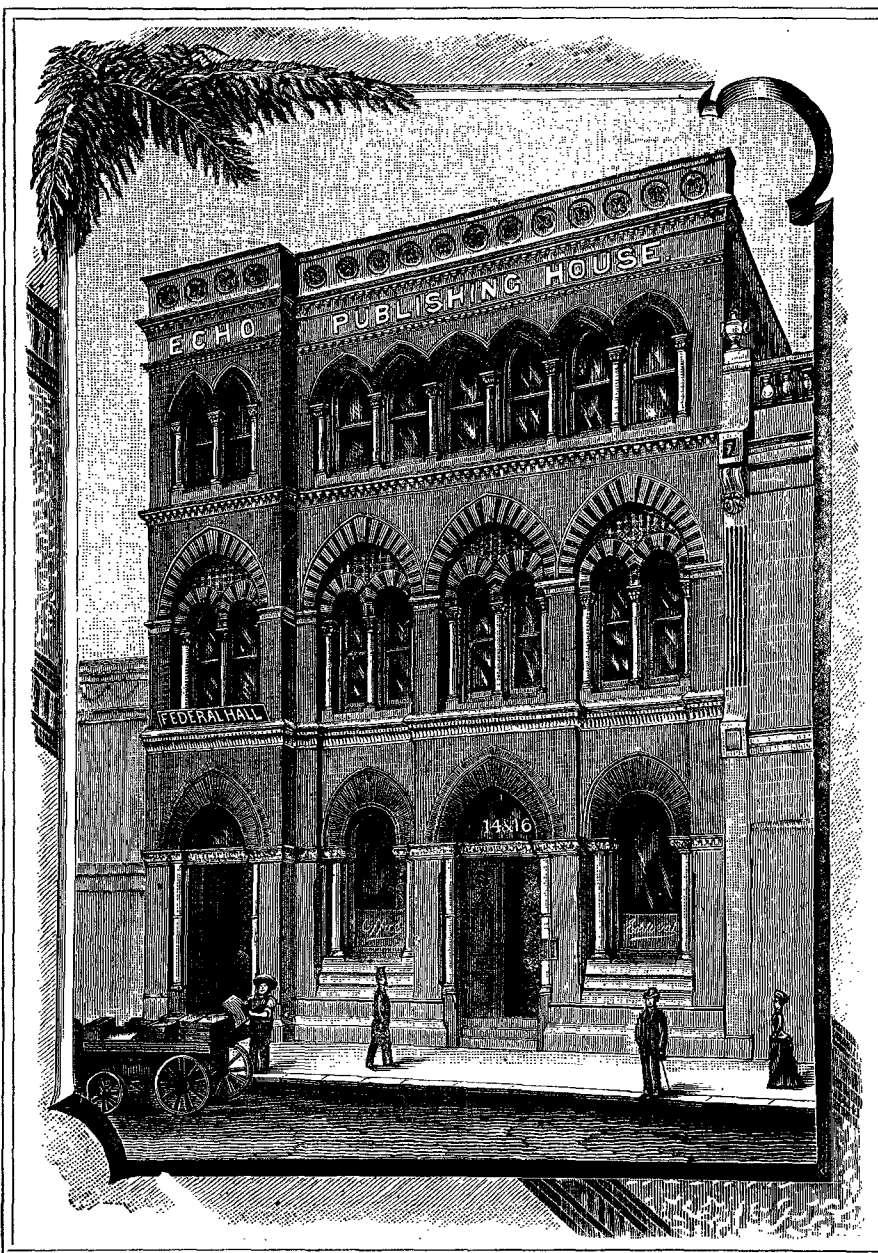
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Bible Echo and Signs of the Times.

Melbourne, Australia, October 15, 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.

THE month closing Oct. 15 has been one full of importance to the cause we represent here in Australia. Four weeks were devoted to a Bible Institute, as has been noticed in previous numbers of the ECHO. The good interest which we reported a fortnight ago was sustained to the close of the season of study. Every pains was taken by those who had the work of instruction in hand, to bring out the various topics as completely as the brief time would allow. A good amount of knowledge was thus imparted to those who could appreciate it. Not only this, but a prominent feature of the meetings was the excellent seasons of devotional worship we have enjoyed. On all these occasions the Spirit of the Lord came in to bless and cheer. This series of meetings, we have no doubt, will exert no small influence on the work in the future.

At the close of the Institute, the annual meetings of the Conference, Tract Society, and Sabbath-school Association were convened. Of the proceedings of these, the reports of the secretaries, to be published, will speak more particularly. Harmony and brotherly love with a sense of God's blessing characterized all these meetings, and steps of importance were taken, looking toward the advancement of the work.

At the late annual meeting of the Echo Publishing Company the following board of directors was chosen for the ensuing year: G. C. Tenney, H. Scott, H. Muckersy, W. Bell, W. J. Prissall, N. D. Faulkhead, B. Belden. The directors' report was favorably received, and resolutions expressing confidence in the management were adopted. The work shows a good degree of prosperity and advancement.

ONCE more we must call the attention of correspondents to the importance of addressing letters of a business nature to the Echo Publishing Co., or to the BIBLE ECHO, rather than to any individual whatever. Personal letters should be directed to the person for whom they are intended; but business letters, reports of agents, and so forth, should not be so directed. Does any one say, Wherefore? Because the individual may be absent, and no one feels authorized to open personal letters belonging to another. So the letters addressed to an individual who happens to be in Tasmania or Sydney must follow the one to whom they are directed, and thus much time may be lost. Complaints and losses result. Drafts and money orders should be made payable to the Echo Publishing Company.

AMONG the resolutions adopted at the late Conference of S. D. Adventists was one recommending the holding of a camp-meeting in the near future, the definite time and place being left to the committee. We hope the project will be carried out, though it is not probable that the necessary arrangements can be made during the present season.

THE patrons of the BIBLE ECHO assembled in general meeting in Melbourne during the past few weeks took steps for securing a much more extended circulation of this journal. We certainly wish them God-speed. We design to continually improve the excellence and attractiveness of the paper and thus to render it more and more worthy of confidence and support.

BY exercise, benevolence constantly enlarges and strengthens, until it becomes a principle, and reigns in the soul. It is highly dangerous to spirituality to allow selfishness and covetousness the least room in the heart. The Word of God has much to say in regard to sacrificing. Riches are from the Lord, and belong to him. "Both riches and honor come of thee." "The silver is mine, and the gold is mine, saith the Lord of hosts." "For every beast of the forest is mine, and the cattle upon a thousand hills." "The earth is the Lord's and the fullness thereof; the world, and they that dwell therein." It is the Lord thy God that giveth thee power to get wealth. Riches are in themselves transient and unsatisfying. We are warned not to trust in uncertain riches. "Riches certainly make themselves wings; they fly away." "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal." Riches bring no relief in man's greatest distress. "Riches profit not in the day of wrath." "Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath." "Because there is wrath, beware lest he take thee away with his stroke; then a great ransom cannot deliver thee."—Mrs. E. G. White.

SUPERSTITION still lives in the Roman and Greek churches. A large number of people left Paris last week on a pilgrimage to Lourdes, special trains being run. Among them were nearly a thousand afflicted persons, hoping to receive benefit at the supposed miraculous shrine. Another newspaper paragraph tells us that a Russian legend relates that when St. Joseph returned from his flight into Egypt, he found his shoes in great want of repair, and being aware of the excellence of leather work in Russia sent them to Kieff to be mended, where they remained. And now it is reported from Kieff that the Archbishop of St. Sophia proposes to re-sole the shoes and then "expose them to the veneration of the faithful."—Present Truth.

THE following letter is from a man who does not want *Good Health* any more. From his style we shouldn't suppose he would. It reads just as we give it. After reading the letter, we expect that many of our readers will send for *Good Health* :—

"Sirs
 I find by your last *Good health* book that if I am going to take the book for another year for to send My Money on but I am not going to take it any More So if you send it to Me after you get this Note I will Not pay for it
 your obedent
 servant"

THE YOUNG PEOPLE'S LIBRARY.

WE have received from the publishers samples of the first number of the *Young People's Library*, a monthly publication in book form. This number is entitled *Jottings from the Pacific; Fiji and Samoa*. It contains 160 pages, and is bound either in cloth or paper. Both forms are neat and attractive. The illustrations are appropriate and finely executed. Taking the first number as a sample, it bespeaks an exceedingly interesting and timely series, just what our youth need. We should try to replace the trashy reading with which youth are beset, with that which is at the same time entertaining and elevating to the mind. This is the aim of the publishers, and we believe they will hit the mark.

These publications are issued by the Pacific Press of Oakland, Cal., and London. We will be glad to receive orders and forward them. As said before, the *Library* will be published monthly. In most cases each number will be complete in itself, though in some cases the connection may run through two or more numbers. After the Pacific series, "Life on the Congo" and other interesting themes will be taken up.

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