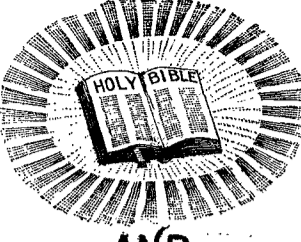


Bible Echo



AND SIGNS OF THE TIMES

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

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FOR IMPRINT AND TERMS, SEE LAST PAGE.

"EVEN AS HE IS PURE."

THOU who seest my soul within,
Thou who knowest my unknown sin,
Through Thy holy eyes let me
Learn what sin is unto Thee!

O my Saviour, undefiled,
Leave me not by self beguiled,
Blinded by my heart's deceit,
For thy friendship all unmeet!

If there be in me a thought
That thy dear name honoreth not,
Pierce it with thy pitying gaze
Till its silence turn to praise!

Make me, Pure One, as thou art,
Pure in soul and mind and heart,
Never satisfied with less
Than thy perfect holiness!

Bathing in thy love's full stream,
Let my life fulfill its dream,
Beautified, with every grace
Shining on me from thy face.

Lord, we all to thee belong,
Keep us faithful, pure, and strong;
While we tread this earthly sod,
Give us hearts at home with God!

—Lucy Larcom.

General Articles.

PAUL'S ADDRESS BEFORE AGRIPPA.

MRS. E. G. WHITE.

AS PAUL had appealed to Cæsar, it was the duty of Festus to see that he was sent to Rome. Some time passed, however, before a suitable ship could be provided. This delay gave Paul an opportunity to present the reasons of his faith before the principal men of Cæsarea, both Jews and Gentiles, and also before the last of the Herods who bore the title of Jewish kings.

"After certain days King Agrippa and Bernice came unto Cæsarea, to salute Festus." Knowing that Agrippa was well versed in the laws and customs of the Jews, Festus during this visit called his attention to the case of Paul, as a prisoner left in bonds by Felix. Agrippa's interest was aroused, and he expressed a desire to see and hear Paul for himself. The next day was fixed for the interview. The chief officers of the army were to be present, and also the leading citizens of the town, and Festus determined to make it an occasion of the most imposing display, in honor of his visitors. The day came, and in all the pomp and splendor of royalty,

attended by a train of followers in the costly apparel of Eastern display, King Agrippa with his beautiful sister swept through the assembly, and seated himself by the procurator's side. At his command, Paul, still manacled as a prisoner, was led in, and the king gazed with cold curiosity upon him, now bowed and pale from sickness, long imprisonment, and continual anxiety.

What a contrast was there presented! Agrippa and Bernice were transgressors of God's law, corrupt in heart and in life. But because they possessed, in a limited degree, power and position, they were the favorites of the world. That aged prisoner, standing chained to his soldier guard, presented nothing imposing or attractive in his dress or appearance, that the world should pay him homage. Yet this man, apparently without friends or wealth or position, had an angelic escort that worldlings could not see. All Heaven was interested in this one man, now held a prisoner for his faith in the Son of God.

Festus himself presented Paul to the assembly, in these words: "King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem and also here, crying that he ought not to live any longer. But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him. Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O King Agrippa, that, after examination had, I might have somewhat to write. For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him."

King Agrippa now gave Paul liberty to speak for himself. Stretching forth his manacled right hand, he said: "I think myself happy, King Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews. Especially because I know thee to be expert in all customs and questions which are among the Jews; wherefore I beseech thee to hear me patiently."

Did the mind of Agrippa at these words revert to the past history of his family, and their fruitless efforts against Him whom Paul was preaching? Did he think of his great-grandfather Herod, and the massacre of the innocent children of Bethlehem? of his great-uncle Antipas, and the murder of John the Baptist? of his own father, Agrippa I., and the martyrdom of the apostle James? Did he see in the disasters which speedily befell these kings an evidence of the displeasure of God in consequence of their crimes against his servants? Did the pomp and display of that day remind Agrippa of the time when his own father, a monarch more powerful than he, stood in that same city, attired in glittering robes, while the people shouted that he was a god? Had he forgotten how, even before the

admiring shouts had died away, vengeance, swift and terrible, had befallen the vainglorious king? Something of all this flitted across Agrippa's memory; but his vanity was flattered by the brilliant scene before him, and pride and self-importance banished all nobler thoughts.

Paul again related the familiar story of his conversion from the stubborn unbelief of a rigid and bigoted Pharisee to faith in Jesus of Nazareth as the world's Redeemer. He described the heavenly vision that filled him with unspeakable terror, though afterward it proved to be a source of the greatest consolation,—a revelation of divine glory, in the midst of which sat enthroned Him whom he had despised and hated, whose followers he was even then seeking to destroy.

The apostle was dwelling upon his favorite theme, in that solemn, earnest, impassioned manner which had been so powerful an agent in his mission. None who heard him could doubt his sincerity. But in the full tide of his eloquence he was suddenly stopped short. The facts related were new to Festus, as to nearly all present. The whole audience had listened spell-bound to Paul's account of wonderful experiences and visions, of revelations and ancient prophecies, and of a Jewish prophet who had been rejected and crucified, yet who had risen from the dead and ascended to heaven; and who only could forgive sins and lighten the darkness of Jews and Gentiles. The last remark was too much for Festus to credit. He suddenly cried out in an excited manner: "Paul, thou art beside thyself! much learning doth make thee mad."

The apostle replied calmly and courteously: "I am not mad, most noble Festus, but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely; for I am persuaded that none of these things are hidden from him, for this thing was not done in a corner." Then, turning to Agrippa, he addressed him directly: "King Agrippa, believest thou the prophets? I know that thou believest."

The Jewish king had been instructed in the law and the prophets, and he had learned from credible witnesses some of the facts of which Paul had spoken. Hence the arguments which were so new and strange to Festus, were clear and convincing to Agrippa. For a time he forgot the dignity of his position, lost sight of his surroundings, and, conscious only of the truths which he had heard, seeing only the humble prisoner standing as God's ambassador, he answered involuntarily, "Almost thou persuadest me to be a Christian."

With solemn earnestness, the apostle made answer: "I would to God that not only thou, but also all that hear me this day, were both almost and altogether such as I am," adding, as he raised his fettered hands, "except these bonds." All who heard him were convinced that Paul was no common prisoner.

King Agrippa's curiosity was satisfied, and rising from his seat, he signified that the interview was at

an end. As the assembly dispersed, the case of Paul was freely discussed, and all agreed that, while he might be an enthusiast or a fanatic, he could not in any sense be regarded as a legal criminal; he had done nothing worthy of death or imprisonment.

Though Agrippa was a Jew, he did not share the bigoted zeal and blind prejudice of the Pharisees. "This man," he said, "might have been set at liberty, if he had not appealed unto Cæsar." But now that the case had been referred to that higher tribunal, it was beyond the jurisdiction of Festus or Agrippa. Yet, two years afterward, the result of that day's proceedings saved the life so precious to the cause of God. Festus, finding that his own judgment of the case, on grounds of Roman justice, was sustained from a Jewish standpoint by the protector of the temple, sent a letter to the emperor, stating that no legal charge could be found against the prisoner. And Nero, cruel and unscrupulous as he was, dared not put to death a man whom Lysias, Felix, Festus, and Agrippa pronounced guiltless, and whom even the Sanhedrim could not condemn.

JOHN WESLEY ON SANCTIFICATION.

The following letter from Mr. Wesley is found in Moore's "Life of Wesley." It is pertinent to so many people now, and is so filled with important truth, that we gladly give it place:—

"Without any preface or ceremony, which is useless between you and me, I will simply and plainly tell you what I dislike in your doctrine, spirit, or outward behavior.

"1. I like your doctrine of perfection, or pure love—love excluding sin; your insisting that it is merely by faith; that consequently it is instantaneous (though preceded and followed by a gradual work), and that it may be now, at this instant. But I dislike you saying a man may be perfect as an angel; that he can be absolutely perfect; that he can be infallible, or above being tempted; or that the moment he is pure in heart he cannot fall from it.

"I dislike your directly or indirectly depreciating justification, saying a justified person is not in Christ, is not born of God, is not sanctified, not a temple of the Holy Ghost, or that he cannot please God, or cannot grow in grace.

"I dislike your saying that one saved from sin needs nothing more than looking to Jesus, needs not to hear or think of anything else; believe, believe, is enough; that he needs no self-examination, no times of private prayer; needs not mind little or outward things; and that he cannot be taught by any person who is not in the same state.

"I dislike your affirming that justified persons in general persecute them that are saved from sin, and that they have persecuted you on this account.

"2. As to your spirit, I like your confidence in God and your zeal for the salvation of souls.

"I dislike something which has the appearance of pride, of overvaluing yourselves and undervaluing others, particularly the preachers, thinking that not only are they blind, and that they are not sent of God, but even that they are dead—dead to God, and walking in the way to hell; that they are going one way, you another; that they have no life in them; your speaking of yourselves as though you were the only men who knew and taught the gospel; and as if not only all clergy, but all the Methodists besides, were in utter darkness.

"I dislike something that has the appearance of enthusiasm; overvaluing feeling and inward impressions; mistaking the mere work of imagination for the voice of the Spirit; expecting the end without the means, and undervaluing reason, knowledge, and wisdom in general.

"I dislike something that has the appearance of antinomianism; not magnifying the law and making it honorable; not enough valuing tenderness of conscience and exact watchfulness in order thereto;

using faith rather as contradistinguished from holiness than as productive of it.

"But what I most of all dislike is your littleness of love to your brethren; your want of meekness, gentleness, longsuffering; your impatience of contradiction, counting every man your enemy that reproves or admonishes you in love; your bigotry and narrowness of spirit, loving, in a manner, only those that love you; your censoriousness, proneness to think hardly of all who do not earnestly agree with you; in one word, your divisive spirit. Indeed, I do not believe that any of you either design or desire a separation. But you do not enough fear, abhor, and detest it, shuddering at the very thought. All the preceding tempers tend to it, and gradually prepare you for it.

"3. As to your outward behavior, I like the general tenor of your life, devoted to God, and spent in doing good.

"I dislike your appointing such meetings as hinder others from attending either the public preaching or their class or band.

"I dislike your spending so much time in several meetings as many that attend can ill spare from the other duties of their calling, unless they omit either the preaching or their class or band. This naturally tends to dissolve our society by cutting the sinews of it.

"As to your more public meetings, I like the praying fervently and largely for all the blessings of God. I know much good has been done thereby, and I hope much more will be done. But I dislike several things therein: The using improper expressions in prayer, sometimes too bold, if not irreverent; sometimes too pompous and magnificent, extolling yourselves rather than God, and telling him what you are, not what you want. Your affirming people will be justified or sanctified just now. Your affirming they are when they are not. The bidding, them say, 'I believe.' The bitterly condemning any that oppose, calling them wolves, etc., and pronouncing them hypocrites or not justified.

"Read this calmly and impartially before the Lord in prayer. So shall the evil cease, and the good remain. And you will then be more than ever united to your affectionate brother, J. WESLEY."

"BORN AGAIN."

BY HAROLD STEARNS.

CONVERSION is something else besides a mere acceptance by the intellect, of certain truths. To be a Christian is something besides conformity to certain rules, however strictly this may be done. The man whose life may appear to the world as almost perfect may, in fact, be far from the kingdom of heaven. Christ said: "Except a man be born again [or, as the margin reads, *born from above*], he cannot see the kingdom of God." To Nicodemus this was a hard saying, and it is still difficult for us to grasp its full significance.

In order to enter the kingdom of God, a condition above our present one, we must be "born from above" into it. What does this mean, and how is it possible? We often find, in studying spiritual things, that we obtain much light and help from the examination of natural laws; and we shall find it so in this case. We are in the habit of dividing the natural world into various kingdoms, classifying all objects according to characteristics common to each group. Thus we have the mineral kingdom, and above that the vegetable, and still higher the animal, and perhaps we might add one more—the spiritual kingdom.

Now, we notice that it is impossible for a member of one kingdom to pass to the next higher by any effort of its own. In spite of the extravagant claims of some evolutionists, no one has yet seen a mineral become a plant, or a plant an animal by any

spontaneous effort. No more can the natural man become a spiritual man by any natural process of development. Between the mineral and the vegetable there is a great gulf fixed which cannot be crossed from the lower side. On the one side is life; on the other, death. No less real is the gulf that separates the natural man from the spiritual. On the one side is death—"to be carnally minded is death;" on the other, life—"he that hath the Son hath life."

Compare a perfect crystal with some insignificant plant seed, and the odds might seem at first sight all in favor of the former; but looked at in the light of the future, all is changed. Very beautiful is the crystal, but it is dead. It can never be anything but a crystal; but of the seed we may say, "It doth not yet appear what it shall be." Possessed of that wonderful something we call "life," it develops day by day with increasing grace and beauty. Now this plant life can reach down into the mineral world, and, seizing on its dead matter, can transform it into a part of itself; and so, again, the higher animal life can reach down and make the plant a part of itself. Always the lower is born into the higher kingdom "from above."

By the help of these analogies we can understand more clearly what Christ meant by being "born again;" we can grasp the full force of the saying, "He that hath the Son hath life." The Christ-life reaches down and takes hold upon the natural man, and then the change comes. Then is a man truly converted, and Christ dwells in him, transforming him into his own image. There can be no limit to his development, then, till he becomes perfectly Christ-like. In some mysterious way Christ does dwell in the Christian, and this becomes at once apparent to others; for the coarsest nature will be transformed by his presence.

THE SHINTO RELIGION.

PERCY T. MAGAN.

THE word shinto is composed of two words, shin, which means spirit or soul, and is of Chinese origin, and do, which means the way of; literally, "the way of the souls, or gods." This system of worship is known also in Japan as Kami-worship, kami meaning the same as shin.

Although recognized as a religion, Shintoism is hardly entitled to that name. Strictly speaking, it is entirely wanting in those essential marks of a religion, a definite creed and a moral code. It has no dogmas and no sacred book. The absence of a moral code is accounted for, in the writings of the modern native commentators, by the innate perfection of Japanese humanity. They say that it is only outcasts like the Chinese and Western nations, whose natural depravity renders such outward props necessary; and even now all foreign nations continue to wallow in a mire of ignorance, guilt, and disobedience towards the heaven-descended, *de jure* monarch of the universe, the Mikado of Japan.

The only appreciable feature of Shintoism is an elaborate ritual. This includes sacrifices, and a kind of liturgy, consisting of an address and a prayer, directed to the spirit, and called Norito. Its ethics are derived from the moral philosophy of Confucius and other Chinese sages, while Buddhism has exerted an influence on the architecture and arrangements of the temples, on vestments and ceremonies, and contributed to increase their splendor. Pilgrimages have also been introduced, after the example set by the Buddha worshippers.

It is necessary to distinguish three periods in the existence of Shinto. During the first of these—roughly speaking, down to A. D. 550—the Japanese had no notion of religion as a separate institution. To pay homage to the gods, that is, to the departed ancestors of the Imperial family, and to the manes of other great men, was a usage springing from the

same mental soil as that which produced passive obedience to, and worship of, the living Mikado. Besides this, there were prayers to the wind god, to the god of fire, to the god of pestilence, to the goddess of food, and to deities presiding over the saucepan, the cauldron, the gate, and the kitchen. There were also purifications for wrong doing, and for bodily defilement, such as, for instance, contact with a corpse. The purifying element was water.

There was neither heaven nor hell, only a kind of neutral-tinted hades. Some of the gods were good, and some were bad. There was a rude sort of priesthood, each priest being charged with the service of some particular local god, but not with preaching to the people. One of the virgin daughters of the Mikado always dwelt at the ancient shrine of Ise, keeping watch over the mirror, the sword, and the jewel, which he had inherited from his ancestress, Ama-terasu, goddess of the sun. Shinto may be said, in this its first period, to have been a set of ceremonies as much political as religious.

By the introduction of Buddhism in the middle of the sixth century after Christ, the second period was inaugurated. The metaphysics of Buddhism were far too profound, its ritual far too gorgeous, its moral code far too exalted, for the puny fabric of Shintoism to make any effective resistance. All that there was of religious feeling in the nation went over to Buddhism, and the Buddhist priesthood diplomatically received the native Shinto gods into their pantheon. This second period of Shinto, lasted to 1700. Shintoism was divided up into various petty sects. Most of the temples throughout the country were served by Buddhist priests, and thus was formed what is called *Ryobu-Shinto*, a mixed religion founded on a compromise between the old creed and the new.

The third period in the history of Shinto began about 1700, and continues down to the present day. It has been termed the "period of the revival of pure Shinto." The literati of Japan turned their eyes backward on their country's past. Old manuscripts were disinterred, old histories and old poems were put in print, the old language was investigated and imitated. Soon the movement became religious and political, above all, patriotic, not to say chauvinistic. Three great scholars devoted themselves to a religious propaganda, if that can be called a religion which sets out from the principle that the only two things needful are to follow one's own natural impulses and to obey the Mikado. This order of ideas triumphed for a moment during the revolution of 1868. Buddhism was disestablished and disendowed, and Shintoism was installed as the only state religion. Thousands of temples, formerly Buddhist or *Ryobu-Shinto*, were, as the phrase went, "purified;" that is, stripped of their Buddhist ornaments, and handed over to Shinto keeping. But as Shinto had no root in itself—being a thing too empty and jejune to influence the hearts of men—Buddhism soon rallied.

Shintoism is hardly worthy to be called a religion, as it falls so far short of the true essentials of a religion, be it heathen or Christian. To reverence the Mikado, and his dead ancestors, with a few other warrior heroes, is the amount of its worship.

Of the external signs of the miyas, or Shinto temples, the principal are the torii, or portals, through which the temple courts are entered. They consist of two high, round posts, sunk in the earth, and connected at the top by round cross-beams projecting at either end, under which, at a short distance, comes a second round or rough-hewn connecting piece. The miya is in its original form a small temple without idols, in the chief hall of which, the holy, or what is deserving of reverence, is symbolized by various objects, which are placed on or beside a simple unlacquered table, representing an altar. These are a round

metal mirror as an emblem of the divine splendor, and perhaps of the sun; also the gohei, that is, connected strips of white paper; often gilt on the edges, cut out of one piece. The meaning of these strips is doubtful; but it is supposed that the Kami, or spirit god, settles on them. Mirrors and gohei on a staff on the wall are seldom absent from the wall of a Shinto temple. A third and common symbol, which is supposed to typify the purity, depth, and power of the Kami, is the precious stone, usually a globe of rock crystal.

The Shinto temple is built of white wood and roofed over with the bark of a tree, as is the palace of the Mikado at Kioto. To the left of the entrance hall is a long stone trough, with holy water; on the steps themselves is an alms-box closed with wooden lattice work, and intended to receive the copper coins which are here offered. Beside it is the cord with the bell which is rung to attract the attention of the gods. Shintoism aims at happiness in earthly life, and assumes that the souls of the departed can aid essentially in securing it. They are conceived, therefore, to be present, and are summoned by the ringing of a bell, beating of a drum, or something of the kind. In every house a small altar is erected to the Kami of the ancestors, before which the head of the family offers his devotions in a peculiar manner.

"THAT'S THEE, JEM!"

SOJOURNING some few years ago at a beautiful and much-frequented English watering-place, I met with an earnest Christian tradesman of the town, who had, in a prominent place in his shop window, an assortment of Bibles for sale.

A band, or "troupe," of young men, called "Ethiopian Serenaders," with hands and faces blackened, and dressed in very grotesque costumes, arranged themselves before this gentleman's door, one day, for an exhibition of their peculiar performances. After they had sung some comic and some plaintive melodies, with their own peculiar accompaniments of gestures and grimaces, one of the party, a tall and interesting young man, who had the air of one who was beneath his proper station, stepped up to the door, tambourine in hand, to ask for a few pennies from the people. Mr. Carr, taking one of the Bibles out of the window, addressed the youth.

"See here, young man," he said, "I will give you a shilling, and this book besides, if you will read a portion of it among your comrades there, and in the hearing of the bystanders."

"Here's a shilling for an easy job!" he chuckled out to his mates; "I'm going to give you a 'public reading!'"

Mr. Carr opened to the fifteenth chapter of Luke, and pointing to the eleventh verse, requested the young man to commence reading at that verse.

"Now, Jem, speak up," said one of the party, "and earn your shilling like a man!"

Jem took the book, and read: "And he said, A certain man had two sons; and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living."

There was something in the voice of the reader, as well as in the strangeness of the circumstances, that lulled all into silence; while an air of seriousness took possession of the youth, and still further commanded the rapt attention of the crowd.

He read on: "And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living."

"That's thee, Jem!" ejaculated one of his comrades; "it's just like what you told me of yourself and your father!"

The reader continued: "And when he had spent all, there arose a mighty famine in that land, and he began to be in want."

"Why that's thee again, Jem!" said the voice. "Go on!"

"And he went and joined himself to a citizen of that country; and he sent him into the fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him."

"That's like us all!" said the voice, once more interrupting; "we're all *beggars*, and might be better than we are! Go on; let's hear what came of it."

The young man read on, and as he read his voice trembled: "And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father."

At this point he fairly broke down, and could read no more. All were impressed and moved. The whole reality of the past rose up to view, and in the clear story of the gospel a ray of hope dawned upon him for his future. His father—his father's house—and his mother too; and the plenty and the love ever bestowed upon him there; and the hired servants, all having enough; and then *himself*, his father's son, and his present state, his companionships, his habits, his sins, his poverty, his outcast condition, his questionable mode of living,—all these came climbing like an invading force of thoughts and reflections into the citadel of his mind, and fairly overcame him.

That day—that scene—proved the turning-point of that young prodigal's life. He sought the advice of the Christian friend who had thus providentially interposed for his deliverance. Communications were made to his parents, which resulted in a long-lost and dearly loved child returning to the familiar earthly home; and still better, in his return to his Heavenly Father! He found, as I trust my readers will, how true are the promises of the parable of the "Prodigal Son," both for time and for eternity.

"Yes, there is One who will not chide nor scoff,
But beckons us to homes of heavenly bliss;
Beholds the prodigal a great way off,
And flies to meet him with a Father's kiss."

—Selected.

GOD IN HIS WORKS.

ALL the machinery of the earth could not make anything so delicate and beautiful as the prehensile with which a spider clutches its prey, or as any of its eight eyes. We do not have to go so far up to see the power of God in the tapestry hanging around the windows of heaven, or in the horses and chariots of fire with which the dying day departs, or to look at the mountain swinging out its sword-arm from under the mantle of darkness until it can strike with its scimitar of lightning. I love better to study God in the shape of a fly's wing, in the formation of a fish's scale, in the snowy whiteness of a pond lily. I love to track his footsteps in the mountain moss, and to hear his voice in the hum of the rye fields, and discover the rustle of his robe of light in the south wind. Oh! this wonder of Divine power that can build a habitation of God in an apple blossom, and tune a bee's voice until it is fit for the eternal orchestra, and can say to a fire-fly: "Let there be light;" and from holding an ocean in the hollow of his hand goes forth to find heights, and depths, and lengths, and breadths of omnipotency in a dew drop, and dismounts from the chariot of midnight hurricane to cross over the suspension bridge of a spider's web. You may take your telescope and sweep it across the heavens, in order to behold the glory of God; but I shall take the leaf holding the spider and the spider's web, and I shall bring the microscope to my eye, and while I gaze and look, and study, and am confounded, I will kneel down in the grass and cry: "Great and marvellous are thy works, Lord God Almighty."—*Talmage*.

THE DAY IS AT HAND.

POOR, fainting spirit, still hold on thy way—
The dawn is near!
True, thou art weary; but yon brighter ray
Becomes more clear.
Bear up a little longer; wait for rest;
Yield not to slumber, though with toil oppressed.
The night of life is mournful; but look on—
The dawn is near!
Soon will earth's shadowy scenes and forms be gone;
Yield not to fear!
The mountain's summit will ere long be gained,
And the bright world of joy and peace attained.
"Joyful through hope," thy motto still must be—
The dawn is near!
What glories will that dawn unfold to thee!
Be of good cheer!
Gird up thy loins; bind sandals on thy feet;
The way is dark and long; the end is sweet.

—Selected.

THE BLESSINGS AND CURSES ON
GERIZIM AND EBAL.

E. J. B.

AFTER the conquest of Jericho and Ai, the very centre of the country was opened to the children of Israel; for these cities commanded the mountain roads into the interior, and their conquest had paralyzed the Canaanites. Joshua could now carry out the instructions given in Deut. 11:26-30; 27:11-13. Accordingly all Israel, not alone the men of war, but the women, the children, and the strangers that dwelt among them, left their camp at Gilgal, and made their way through some of the richest land of their inheritance to Shechem. This valley is mid-way between the south and the north of Palestine, and between the Jordan and the sea. It is described by travellers as a deep, narrow glen. On each side the mountains rise in steep, rocky precipices, with terraces and over-hanging cliffs, from which all that is said on one mountain can be heard on the other and in the vale below. This vale is one of rare beauty and fertility. Robinson says of it, "It came upon us suddenly, like a scene of fairy enchantment. We saw nothing to compare with it in all Palestine." Thomson thus describes it:—

"Imagine that the lofty range of mountains running north and south was cleft open to its base, by some tremendous convulsion of nature, at right angles to its own line of extension, and the broad fissure thus made is the vale of Nablûs, as it appears to one coming up the plain of Mukhna from Jerusalem. Mount Ebal is on the north, Gerizim on the south, and the city between. Near the eastern end, the vale is not more than sixty rods wide; and just there, I suppose, the tribes assembled to hear the 'blessings and the cursings' read by the Levites."

Besides its natural beauty and adaptation for the ceremony that was to be performed there, Shechem was of historic interest for the children of Israel. This was Abraham's first halting place in the land of Canaan; here he built an altar, and received from God a more definite revelation. Here, on his return from Padan-Aram, Jacob bought his first possession in the land, and erected on it an altar. Here Simeon and Levi drew upon themselves their father's displeasure by slaying the Shechemites. It was to this place that Joseph came seeking his brothers on the memorable occasion when he was sold into Egypt, and it was here that the body of the patriarch, which had been with his people in all their wanderings, was to find its last resting place. Josh. 24:32.

As the first step in the services, Joshua erected an altar, and offered sacrifices and peace-offerings. Then upon plastered stones, the law—probably the ten commandments and the law in Exodus, chapters 21-23—was written plainly in the presence of all the people. Thomson, in the "Land and the Book," says that the method of preserving important records

by plastering stones, and writing in the plaster while soft, is well-known in the East; and "in this hot climate, where there is no frost to dissolve the cement, it will continue hard and unbroken for thousands of years."

As Moses had commanded, the tribes ranged themselves, six on a side, over against Gerizim and Ebal, to listen to the reading of the law, and to respond to the blessings or cursings that would follow obedience or disobedience. Thomson thus describes the scene:—

"And Joshua read all the words of the law—the blessings and the cursings; 'there was not a word of all that Moses commanded which Joshua read not before all the congregation of Israel.' This was, beyond question or comparison, the most august assembly the sun has ever shone upon; and I never stand in the narrow plain, with Ebal and Gerizim rising on either hand to the sky, without involuntarily recalling and reproducing the scene. I have shouted to hear the echo, and then fancied how it must have been when the loud-voiced Levites proclaimed from the naked cliffs of Ebal, 'Cursed be the man that maketh any graven image, an abomination unto Jehovah.' And then the tremendous AMEN! tenfold louder, from the mighty congregation, rising, and swelling, and re-echoing from Ebal to Gerizim, and from Gerizim to Ebal. AMEN! even so let him be accursed. No, there never was an assembly to compare with this."

This impressive ceremony was not without significance. Johnson calls it the coronation of Jehovah as king of the country. Keil says: "The writing of the law upon stones, which were erected on a mountain in the midst of the land, with the solemn proclamation of blessings and curses, was a practical acknowledgment of the law of the Lord on the part of Israel, a substantial declaration that they would make the law the rule and standard of their life and conduct in the land which the Lord had given them for an inheritance."

Thus in the very beginning of the conquest of the land, all warlike operations were suspended while the people went to the place that God had appointed, to proclaim his law, and formally renew the covenant they had made with him at Sinai. This done, they returned to the camp at Gilgal, where the Gibeonites came to make a league with Israel. Josh. 9:6. How many times Joshua was exhorted, "Be ye strong, and of a good courage." And this journey into the very heart of an unconquered, hostile country, for such a purpose, was a marked display of this trait.

SHABATH, OR REST, OF EXODUS 5:5.

S. McCULLAGH.

WE cannot suppose that the grand old patriarchs followed their vocation week after week, year after year, century after century, toiling, toiling, toiling, without a settled period of rest. Were not the continual realities of life's burdens borne by the human family before the deluge?—They certainly were. Then was there not a revolving period of rest for them, during which these burdens could be laid aside, when the body could recuperate in vigor, and the soul be refreshed in God? Surely the blacksmith's hammer refused to ring on the anvil, the husbandman's footsteps rested from toil, the carpenter's plane remained silent, on the day of rest which measured off the weeks. The words of the Son of God, "The Sabbath was made for man" (Mark 2:27, 28), have in them an underlying benign principle, which declares, "God is love." The Sabbath—what a blessing to the home! As it comes around every seventh day laden with the blessings of its Author, it rivets the mind upon the great works of the Son of man, the creation, the fall, the plan of redemption, and the glorious Sabbath yet to be enjoyed in the "peaceful habitations" of the earth made new. How good the Lord is to give us the Sabbath of the week, the whole of whose sacred hours we can

devote uninterruptedly to his service and to his glory! We cannot suppose that these blessings were denied the human race from Eden to Sinai. Jesus said, "The Sabbath was made for man." The word *man* is a comprehensive term often used in Scripture to designate the human race, and is so used by the Saviour here; consequently the Sabbath was made for the whole human race. Scriptural evidence is not wanting to prove the existence of the sacred institution from Eden to Sinai. It is the second oldest institution in the world, marriage being the first. Gen. 2:1-3 tells us when the Sabbath was made.

Moses and Aaron, standing before Pharaoh, said, "Let my people go." Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens." Ex. 5:5. A correct rendering of the word in this verse would be, "Ye make them keep Sabbath." According to Young's Analytical Concordance, the very same word, *shabath*, translated rest in Ex. 5:5, is found in 2 Chron. 36:21, where it is rendered Sabbath. "For as long as she lay desolate she kept Sabbath."

The definition of *shabath* according to Dr. Young is "to rest," "to keep Sabbath." The word is always used in connection with the Sabbath rest, and is so translated with the exception of Ex. 5:5. Following are all the places in which the word *shabath* is used:—

Gen. 2:2, rested on the seventh day from all his works.
Gen. 2:3, because that in it he had rested.
Ex. 5:5, ye make them rest from their burdens.
Ex. 16:30, so the people rested on the seventh day.
Ex. 23:12, on the seventh day thou shalt rest.
Ex. 31:17, on the seventh day he rested and was refreshed.
Ex. 34:21, on the seventh day thou shalt rest.
Ex. 34:21, in earing time and in harvest thou shalt rest.
Lev. 26:34, 35, then shall the land rest and enjoy her Sabbaths.
2 Chron. 36:21, as long as she lay desolate she kept Sabbath.

Hence we conclude that the first thing Moses taught the Hebrew children was the sanctification of the Sabbath, set apart by God on the seventh day,—a strong proof that the Sabbath for man was recognized by man before the "Voice of God which shook the earth" was heard saying, Remember the Sabbath.

IMPORTANCE OF SCRIPTURE STUDY.
NO. 2.

D. LACEY.

A CONSIDERATION of this subject would hardly be complete, did it not anticipate in this age of skepticism and unbelief, the possibility of some under whose notice this series of articles may come, being so influenced by these mental conditions as to treat the subject with indifference, if not with scorn. Would that our fears were groundless, and that it were scarcely possible, still less probable, that there would ever be any so utterly blind and so altogether unreasonable, in the face of all the wonderful works and profound mysteries of this created universe, in the face of all life whether organic or otherwise, and their strange and curious environments, as to suppose there is no first great Cause, no Creator, no almighty Governor of this wondrous world—no God; and thus, at one fell, fatal swoop, to banish all ideas and hopes of the existence of any revelation from God to man, such as the Holy Scriptures. Alas for the world! we know too well there are some who thus think and live; and we would ask them to turn to the fourteenth psalm, that beautiful song of David, and ponder it and the character it portrays. Here Inspiration, which assuredly neither mocks nor makes mistakes, distinctly and emphatically declares their name and nature, using an epithet with which we have no wish to wound their feelings, any further than to indicate that it is one not flattering to their wisdom; but to them would we say, Search the Scriptures;

for in them they will find what in vain they will seek for elsewhere, eternal life.

Inspiration not only describes this class, but equally as unmistakably assures us that such have no delight in understanding: hence to these the Word of God can be no lamp, nor to their path a light. They sit in the seat of the scornful; their delight is not in the law of God. Into Scripture they will not search for truth; for they have no hope of, nor seeming wish for, life eternal. Having no belief in God, there is, to their perverted understanding, no God to obey. It is to be feared a subject of this kind can awaken in the minds of such but a feeble interest. Nay, we know from the language of the exponents of this unhappy class (for unhappy they surely must be, being without God and therefore without hope), the only emotions at all likely to arise in the hearts and understandings of such in reference to the urgent importance of Scripture study are those of mingled wonder at, and contempt for, such as think differently; but we nevertheless urge the great importance of Scripture study as eminently conducive to the very highest and best interests of the life which now is, and supremely so with reference to that future which lies before us all, whether we realize it or not. The question now arises, How may we best approach it, so as to obtain from its consideration the good for which we hope and which we so much need?

That we ought to enter upon such a study only as earnest, honest inquirers after truth is obvious, believing, as we steadfastly do, that when Christ said to the Jews, "Search the Scriptures," there was indeed *something in them of supreme importance to men for which to search*, and that he meant what he said, when he emphatically declared that they testified of him, and that in him, and in none other, is life eternal. Surely, none could know better than he, *the Son of God himself*, how necessary it was that men should then, as now, inquire deeply into Scripture; for did he not see and know, alas, too well! how, in their neglect to do this, the Jews were as blind as owls in the full blaze of the mid-day sun, and utterly failed to see how their very Scriptures, in language than which nothing could be plainer, directly pointed to Christ? No greater proof surely could have been adduced of their culpable neglect in not searching Scripture than their defiant, rebellious attitude towards Christ and his great mission. Not studying their Scriptures, the Jews could not see in the meek, lowly, holy Jesus their Messiah; and hence he had, in language full of deepest pathos as of gentlest remonstrance and rebuke, to exclaim, "Ye will not come to me, that ye might have life!" Had they taken their Scriptures as their safe, because infallible guide, and carefully studied the prophetic Word instead of so persistently closing their eyes to it and their ears to him, heeding the traditions of the scribes and Pharisees—men of corrupt minds and lives, who could not and would not see the truth—their blind eyes and closed ears would have been opened, and they themselves saved.

We, in our day, can see how terribly, fatally blind were the Jews in theirs, with all the light of their Scriptures to guide them, with Christ himself, the Son of God in human form, among them, and what that blindness led them into, till the measure of their iniquity was full, and the just vials of the wrath of their offended God were poured out upon them, their nation, and their capital; themselves, as the outcome of that awful indignation, dispersed as a people throughout the wide world, to be a scorn and a by-word, to all generations and peoples; their nationality destroyed, themselves abandoned, their beautiful city left to the merciless rage of an alien power, and with their temple never more to be rebuilt.

The blindness of the Jewish people, which was the outcome of their culpable neglect and contempt of God's Word and commandments, the bitter fruits of

not searching deeply into the one, and not righteously obeying the other, are not without a very solemn warning and lesson to us in our own day. While seeing, as we so clearly do, the blind unbelief and hardness of heart of the Jews, let us take heed, lest we, like them, should fail to see, the marvellous fulfilment of God's prophetic Word in the signs and portentous events which have transpired since Christ uttered the truly needed injunction, "Search the Scriptures," nay, more, which are even now in our own age and generation fast fulfilling from year to year.

Timely Topics.

WARS AND RUMORS OF WARS.

SOME author has expressed the condition of affairs in the old world in verse, as follows:—

Europe, mother Europe! why do you stand to-day
With bristling steel and iron front in war's accursed array?
Why roar your thundering forges, but not to shape the plow?
Must war's infernal horrors hang forever round your brow?

Where rolls the icy Neva; where flows the classic Rhine;
Where Norway lifts her granite brows, and shakes her
mountain pine;

Where toils the Finnish peasant on Bothnia's rugged shore,
And where the brave and light-haired Dane pulls manfully
the oar,

There's a sound of coming conflict, as when November gales
Burst from the icy mountains where winter trims his sails,
And sends his fleet forerunners, and bids his trumpets blow,
Before he hurls his shot of ice and musketry of snow.

The Russian bear is growling on his wild Tartar plains,
And screams the Austrian eagle from bleak Carpathian
chains;

And France, like couchant tiger, lies ready for the spring,
With glaring eyes that never leave the German eagle's wing.

From where the lively Belgian toils ever at his loom;
From where the sturdy Hollander keeps eye on dyke and
flume;

From Spain's ancestral castles; from everlasting Rome:
From where the Turk grasps lance and sword to guard his
father's home;

From where the Greeks are stirring, with old ambition's
power;

Where bold Bulgaria trembles at each succeeding hour;
From where the brave Swiss peasant keeps well his mount-
ain wall;

From our own mother Britain, the bravest of them all;

Come news of coming conflict and marshalling of men,
As if our mother Europe, mad with maternal pain,
Had in her womb a demon, who, when he shall have birth,
Will let infernal furies forth upon our hapless earth.

O Thou, before whose presence the trembling nations stand,
What hidden purpose hast Thou, what awful work on hand?
Must earth's foundation tremble, and hell her furies bring,
For man's great final trial ere the coming of the King?

THE RACE CARNIVAL.

MELBOURNE has passed through another spasm of excitement and pleasure in the racing carnival, which attracts an enormous crowd from all parts of the colonies. It is estimated that about 100,000 people witnessed the celebrated "Cup" race, the prize of which was £10,000 and the Melbourne Cup. The contest extends barely over three minutes of time, in which over thirty horses plunge madly around the course, and the race is soon over, the prize won or lost. Mad as the rushing horses appear to be, they are very sane compared with the thousands of human beings who have assembled to witness the struggle.

The enormous stakes are but a pittance of the money which is ventured on the contest. It is estimated that the amount ventured, and which changed hands on the occasion of the Cup race, was in the neighborhood of one million pounds sterling. The scene at the close is described as pandemonium itself.

The interest in these events is certainly not in

the sight of ordinary-looking horses scampering around the course. This is a sight that could easily be produced. But it is in the vast fortunes that are in the balances. It is a time when sordid and mad covetousness stands ready to grasp and plunder the gold it has never earned. It is a time when wealth and poverty are in the pot, and one of them will in a moment become a guest of many thousands. Men become wild and demoniac. Women forget their sex, and forsake their honest innocence for the vicious calling of the gambler.

It is not too severe to say that these seasons are Satan's high-days. Hell rejoices at their coming, and fiends are abroad in high spirits. Honesty and purity fall back before the on-rush of iniquity.

BOYS SMOKING A CRIME.

It is said that a law has recently gone into effect in some parts of the United States, by which a child actually or apparently under sixteen who uses tobacco, is made liable to arrest. This is certainly a new departure in the line of legislation. With the evident object of the law, we can heartily sympathize; for it is a piteous and disgusting sight which many mere children present with a cigarette, cigar stump, or old pipe in hands or mouth, mimicing the manners of more accomplished tobacco devotees. Another degree along in their lives, and we see the same boys as stunted youth, whose bodies and minds have withered under the cursed influence of the vile weed.

The law does well to interfere in this traffic with children; but we should suggest to begin with the vendors. Make it a crime to sell or give the poisonous tobacco or strong drink to those who ought to be under their parents' care.

We fear that we are far away from the day when people will take up the counsels of cleanliness, purity, health, morality, economy, and every high consideration, and quit this everlasting smoke, smoke, chew and spit. So long as men smoke, boys will certainly want to; and the fact that it is inimical to their best interests, and opposed to the counsels of the good, will cause them to want to all the more.

SELFISH BROTHER JONATHAN.

It would appear, judging from the reports coming by telegraph from the United States, that the extreme protective policy set forth in the McKinley tariff bill is causing a reaction. This bill almost effectually closes the American ports to the importation of any commodity which can be produced in that country, and this means nearly everything that grows or is made. It is a policy of extreme and cruel selfishness, if not of suicidal tendency; and we rather rejoice that the people are sending in their protests against the course of those who made that bill a law. The recent elections show large gains for the Democratic party, which is far more liberal in its policy than the present dominant Republican party.

Their stringent and exclusive commercial regulations, and persistent refusal to grant the protection of international copyright, are doing much to give to Brother Jonathan the reputation of an extremely hard and selfish neighbor. He is already vastly wealthy, though among the youth of nations. With a rapidly increasing population and constant development of resources, peaceful surroundings and absolute lordship of the western hemisphere, it would seem that he ought to be content, not only to live, but to let live.

While many are laboring for, and anticipating, the realization of the common unity of mankind, covetousness is heaping up high walls about its possessions, in order to keep what it has, to get what it can; and thus prevent the rest of mankind from coming to the common storehouse of temporal goods.

The Home Circle.

WHEN THE TIDE COMES IN.

D. W. McCOURT.

A FISHERMAN laughed, as his little craft
Put out one day on a stormy bay;
But his wife stood by with a tear in her eye,
And mournfully watched as he sailed away.
"Oh, stay with me! Tempt not the sea;
There is much to lose and little to win."
But he only said, with a shake of his head,
"I will be back when the tide comes in."
There are babes to feed, there's a wife in need;
So he heeds not the breakers white with foam,
But spreads his sail to the rushing gale,
And his anxious wife goes sorrowing home.
And all day long in a mournful song
She sings to her babies and tries to spin;
But she hears the roar of the surf on the shore,
And sadly waits till the tide comes in.
There are seas to ride, there are barques to guide,
There are hearts to dare, there are hands to do,
There are desperate needs and valorous deeds,
And courage for all the dangers too;
But the saddest part for the troubled heart
When dangers threaten and storms begin,
Is to idly wait the decrees of fate,
And hope and fear till the tide comes in.
The night comes dark, and she listens. Hark!
It might be the wind or the moaning sea;
Then she clears her sight and sees a light,
And says to her heart, "It is surely he!"
But a sound of fear breaks on her ear,
'Tis the tramp of feet with rush and din;
And pale and cold her fisherman bold
Is laid in her arms when the tide comes in.
O sea! though you moan, can you ever atone
For your pitiless waste of human life?
Is your murmur dear as it falls on the ear
Of the fisherman's desolate, weeping wife?
Oh, the lives that you take, and the hearts that you break
With the sorrow of those who mourn for their kin!
How you mock the poor with your dismal roar
And floods of woe, when the tide comes in!
She made him a grave by the sounding wave,
By the restless sea that he loved to roam;
And the flying spray on a stormy day
Still whitens the narrow mound with foam.
What sorrow and tears, what desolate years,
Were hers to bear in a world of sin,
We never can know, nor the pangs of woe
That were hers each day when the tide came in.
Oh, the sea of life, with its changes rife,
With its waves of sorrow and tide of woes,
With its storms of hate and breakers of fate,
'Tis the shores of eternity's ebbs and flows;
And many stand on the desolate sand
Mid wrecks of the hopes that once have been,
Waiting in vain through years of pain
For treasure and joy when the tide comes in.
Do we ever guess in our happiness,
In our wealth of pleasure, content, and peace,
How many lives and sorrowing wives
Have paid too dear for the purchase of these?
There are seas to cross for gain or loss,
There are mines to delve for the gold or tin;
And some are glad, but many are sad
At the close of the day when the tide comes in.
And yet we know, as on we go
O'er this changing sea with its restless tide,
That a haven of bliss or a dismal abyss
Waits for us each on the other side.
Though we face the wave with a heart that is brave,
With a courage, a zeal, and a hope to win,
Yet many must sink ere they reach the brink
Of that unknown shore when the tide comes in.

WOMEN OF THE BIBLE.—V.

Lot's Wife.

A. M.

"REMEMBER Lot's wife" are the words of our Saviour when conversing with his disciples upon the signs that would precede his second coming. Luke 17 : 32. That we may do so intelligently, we must study the circumstances that lead up to the closing scenes of her life.

Lot was the grandson of Terah, and came into the land of Canaan with Abraham, his uncle, with whom he lived for some years; he became the possessor of many flocks, herds, and tents. "And there was a strife between the herdmen of Abram's cattle, and the herdmen of Lot's cattle. . . . And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me. If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left. And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, . . . even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar. Then Lot chose him all the plain of Jordan. . . . Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. But the men of Sodom were wicked and sinners before the Lord exceedingly." Gen. 13 : 5-13.

This reveals to us the peaceable and generous nature of Abraham, seeking only the good of another. But what of Lot?—He has gained a seeming advantage by making choice of the well-watered plain of the Jordan; but this leads him to dwell in the cities of the plain, even in Sodom. But soon these cities are engaged in a war of rebellion; they are overcome, and Lot and his family are taken captives. "When Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants, by night, and smote them. . . . And he brought . . . again his brother Lot, and his goods, and the women also, and the people." Gen. 14 : 11-16.

But the course of the cities and people was downward; and the Lord said, "Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now, and see whether they have done altogether according to the cry of it which is come unto me; and if not, I will know." Then Abraham stood before the Lord, and said, "Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city; wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee. Shall not the Judge of all the earth do right? And the Lord said, If I find in Sodom fifty righteous within the city, then will I spare all the place for their sakes. . . . And he said, Oh let not the Lord be angry, and I will speak yet but this once; Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake." Here we are plainly shown the power of a righteous man to plead with God, and that ten righteous persons would have saved the cities of Sodom and Gomorrah. Surely it is no vain thing to serve the Lord.

Two angels are now sent to bring the righteous out of the city. And they said unto Lot, "Hast thou here any besides? son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place. . . . And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, Up, get you out of this place; for the Lord will destroy this city. But he seemed as one that mocked unto his sons-in-law. And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters, the Lord being merciful unto him; and they brought him forth, and set him without the city."

"And they said, *Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.* And Lot said unto them, Oh, not so, my Lord. . . . Behold now, this city is near to flee unto, and it is a little one. Oh, let me escape thither (is it not a little one?), and my soul shall live. And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. . . . Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground." But Lot's wife "*looked back from behind him, and she became a pillar of salt.*" Gen. 19 : 12-26.

(Concluded next week.)

SPEAK GENTLY.

"You careless, awkward, good-for-nothing thing," said Jane Hopkins in a sharp, hasty voice, to her little child Alice, as she came crying from the kitchen, saying,

"I am so sorry, mother, to tell you I have broken one of the best cups."

"I never did see such a child," she added impatiently. "There, get away with you, and don't let me see you again."

"But I really could not help it, mother. I couldn't indeed. I am so sorry; will you kiss me and forgive me, and let me be your little maid again?" she asked, again bursting into tears.

"No! I have no patience with your carelessness. There, go away and play with your doll, or anything, so long as you don't worry me."

But Jane Hopkins did not think. She was one of those hasty, impulsive natures to be met with here and there, who are always expecting other people to be ready to put up with their own failings, but not willing to make allowance for any one else in return. She had a quick temper and a hasty tongue, which she had never tried to bridle and govern, and the result was she was constantly getting into hot water with first one and then another.

So little Alice went her way and tried to forget sorrow by taking refuge with her doll. She undressed it and dressed it again. She took off its bonnet, pretending that its hair was not smooth and tidy enough, while from time to time she gave it gentle words of endearment, which she felt would have been specially welcome to herself from her mother. But, alas, they never reached her; but when night came she was sent to bed before her father came home from his work, with another sharp reproof and more harsh words.

"There, go to bed and get out of my sight; you are the plague of my life."

Sobbing again and saying, "I really couldn't help it, mother," she crept upstairs; but sleep under such circumstances was out of the question. The poor child sobbed and sobbed again. She tossed about from one side to the other of her little bed, saying, "I'm sure I couldn't help it. I tried to be careful. I do wish mother would forgive me. It did slip out of my hand before I could help it."

Nor could Jane Hopkins, as she sat by the fire waiting her husband's return, quite shake off some unpleasant feelings which haunted her. Do what she would to excuse herself, she felt from time to time she had a good deal to blame in herself. "Was it reasonable to expect an old head upon such young shoulders?" something whispered to her. "Would you like to be snapped up in that kind of a way?" "Do you not sometimes have the misfortune to break something?" Such thoughts made her feel very wretched and sad. All at once she was

startled by thinking she heard the echo of her own words repeating what she had said to Alice,

"Go away, and don't let me see you again."

She shuddered as she also imagined she heard some one answer, "Your wish shall be granted. You shall not see her again; I will take her away."

The bare thought of the house without her child thrilled her, and the sad face, the streaming tears of her little one as she went to bed without a kiss, seemed to look at her as if for the last time. She started again as she seemed to hear her own mother once more repeating to her words which she had often tried to impress upon her mind and heart many years ago, but which had been buried out of sight by her hasty temper; but verse by verse came back, and she found herself repeating:—

"Speak gently! it is better far
To rule by love than fear;
Speak gently! let no harsh words mar
The good we might do here.

"Speak gently to the little child;
Its love be sure to gain;
Teach it in accents soft and mild;
It may not long remain.

"Speak gently to the young, for they
Will have enough to bear;
Pass through this life as best they may.
'Tis full of anxious care."

Hastily rising to her feet, she lit a candle, and resolved to go upstairs and see if Alice was asleep. Slowly and cautiously she made her way to the bed-side of the child, all her motherly instincts aroused to their fullest extent, and ready to do anything to avert any threatened danger.

The moment Alice caught sight of her mother's face by the dim light of the candle, something told her a change had come over her, and raising herself up in bed she exclaimed,

"O mother, dear, I'm so sorry to have vexed you. Kiss me and say you forgive me."

"Nay, my child; I have come to ask you to forgive me for being so unkind and hasty. I am sorry I said so much about it, my darling. If I had only thought you would have felt it so much, I should never have said half what I did. Give me a kiss, and be happy; I am so sorry to have made you so wretched."

The child clung to her mother's neck, delighted, and kissed her over and over again, tears of real joy coursing down her little face.

Kneeling down by the bed-side, Jane prayed for herself and her child as she had never done before; and when she specially asked God's help to overcome her own hasty temper, and bridle her tongue, big tears of sorrow burst from her eyes, and new resolutions were formed which were amply fulfilled by her in after days.

When her husband came home at night, and had finished his tea, she frankly told him what had taken place, to which he gave a glad and attentive hearing, as may be imagined; and he too discovered, greatly to his satisfaction, how much better it is to seek the cultivation of the habit of speaking in a gentle voice than a hasty one.—*John W. Kirton, LL.D.*

WHAT sorrow we should reckon unawares,
What stinging nettles in our path would grow,
If God should answer all our thoughtless prayers,
Or bring to harvest the poor seed we sow.

I greeted with cold grace and doubting fears
The guest who proved an angel at my side;
And I have shed more bitter, burning tears
Because of hopes fulfilled than prayers denied.

—*May Riley Smith.*

NO MAN ever succeeds who refuses to do anything until he can do it on his own terms. We must begin as servants, if we wish to end as masters. We must take what we can get, if we hope finally to get what we want.—*Christian Union.*

Useful and Curious.

A NEW USE FOR THE NICENE CREED.—One of the oddest uses of the Nicene Creed is that which it is applied to by the women of ancient Nicæa, where the creed was in great part originally formulated. They recite it after putting eggs in a pot to boil as a measure of the time needed to cook them. It is said that they do this without any idea of irreverence.—*Churchman.*

RECENT investigations in Indian prisons have revealed a curious physiological condition induced by thieves for the purpose of secreting valuables. They allow a heavy lead bullet to slide down the throat and keep it in position for half an hour at a time. In about a year a pouch is formed, into which anything small may be thrust, without interfering with speech or breath. At present there are in Calcutta gaol twenty prisoners with these throat pouches.

A FINE thing in the way of delicately adjusted scales has just been turned out by a Philadelphia firm for the mint at New Orleans. There are two pairs. The larger has a capacity of 10,000 oz. troy, or about 785 lbs. avoirdupois, and when loaded to its full capacity will indicate the variation of one-thousandth of an inch. The other pair is intended for lighter work. All of its bearings are of agate. The instrument is believed to be the most delicate in the world. It will give the precise weight of a human hair, and is susceptible to the slightest atmospheric change. A signature written on a card with an ordinary pencil will make a perceptible difference in the weight of the card.

SALT IN KANSAS.—The salt fields of Kansas have an area of 25 miles in width and 50 miles in length. They were discovered about three years ago, through the boring of wells in search of oil. The production is at present small; but at Hutchinson, the centre of the district, the output amounts to 3000 barrels per day. The salt is found at a depth of 400 feet, and the vein is about 300 feet in thickness. It is in a solid state, and is not mined, but pumped to the surface. Fresh water is forced into the salt in the mine, and the brine which is thus formed is drawn up by pumps and then evaporated. There are about three distinct qualities found in Kansas.

FAMOUS WATERFALLS.—A waterfall has recently been discovered in the southern part of New Zealand which proves to be one of the most remarkable in the world. It is exceedingly difficult of access, being almost completely surrounded by a chain of snow-covered mountains, numerous glaciers, and superb lakes. The highest of all the waterfalls whose existence is known at the present time is the Yosemite, in California, whose mass of water plunges down from a height of 2,550 feet. The next in point of height is the Orco Fall, of Monte Rosa, in Switzerland, which sends its waters, in two falls, from a height of about 2,400 feet. The newly discovered waterfall in New Zealand comes third on the list, falling from a height of 1,904 feet. This waterfall has three falls, and the mass of water thrown is much greater than that of either the Yosemite or the Monte Rosa waterfall. The fourth highest is in the Pyrenees, and comes from an elevation of 1,400 feet.

THE IMPROVED PHONOGRAPH.—Mr. Edison has, according to the New York correspondent of the *Times*, succeeded in improving the phonograph so that it can be worked by a water motor as well as electricity. This wonderful machine is rapidly superseding stenography for business correspondence. Several hundred phonographs are in use in New York alone, and have proved eminently satisfactory. Heads of firms and confidential clerks now talk their

letters to the phonograph, which redictates them to the type-writer. The waxen cylinders can be stored away, and are more reliable in case of dispute than short-hand notes. Indeed, it will not be long before the phonograph pushes stenography completely into the background. An important meeting was recently reported at Chicago by the use of two phonographs. The reporter stood a few yards from the speakers and repeated the speeches into one of the machines until the cylinder was covered by the mystic indentations. Then the operator turned to the other machine and talked into that while the first cylinder was removed and placed in the hands of the type-writer. The experiment was so successful that a phonographic reporting company has been formed, which advertises its ability to report law trials, conventions, and meetings at much cheaper rates and with greater accuracy than under the old system. No annoyance is caused by this application of the phonograph, as the operator can follow the speaker in almost a whisper.

LONDON BRIDGE.

LONDON BRIDGE, the only tie that bound the city to the borough of Southwark for so many hundreds of years, was 926 feet long, 60 feet high, and 40 feet broad, and was built of stone upon piles, between the years 1176 and 1209. It was covered with houses on both sides, making a continuous street, and there is nothing within the memory of man to liken it to but the Ponte Vecchio in Florence. The ninth pier, which was almost in the centre of the bridge, contained a chapel dedicated to St. Thomas of Canterbury; there were twenty arches in all, of various sizes, and the rush of water through them, especially at high tide, rendered "the shooting of the bridge" so dangerous that an old proverb says it "was made for wise men to go over and fools to go under." Many of the fools who went under went down, never to come up again. The tower to be seen on the Southwark end of the bridge was built in the reign of Elizabeth, as was Nonesuch House, considered a great wonder in its time—a huge wooden pile, four stories high, with cupolas and turrets at each corner, and erected with wooden pegs instead of nails. It stood over the seventh and eighth arches, on the north side of the drawbridge, and as it came from Holland, like Visscher himself, it is strange that he did not call attention to it by lettering, in his plan.

More historical interest centres about this old London Bridge, almost, than about any other spot of its size in the world. The first decapitated head of historical value it held was that of the Scottish hero, William Wallace; the second was that of Simon Fraser; Wat Tyler and his fierce band of Kentish and Surry men crossed it to enter London in the troublous reign of Richard the Second; in 1407-8 the head of Henry Percy, Earl of Northumberland, was added to its ghastly collection; in 1415 Henry the Fifth entered London from Agincourt over London Bridge, with his long train of French captives; seven years later, his body was carried along the same highway from Vincennes to Westminster Abbey; Jack Cade crossed it in 1450, and left his head for its adornment; the heads of Bishop Fisher and Thomas More were placed there in 1535—the former kept until the good Anne Boleyn could see it, and the latter, according to tradition, stolen by his devoted daughter, Margaret Roper, was long after buried with him in a chapel adjoining Saint Dunstan's, Canterbury; Holbein is said to have lived on London Bridge; and long is the list of English worthies whose feet have pressed it. It was not removed entirely until 1825, when the New Bridge was erected a little higher up the river. There are excellent views of old London Bridge by Norden, by Hollar, by Vertue, and by Boydell; and Hogarth has introduced it, in its decay, in his "Marriage à la Mode."—*Harper's Weekly.*

Bible Echo and Signs of the Times.

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

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Melbourne, Australia, November 15, 1890.

CREED REVISION.

THE revision of creeds has assumed quite a fashion in our days, much to the disgust of some people, much to the amusement of others, and rather to the ridicule of a very large class. But for this work we have no words of censure. We can only exclaim, Why not revise? Not to revise one's creed from time to time, would be to follow the policy of a man who, having built him a house, hands it over to his posterity without improvement or repairs. And each succeeding generation refuses to renovate or improve the premises because of a senseless pride in the fact that they were being preserved on the same lines on which they were built; and to improve them would impeach the wisdom of their ancestors in building, and of themselves in inheriting the house.

In this world of change and decay, there is nothing that "smells of age" sooner than human opinions. They quickly become unsound or mummified, and are left by the advancement of knowledge as worn-out relics of the past. And it cannot be denied that in the various and conflicting creeds of Christendom there must be interwoven much that is based merely upon human opinion.

When this becomes apparent, the more quickly these features of faith are abandoned or modified by the truth, the better. When a dwelling becomes dilapidated, diseased, discommodious, or in anywise untenable, common sense urges that it be reconstructed. If its defects may be remedied by additions or changes and improvements, well and good,—“hold fast that which is good.” But if it has passed beyond the realm of recovery, then clean off the ground; lay again the foundation if necessary; and build according to the light which increased knowledge and experience have given.

It is passing strange that in a day when “knowledge shall be increased,” when every faculty of the mind is employed in producing betterment of the human estate in religious matters, men should cling to the musty creeds of the past. These relics of the labors of other generations were perhaps wrought by men of God. They were grand and good in their days; but the lapse of years has brought no improvement in them, though many decades of an era of progress have rendered them hoary with age. Human contact, on the other hand, has corrupted their original whiteness, the ivy vines of human traditions and pride have overgrown them. They have become dear to many by sacred associations; but when we search for the heavenly visitants which once habited their halls, they are gone. The Spirit of truth, the Angel of His presence, are no longer found in their precincts. The fires of devotion are out on the altars; the power of Godliness is departed, while only the form of it remains.

This, we may say with candor and truth, is the condition of these ecclesiastical establishments which retain the stamp of centuries gone by. Why not renovate? The spirit of the great Reformers rests not with those powerful and

stereotyped systems whose foundations were laid by men who stepped out from the shadows of established creeds into the glorious light of God's advancing truth. They have now fallen into the same carnal shades of worldly power; and the spirit which animated Luther, Whitefield, Wesley, Knox, and their compeers, is still leading forward the great march of truth.

Let the Lutherans revise; let the Presbyterians revise; let the Baptists revise; yea, let all that have breath revise their creeds from year to year. Don't suffer them to become foul with imperfections. Continually apply the great test, the Bible, and remove any and every defect as fast as the Detector points it out. Seek the aid of the Holy Spirit.

But, caution! Be not deceived by human speech or wisdom. Do not pitch the tent toward Sodom. Let each stage bring us nearer to the Scriptures of truth, each change tend to more Godliness. Let faith in God be our guide, our motive power, his Word be the standard, and his Spirit our teacher. Under such tutelage, let us heed the injunction of the Saviour to walk (advance) while we have the light, lest darkness come upon us.

DOGMATISM IN RELIGION.

THE word dogma is now used as signifying a distinct, well-defined doctrine, a positive opinion in regard to practical religious matters. We use it in contradistinction to what might be styled a jelly-fish, meet-you-half-way kind of a faith, which is goody-goody to everything, and positively believes in nothing. A contemporary religious paper published in London, which is fishing on the high seas for popular favor, illustrates this latter kind in a sickly way. It enumerates several religious journals of the same city, each of which professes to occupy an independent attitude, and in the list it includes itself. But there is this difference claimed in its own favor: the *British Weekly* really leans toward Presbyterianism, the *Christian World* toward Congregationalism, etc.; but behold us, we, the *Commonwealth*, don't lean toward anything. In its own words, it “advocates no isms at all.”

We shall not quarrel as to whether it does or not, though the facts in the case are plain enough to the on-looker, and some of its readers have concluded to commend Burns's famous prayer to the editors,—that prayer about seeing “ourselves.”

But granting that this is true, that the editors of this paper have no “isms,” they believe nothing in particular, or everything in general; their religious impressions accommodate themselves to any shape or mould which circumstances may present; or, having positive and well-defined convictions, they repress them. We can see nothing in all this that should cause this paper to glory in the character it assumes. There is much talk now-a-days about Christian unity (which is certainly very desirable), about breaking down denominational fences, and taking down denominational colors. This means, in a word, utter silence on all points of question and controversy. There are two ways in which this can be accomplished: everybody must come to see just as everybody else sees, or each one must smother his own convictions. Of the former there is absolutely no hope, of the latter let us pray there may be no danger.

Let us be understood. We do not rejoice in divisions and schisms. We would to God that all men could see eye to eye, provided the eye was single to the glory of God. We are even frank and humble enough to confess that we wish that all were both almost and altogether such as we are, except these our infirmities.

But for the world we would not compel any one to become so, nor desire any one to seem so while at heart he was something else. Every honest man is just what he seems to be; and he is so because he is profoundly convinced that it is right. If his convictions lead him to differ with his fellows, he must still be true to his convictions. And this talk about ignoring the sense of truth with which a man is impressed, and he still maintaining his manhood, is all moonshine. It cannot be done. The *Christian Commonwealth* cannot do it, hard as it tries to make itself believe it can.

The fact is that the religion of Jesus Christ, the plan of salvation, is dogmatical in its various features. The fundamental principles of obedience to God and faith in Christ are constructed of elements every one of which requires perspicuity of thought and reason to render it practical. And it is for practical religion that we should seek. What every man and woman needs is well-defined ideas of the duties he owes to God, of the plan of salvation, and how to avail himself of its benefits. But some will say, Let us all accept the fundamental principles of Christianity, and let the non-essentials go. To this it may be replied that there are no non-essentials in the plan of God. If we believe in the wisdom of God, we cannot attribute to him a plan which involves useless requirements or unnecessary features. In regard to the fundamental principles, having settled upon what they are, and none could reduce them to less than the two we have named—obedience and faith—we meet with unavoidable questions at the outset. What is obedience to God? All must have some conception of what this involves—of what God's requirements are—before they can intelligently obey.

But leaving this out of the consideration, every man should seek to know what it is to believe in Christ in an acceptable way. It is not enough to believe in him as we do in the planet Saturn, with her zones and moons, of which astronomers and their telescopes tell us. But, if we mistake not, thousands are being lulled into a dangerous security on the ground of a faith which is no more potent than that with which they have accepted the theory of planetary evolutions. On such a faith as that, people could no doubt unite; that is, if people can be found whose conceptions of Christ are as vague as is their knowledge of the starry systems, and who are satisfied to remain in that uncertain and dreamy state.

We have not so learned Christ. He is a living, vital presence, seeking to transform the life and heart and to govern every impulse. Men must study him; they must know him. Those who find him will not have a spirit of dissension and alienation; but, rejoicing in the truth, they will by their daily walk draw men unto them, and unto the Saviour who dwells with them. It will pain them to see others doing wrong or indulging erroneous or inadequate views of him; and with charity and faithful labor they will seek to lead them into all truth. It is far better so. Let the work of searching for truth go on. And when a man has found some precious gems, let him not be ashamed of them, but present them to the world set in the bright halo of a practical Godly life.

The following from the *New York Independent* is to the point: “Christianity, whether from the lips of Christ himself or from those of his apostles, is essentially a dogmatic religion. It is such in form and such in its contents, and this is precisely what every man needs. The plain truth is that every one, no matter how wise he may be in the sense of earthly learning, needs a religious dogmatist to teach him in respect to

the problems that concern his relations to God, the purposes of God in regard to him, the method of his rescue from guilt and sin, and his prospects for the future life. No amount of study can lift man above this necessity, and no absolute relief to thought is possible, except on the basis of a reliable, religious dogmatism, such as we find in the teachings of Christ and his apostles."

A LESSON FROM THE EXPERIENCE OF PETER, JAMES, JOHN, AND ANDREW.

S. N. H.

THE words of Christ are pure words, and bear the stamp of infinity in each expression. The inspired sayings of the apostles are of the same nature, allowing for the human in their manner of telling; for each Bible writer has his own individuality in the manner of expression. There were sayings that went around among the disciples that were not inspired. John 21:23. Every act of Christ contained a lesson that was of infinite value to the one who saw what it was designed to teach. But it was not so with the apostles. Even some of their acts which are mentioned were not inspired, although the record made of them was. To illustrate this, see Acts 15:37-40; Gal. 2:9-14. In this respect the actions of Christ and those of the apostles differ. Therefore the deeds of Christ may as profitably be studied as his words. To properly study the life of Christ, is to study both. To get the full force of his instruction, we should consider the circumstances under which he spoke, and especially those things that he did when he wished to impress his teachings on those who were with him.

In Luke 5:1-10 and Mark 1:16-20 is recorded the calling of four of his disciples to the work of the gospel ministry, and also circumstances that were calculated to impress the disciples with the importance of that call. The disciples had had a previous acquaintance with Christ, and had believed him to be the Messiah; but they must have had a very vague idea of his work and the establishment of his kingdom. They had spent some time with him at the place where he stopped. "Again the next day after, John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. Then Jesus turned and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi (which is to say, being interpreted, Master), where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day; for it was about the tenth hour." Andrew was one who followed Jesus, and "he first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ." John 1:35-41. When Peter was brought to Jesus, he changed his name as follows: "Thou art Simon the son of Jona; thou shalt be called Cephas, which is by interpretation, A stone." Verse 42.

Notwithstanding their faith that Jesus was the Messiah, they had no definite understanding as to how his mission was to be accomplished, or the prophecies concerning him were to be fulfilled. They had the Scriptures, and believed that Christ would come. But it would seem that their minds were so confused with ideas of their own as to the manner of his taking the kingdom, that it was impossible for them to comprehend the prophecies, although the Saviour repeatedly told them of his death, and finally declared openly that his kingdom was not of this

world. Many times he told them that he must be crucified, and the third day rise; but somehow they did not believe it so as to take it in. See Luke 9:43-45; Mark 9:30-32; Luke 24:6-12; John 12:16; 20:9.

After the disciples had been with him three and a half years, Christ said to them, "I have yet many things to say unto you; but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come." John 16:12, 13.

It seems that there were some important truths that it would have been good for them to know; but they could not at the time receive them, nor would they understand them till the circumstances were changed, and the Spirit of God was poured out upon them. It is reasonable to conclude that some of these things pertained to the establishing of his kingdom; for even after his resurrection, after he had been with his disciples forty days, and had shown himself to them by many infallible proofs, they asked of him saying, "Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:3-8.

In the above a most wonderful fact is stated. The disciples had been with Christ from the beginning of his ministry. They had heard him in public to the Jews, and he had explained to them privately what they did not understand. He had been crucified, and had arisen, and they had been with him and he had instructed them concerning the kingdom of God for forty days. What is more, they had been out preaching themselves, and had been endowed with power to heal the sick; and yet they seemed to have no definite idea as to many things pertaining to the truth, and that affected their work. Before this, their idea of going to all the world, if they had any, could not have been a very clear and intelligent one; for the Saviour refers them to the outpouring of the Spirit, and tells them that, after that they would go out. Was it not, then, necessary for them to tarry ten days to examine their own hearts, and seek God for a fitting up for the work, and also that they might be enlightened as to how it should be performed?

After the outpouring of the Spirit of God, it is evident that they saw things in a different light. They understood the prophecies differently from what they had before. Although they had seen Christ glorified on the mount, and Moses and Elias with him—the kingdom of God in miniature—yet that did not convince them; but it was not because they did not believe, but because they did not comprehend the truth. Notice how Peter wrote after this: "We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father, honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." Now mark what follows: "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." This goes to show that now he placed a

higher estimate on prophecy than on what he had heard with his own ears or seen with his own eyes.

Now, if all this was true concerning the early disciples, who were with Christ, who personally saw every kind of evidence of his Messiahship, and heard from the lips of the Saviour the words that we have in the Gospels, that are so clear on this important subject, is it any marvel if we yet have to learn some things a little differently from our present ideas respecting the spread of the truth into all the world? We have grasped the fact; we have believed in the truth, and that it would go to all the earth. But may it not be, that, if we come to have a little more of the anointing from above, we shall see things a little differently in regard to the manner in which this work is to be done? There are millions upon millions that as yet have never heard of the truth for our time. Will they not hear it? Are there not thousands of workers who will yet go forth to the different nations of the earth? We need more of an anointing from above, and more of a connection with all light and wisdom, if we would clearly comprehend all that is before us.

THE DUTCH IN JAPAN.

S. N. H.

FOLLOWING the introduction of Buddhism into Japan, and the early Jesuitical teachers, came the Dutch traders. For a period of nearly one hundred and fifty years the entire intellectual stimulus which Japan received through the Dutch was limited to that which was offered by Dutch industrial productions, such as barometers, thermometers, clocks, and other objects. Then began the study of Dutch, and Dutch literature was to a limited extent placed within their reach. Their books were chiefly of a technical nature. The study of the Dutch made many warm friends, and awakened on the part of the Japanese a desire for literature. But religion was not in any way brought into the account. The reason doubtless was that at the time arrangements were entered into, the tide was turning against Christians in Japan, so that that point in particular was excluded. It was agreed, on the part of the Dutch, that they would not bring in missionaries to teach a foreign religion.

The mind of the Japanese is naturally active, and after they really obtained a taste of literature, and the blessings of Western civilization, they earnestly wanted more. They have a desire to pattern after other nations except in their religion. This they abhor, especially the Christian religion. The reason, or at least one reason no doubt, is on account of the impressions left by the Jesuits. They felt that it was their religion that led the Jesuits to intrigue and plan to subvert the kingdom, and no doubt it was. But as a result of the intercourse with the Dutch in the seventeenth century, at the beginning of the nineteenth steps were taken to erect steam mills after the manner of the Dutch. Then came the telegraph, railroads, and many other improvements of like nature enjoyed by Western civilization.

It is asserted by acknowledged authorities that the art of printing on movable type was known to the Chinese, and practiced in Corea long before its invention in Europe. From the Chinese the Japanese are said to have obtained something of the art. But when the old system of Government began to cripple, and their young men went to other nations to obtain knowledge, and brought back word of the arts and sciences that were enjoyed by these nations, and the people were awakened to political thought, and ventured

to express their ideas to one another, it was found that the leaven that the Dutch books had introduced into their minds had produced no slight fermentation.

The Dutch formed a treaty with the Japanese; but it was gained largely by intrigue and exerting an influence against the Christians, upon the same principle that the Jesuitical priests had worked against the Buddhists. But they as well as the Romanists paid dearly for this thus wickedly purchased liberty. They had to bind themselves not to enter into any connection with a Christian sect, *i. e.*, Catholics, not to bring any missionaries into the country, and every year to give the court such information concerning the Christian sect as would be of interest to the Shogun. One of the Dutch writers observes with regard to this, and to the degrading position of imprisonment at De-shima, a little fan-shaped island in front of Nagasaki: "In this service we have to put up with many insulting regulations at the hands of these proud heathen. We may not keep Sundays or feast-days, nor allow our spiritual hymns or prayers to be heard; we may never mention the name of Christ, nor carry with us any representation of the cross, nor any external sign of Christianity. Besides these things, we have to submit to many other impositions, which are always very painful to a noble heart. The only reason which impels the Dutch to bear all these sufferings so patiently is simply the love of gain, and of the precious marrow of the Japanese mountains."

Upon the island of De-shima, under degrading restrictions and constant surveillance, lived a little company of less than twenty Hollanders, who were allowed one ship per annum to come from the Dutch East Indies and exchange the commodities of Japan for those of Holland. In addition to these restrictions upon the island, there was a Japanese guard at the entrance gate, and there was exhibited also upon the great notice board the regulations. According to these, no women, with the exception of prostitutes, might set foot upon the soil, and no priests, or *bouzes*, except those of Koya-san, nor any beggars. No one was permitted, upon any pretext whatever, to come in a boat within the pallsades under the bridge; and finally no Dutchman was to leave the island without proper reason or except within the prescribed time.

Once a year they paid a visit to Yeddo, to offer the Shogun his respects and presents. At the audience, which took place in the hall of a hundred mats, the Dutch Resident was summoned to offer his reverence to the Shogun, who usually sat behind a curtain. The Resident "crept forward on his hands and feet, bowed his head to the ground, falling upon his knees, and retiring again in absolute silence, crawling exactly like a crab. In this consists the entire ceremony, for which such elaborate preparations had been made." There were many other like ridiculous performances which he had to go through.

We have spoken of some of the blessings which the Japanese received through their intercourse with the Dutch, and we might mention that they also received new and strange forms of disease, among which the Japanese count the scourge of the venereal virus, a permanent addition to that catalogue of terrors which priest and magistrate in Asiatic countries ever hold as weapons over all the herd. It was the synonym of sorcery, sedition, and all that is hostile to the purity of the home and the peace of society. It was thus that the Christianity of the sixteenth and seventeenth centuries, and also the commercial interests with the Dutch, left Japan with closed doors against commercial intercourse with all nations.

Within the last fifty years, there has been a movement in Japan unparalleled in the history of Oriental nations. The old system which had held them for over two hundred years has been laid aside, old prejudices and customs have been broken, and restraints removed from intercourse. They have invited instructors from abroad, who but a short time ago were hated as barbarians. It is these reasons that have called the attention of the world to Japan so recently. The Christian civilization of the cultivated West was not prepared to hear or see a nation of the Oriental stamp awaken to a life like this.

THE TRANSFIGURATION.

M. C. WILCOX.

THE account is found in Matt. 17:1-9; Mark 9:2-9; and Luke 9:28-36. The third verse of Matthew 17 reads as follows: "And, behold, there appeared unto them Moses and Elias talking with him." Of the same thing Luke says: "And, behold, there talked with him two men, which were Moses and Elias; who appeared in glory, and spake of his decease which he should accomplish at Jerusalem." Let us examine this scripture. What was the object of the transfiguration and the appearance of these two eminent servants of God?

1. It is of course admitted that Elijah was there bodily. He never died. When the work of this zealous servant of God was done, the Lord sent a chariot from heaven to remove him from earth to a better world, untouched by death. It was therefore the glorified Elijah, body and soul, who was present on the mount. It would naturally seem that Moses was the same as Elijah, a whole man complete. The record speaks of them in the same way; it does not say that Elijah and the soul of Moses appeared with him, but Moses and Elijah.

2. What was the object of this transfiguration of our Lord? This can be learned by the context, and by Peter, one of the eye-witnesses. In the last verse of Matthew 16, we read these words of our Lord: "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." "The kingdom of God come with power," Mark 9:1 reads. This kingdom of God will be set up when Christ comes in the glory of the Father. Matt. 25:31; 2 Tim. 4:1. The transfiguration was given in fulfillment of the promise to the disciples that they should see the coming and kingdom of the Son of man. In every instance it immediately follows the promise. But as the real kingdom of Christ will not appear till the second coming of Christ, the transfiguration must have been a representation on a small scale of what that kingdom would be, a divine pledge of the coming of the Master at the close of probation.

At the second coming of Christ, there will be two classes of his people,—those who sleep in the dust, and those who are changed in a moment, in the twinkling of an eye, at the trump of God. There also will be the glorified Redeemer. All these things were prefigured in the transfiguration. Christ was there glorified, as he will come again. Elijah was there, representing those who will be translated without seeing death. Moses was raised from the dead, as Adam Clarke remarks, as a pledge of the resurrection.

The above interpretation is consistent with Scripture. It militates against no doctrine of the Bible. We are not left, however, to the reasonableness of the matter. Its reasonableness is confirmed by the inspired testimony of one who

witnessed it. Christ promised that when he went away, he would send the Comforter, who would, among other things, bring all things to their remembrance. The transfiguration was one of these things. Says the apostle above referred to:—

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." 2 Pet. 1:16-18.

There is no mistaking the language. The transfiguration was a proof of the "power and coming of our Lord Jesus Christ." But there will then live only those who have been raised from the dead or changed to immortality when Christ comes, and these are represented by Moses and Elijah.

There is also inferential proof that Moses was raised from the dead, apart from the object of the transfiguration. In Jude 9 we read: "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee."

Michael (who is like God) the archangel (chief over all the angels) is none other than our Lord Jesus Christ. Compare Dan. 10:21; 12:1; 1 Thess. 4:16; John 5:28, 29. Christ has the power of life. Death is the legitimate offspring of Satan and sin; and Satan therefore claims all who are under the power of death as his lawful captives. The only dispute there could be over the body of Moses between Christ and Satan would be brought about by the design of God in raising Moses from the dead. The Lord of life and the lord of death, the Prince of light and the prince of darkness, met. And though Christ, or Michael, "durst not bring a railing accusation against him" (Satan), yet Christ said, "The Lord rebuke thee," and we know what the outcome of such an encounter must be. Moses, the man of God, was raised; and he appeared at the glorification of Christ on the holy mount as a pledge of the future resurrection of the saints at the second coming of Christ. It was an additional evidence to the disciples of the divinity and the Messiahship of Jesus. The account of the transfiguration of Christ, therefore, is additional evidence and pledge of the verity and necessity of the resurrection and life which come only through that righteousness which is by faith in Christ Jesus.

NOT happiness, but service, is a worthy object of human endeavor. Not what will give us delight, but what will advantage others, ought to be the aim of our strivings. It is a great mistake, even though it be a very common one, to suppose that he who does best in this life is happiest here. "It is not true," says the historian Froude, "that goodness is synonymous with happiness. The most perfect being who ever trod the soil of this planet was called the Man of Sorrows. If happiness means absence of care and inexperience of painful emotion, the best securities for it are a hard heart and a good digestion." Living for happiness is living for ourselves; and living for ourselves is sure to be a failure. Living for loving service is living for others; and living for others is a success—happiness or no happiness.—*The Sunday-school Times.*

Bible Student.

QUESTIONS ANSWERED.

TO THE EDITOR:—

1. In your notes on the Sabbath-school lessons for Sept. 20, you speak of men out of every kindred, and tongue, and people, and nation having been raised at the crucifixion of Christ. Matt. 27:50-53. My Bible reads: "And many bodies of the saints that had fallen asleep were raised; and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many." You give the time of their resurrection as *the crucifixion of Christ*; but Matthew says it was *after his resurrection*; which is right? Is our translation incorrect?

2. How do you explain the expression in Heb. 12:23: "Ye are come . . . to the spirits of just men made perfect"? Does this mean that our spirits are conscious and active after they leave our bodies? I am told that this passage teaches that the spirits of just men go to heaven at death.

A SUBSCRIBER.

1. THE writer of the lesson notes was rehearsing the description of the holy city as given by the Revelator. Rev. 5. He says, "Around the throne are the elders,—men who have been redeemed unto God [quoting their own words] 'out of every kindred, and tongue, and people, and nation;' and who, having been raised from the dead at the crucifixion of Christ (Matt. 27:50-53), were led by him from captivity when he ascended to the Father (Eph. 4:8), and were made unto God kings and priests. Rev. 5:9, 10." The query now raised is as to the exact point of time of their resurrection. We think that the writer of the lessons did not intend to speak categorically of the point of time, but rather of the event of the Saviour's death and resurrection as a whole.

But not knowing about that, we still think the expression is precisely true from a careful observation of the language, from which it appears that the resurrection of these saints occurred in connection with the disturbances of nature at the death of Christ. The vail was rent, the earth quaked, the rocks were rent, the graves were opened, and many bodies of the saints which slept arose. After his resurrection, they went out from among the graves and appeared unto many. In harmony with this is the reading of the Revised Version, as follows: "And the earth did quake; and the rocks were rent; and the tombs were opened; and many bodies of the saints that had fallen asleep were raised; and coming forth out of the tombs after his resurrection, they entered into the holy city and appeared unto many." This is the language quoted by our correspondent, hence we do not see on what ground he says that Matthew says the resurrection of these saints was after Christ's resurrection; for to our mind it plainly says that their coming forth from among the caves and sepulchres was after His resurrection; but their rising from the dead is associated with Christ's death.

2. Quite another meaning than the one indicated should, we think, be attached to the expression in question. It simply teaches that we have in this gospel dispensation come to something—the spirits of just men made perfect—but does not comment upon or define that expression at all. What force there could be to the thought that we are come to the disembodied spirits of just men, we do not perceive. The Bible tells us plainly that the dead have nothing to do with anything that is done under the sun (Eccl. 9:6), and that the living should not seek unto the dead. We prefer to believe that it has reference to the lives and examples of holy men, and to the sacred influences which the lives of holy men have exerted. In another chapter, the apostle exhorted them to become followers of those "who through faith and patience inherited the promises." These were men whose faith in God had brought them glorious victories. Through it they had been made perfect by the grace of Christ. And their examples are now before us. The only company of saved men we read of as being in heaven are the four and twenty elders of Revelation 5.

SABBATH-SCHOOL LESSONS.

Lesson 9.—November 29, 1890.

THE BLESSINGS AND THE CURSES.

1. After the camp had been purged of Achan's sin, what did the Lord say to Joshua? Josh. 8:1.
2. How was the treatment of Ai to differ from that of Jericho? Verse 2.
3. How many men were sent up this time? Verse 3.
4. Describe the taking of the city. Read Josh. 8:3-25 carefully, until the facts can be told without the book.
5. After the destruction of Ai, what did Joshua do? Josh. 8:30, 31.
6. What did he write upon the altar? Verse 32.
7. Where is the record of the command to do this? Deut. 27:1-8.
8. Where did the people of Israel assemble? Josh. 8:33.
9. What events in the history of Israel had occurred here?
10. From what place were the blessings pronounced? Deut. 27:12.
11. From what mountain were the curses uttered? Verse 13.
12. What was read in the presence of all the people? Josh. 8:34, 35.
13. Where are these blessings and curses recorded? Deut. 27:15-26.
14. What did God thus set before the people? Deut. 11:26-30.
15. How often was the entire law to be read in the presence of all the people? Deut. 31:10-13.
16. If the words should be ignored, what would be the result? Prov. 28:9.
17. If they were treasured in the heart, what effect would be produced? Ps. 119:11.
18. Then who alone are blessed? Ps. 1:1, 2; Isa. 48:18.

Lesson 10.—December 6, 1890.

THE LEAGUE WITH THE GIBONITES.

1. When the inhabitants of Gibeon heard of the destruction of Jericho and Ai, what did they do? Josh. 9:3-5.
2. What did they say to Joshua? Verse 6.
3. What did the men of Israel say to them? Verse 7.
4. Why did they say this? Ex. 23:31, 32; Deut. 7:2, 3.
5. Why were they not to enter into any alliance with the people of the land? Ex. 23:33; Deut. 7:4.
6. When asked plainly who they were, and whence they came, what did the Gibeonites reply? Josh. 9:8-11.
7. By what falsehood did they seek to demonstrate that they had come a long distance? Verses 12, 13.
8. Did their false pretenses succeed in gaining the object they desired? Verse 15.
9. How did it happen that the men of Israel were so deceived? Verse 14.
10. What is the result of not taking counsel? Prov. 15:22.
11. What is said of the Lord as a counselor? Isa. 28:29.
12. What is one of the titles of Christ? Isa. 9:6.
13. How much counsel is the Lord able to give? Col. 2:2, 3.
14. Who may obtain it? and how? James 1:5.
15. What did the Israelites learn three days after making the league with the Gibeonites? Josh. 9:16, 17.
16. Why did they not smite them? Verses 18, 19.
17. What did they do to them instead? Verses 20, 21, 27.

18. What lesson is taught by this? *Ans.*—That we are not at liberty to break even a pledge that has been obtained by fraud, if the performance of it does not involve a direct sin against God.

19. What is an abomination to the Lord? Prov. 12:22.

20. Who will have an everlasting abode with God? Ps. 24:3, 4; 15:1-4.

Lesson 11.—December 13, 1890.

THE MIRACLE AT GIBBON.

1. How were the king and the inhabitants of Jerusalem affected by the league between the Gibeonites and the Israelites? Josh. 10:1, 2.
2. Why were they so apprehensive? Verse 2.
3. What steps were taken to punish the Gibeonites for their alliance? Verses 3-5.
4. What did the Gibeonites do? Verse 6.
5. How did the Israelites respond to their appeal? Verse 7.
6. What encouragement did Joshua receive? Verse 8.
7. Did Joshua take this assurance as an evidence that he could relax his diligence? Verse 9.
8. To whom is the credit of the Israelites' victory given? Verse 10.
9. What took place as the Amorites fled? Verse 11.
10. By what did the greater number of the Amorites perish?—*Ib.*
11. As the day neared its close, and the victory was still incomplete, what bold command did Joshua make? Verse 12.
12. What was the result of this command? Verse 13.
13. Did this miracle make a change in the days, or simply one long day? Verses 13, 14.
14. Whose servants did this miracle show the Israelites to be? Matt. 8:26, 27.
15. What did Christ say of the wonderful power of faith? Matt. 17:20.
16. Of what was the destruction of the enemies of Israel at Gibeon a type? Isa. 28:21, 22.
17. What are the weapons which God has reserved against the time of trouble? Job 38:22, 23.
18. What is said of the time when Gog shall come against Israel to battle? Eze. 38:18-22.
19. What will be the weight of those hailstones? Rev. 16:21.

GIBBON, "a royal city, greater than Ai," was the chief of the four cities of the Hivites, lying immediately opposite the Pass of Ai, and at the head of the Pass of Beth-horon. It would therefore have been the next object of the attack of the Israelites. Assuming the appearance of way-worn travellers, with old shoes and sacks, rent and patched wine-skins, and dry and mouldy bread, an embassy of the Gibeonites went to Joshua and declared they had come from a very far country, where they had heard the name of Jehovah and the fame of his mighty deeds, to seek for a league with his people. Their bread had been hot, they said, and their garments and wine and skins new when they started.

The trick imposed upon Joshua and the princes of the congregation, who omitted to consult the oracle. They made peace with the Gibeonites, and swore to them by Jehovah to save their lives. Three days afterwards they learned the truth, and reached their cities by a three days' march. The oath was held sacred, in spite of the murmurs of the congregation; but to punish their deceit, they were employed as "hewers of wood and drawers of water for the house of God" forever. The treaty evidently included all the four cities, of which Gibeon was the chief. The transaction affords a memorable example of a principle more than once insisted on in the law, and expressed by the psalmist in his blessing on the man "who sweareth to his own hurt, and changeth not."—*Wm. Smith, LL.D.*

From the field.

A SUMMONS

WHAT, ho! ye many idle men,
 In market-place still sitting,
 Though sun is up and working hours
 So fast away are fitting:
 Is there no harvest work to-day,
 No master fair to hire you,
 That ye sit here with loins ungipt,
 And hands that hang beside you?
 Behold a vineyard nigh and wide,
 Its gates are widely open;
 And from within come loudly forth
 These words by Master spoken:
 "Up, all ye many idle men,
 Into my broad field come ye,
 And work with Me till sun go down—
 Then rest in heaven beside Me."
 Now list ye to these goodly words
 That from the Lord come sounding,
 And set to work like faithful men
 In all his field surrounding;
 Think ye what Master great ye have
 To watch and work beside you;
 Think of the wage of endless life
 Which He will soon provide you!
 See through the gates some men you know
 For God sublimely toiling;
 They plow and plant, they till and reap,
 Yet whitest hands not soiling.
 Now rise, ye drones, and join these men,
 Be every whit abreast them;
 What matters work to weary men,
 If heaven at last shall rest them?
 What will ye do when day is done,
 If ye no wage have taken,
 And find that they who work forsake
 Must be of God forsaken?
 Know workless men are worthless men,
 Let him who will deny it,
 And chaff like winds shall fly away
 When God with fan shall fly it.
 Then up, ye many idle men!
 Spare not nor time nor sinew;
 Be not ye as the flying chaff
 When God his wheat shall winnow.
 The hours of work are wasting fast;
 Soon day to night shall darken—
 Happy the man in market place
 Who to this call shall hearken!

—E. F. Burr, D. D.

HAMBURG MISSION, GERMANY.

THE following is an extract from a private letter written by Bro. L. R. Conradi to Bro. Haskell, who kindly permits us to give a portion of it to our readers:—

"Many things have occurred here for which we have abundant reason to be thankful to God. The Sabbath History is now about finished, and many important facts as to Sabbath-keepers on the Continent from the time of the Reformation—yes, from the time of the sixth century—have been added. I was so fortunate as to find first-class authorities. Four weeks ago we had our camp-meeting near Basel, and a good one it was. I have since organized a church of sixteen members in Rhenish Prussia.

"I expect to leave for Russia by the first of October. The work there is growing fast. There are now about four hundred Sabbath-keepers, and among them some fifty or more native Russians, who do not understand anything but the Russian. Bro. Klein was seventeen days in prison, and two other brethren five days; but Bro. Klein is at work again, though his case is not settled, as it seems they will let the matter simply rest. I intend to visit St. Petersburg, then go to the Volga, from thence to Caucasus and the Crimea, and then cross the Black Sea to Constantinople, and return by the way of Roumania and Transylvania.

"If God prospers my journey, I hope to be home again by the end of November, and commence an institute and a course of meetings by Jan. 8.

The prospects are that about forty will attend from all parts of the field, Germany, Switzerland, Russia, Austria, and Holland. Then after this we will have a general meeting for Germany, and the friends in Rhenish Prussia have promised to attend. Our church in Hamburg now numbers about forty, and we hope soon to have more.

"The canvassing work is now nicely started. Our depository sold about £1000 worth of books the first year, paid its rent and clerk, and has £40 gain. We have a good book-keeper and some nice people. We have now a canvasser started in Holland, and hopes are brightening for that field; in Austria a few are keeping the Sabbath since my visit there.

"I shall try to write to you when I get into Russia, and relate my experience, I know it will be of interest to our brethren where you are. If I consulted with flesh and blood, I should shrink from the task; but when I consider the work and needs of that field, I feel it my duty before God. My faithful wife, who has read the appeals, is perfectly willing that I should go. I hope to be remembered in your prayers, though I suppose by the time this letter reaches you I may be in the Caucasus, or thinking of my return home, if— Thus while you have been knocking on the doors of Asia in the south and east, we are trying to get entrance in the west. Surely the Russian bear will soon be surrounded.

"We have now some twenty-five Russian Bible-readings ready, and we expect to begin with the Polish, Bohemian, and Hungarian."

A NOBLE WOMAN.

THE story of Mrs. Judson is one of the most wonderful fragments of biography on record. It shows what a Christian woman can be and do; and an age is at hand which will produce many such characters as this wife of a missionary in the East. Under a hopia, or hope tree, lie the remains of the devoted woman whom the native Burmese converts mourned for as their beloved "Mamma Judson." In 1848 the *Calcutta Review* contained the following tribute to this lady's name and work: "Of Mrs. Judson little is known in this noisy world. Few comparatively are acquainted with her name, few with her actions; but if any woman, since the arrival of the white strangers on the shores of India, has, on that great theatre of war, stretching from the mouth of the Irrawaddy and the borders of the Hindoo Cush, rightly earned for herself the title of a heroine, Mrs. Judson has, by her doings and sufferings, fairly earned the distinction. . . . The annals of the East present us with no parallel."

This was the encomium the world was constrained to pay to one who had in 1812 cast in her lot with young Adoniram Judson. Miss Ann Hasseltine was a young lady of remarkable beauty and intelligence, whom Judson chose as his wife and co-missionary, and who left a beautiful New England home for Burmah, when that was an inhospitable as well as a heathen land, only to be reached by a journey of eighteen months. On their long voyage Mr. and Mrs. Judson studied their Bibles, and became convinced that immersion was the only true baptism. Perhaps many other people fail to reach the same conclusion for want of attention to their Bibles, though few of them like to admit it. Eighteen months at sea with the Bible might revolutionize the notions of many souls too busy on land for serious and deep study of the truth. It was, therefore, severed from the Congregational churches that had sent them forth, that the Judsons landed in their far-distant field, to begin their labors among cruel and vindictive pagans.

The mission life began with the study of Burmese, the building of a house, and work among the natives. Judson, when familiar with the language, decided to go to work for a time in a distant prov-

ince, leaving his wife behind with two other missionaries for a few months. Then came trouble. At the end of three months the remaining missionary was summoned to court with the threat that if he did not "tell all he knew about the foreigners in the country, they would write with his heart's blood." All was commotion; the converts were scattered; the missionary was kept in confinement. Then shone out the wisdom and courage of a woman. Mrs. Judson went boldly to the Viceroy, and told her story so eloquently that the missionary was released. But troubles thickened. Cholera began its deadly work. Then the cloud of war arose between Burmah and Britain. The English ships left. Six months had passed, and nothing had been heard of her husband or of the ship on which he sailed. The other missionaries decided to leave the field, and it seemed best to go, but how could she leave? Would she and her husband ever meet again? She started to leave, but returned, remained at her post, one lonely woman thousands of miles from home, with hardly a person about her whom she could trust. Yet in her diary she wrote: "I know I am surrounded by dangers on every hand, and expect to see much anxiety and distress; but at present I am tranquil, and intend to make an effort to pursue my studies as formerly, and leave the event to God." And this calm faith was rewarded by her husband's safe return.

It was in after events that the heroine shone out. Mrs. Judson's health failed, and she returned to America. Landing in England, she found herself famous. After remaining in America for two years and a-half, and recruiting a little company of missionaries, she started on the long journey back, never to return home again. Everything prospered with the mission in Burmah for a time; but war broke out again. The British captured Rangoon, but at the capital, Ava, where British subjects were all thrown into prison, the foolish Burmese considered themselves invincible, and that Rangoon was only captured by accident. The natives went singing and dancing in gaily-caparisoned boats to meet the English, "anxious only lest the cock-feather chief should get away before there was time to catch any of his army for slaves." Defeat followed. "Secure the missionaries," cried the people. "They are quiet, let them alone," said the king. Judson was suspected of being a spy, and was taken away, tightly bound, by eight tattooed executioners. When permitted, through bribing the gaolers, to visit her husband, she found him in prison in a disgusting and hideous condition. For seven months hardly a day passed that this indomitable woman did not visit some of the Royal family in order to press for the release of the prisoners. She was at last allowed to make a small bamboo room in the prison enclosure, where her husband would be more comfortable. Taken ill, when she recovered she found him in an inner prison in five pairs of fetters. More than one hundred men were shut in a small room, with no air except what came through cracks in the boards. She, by her importunate efforts, secured the prisoners the privilege of eating in the open air. But one day she found to her horror that all had been carried, without warning, to a distant city. Almost wild with pain and weakness herself, with her little babe at her breast, and with her cook and two little Burmese girls she had adopted, she started after the prisoners, and found them in an almost dying condition, chained two and two under a burning sun. Six months Mrs. Judson spent in that filthy prison, an old shattered building. She was without bed, chair, table, or any other comfort all the time. To add to all the abject misery, small-pox broke out in her family. None can tell what all this meant; but by and by relief came. The Burmese needing her husband as interpreter, they returned to the capital. Then she was attacked by spotted fever, and given up to die. But she recovered yet again. The everlasting arms were beneath her. Soon the war

ended, and the prisoners were saved. But for her, every one of them would probably have been dead long before. Such is in briefest outline the story, or rather part of the story, of a lady missionary's life. What a rebuke is such a life to the female frivolity and butterfly fashion of London's West End and New York's Fifth Avenue! No wonder that all the English living in that part of Burmah looked on Mrs. Judson as their saviour. She was the helper and adviser of them all, with none but God to help and succor herself. The end came when her husband was absent in Ava, assisting in the making of the treaty. "Mamma Judson" in his absence passed away, with no relative near her to soothe her pain, but a band of native converts tenderly laid her in the grave under the hope-tree. That tree, indeed, is the monument of Burmah's hope. And it marks the close of the earthly life of one of those of whom this world is not worthy, the heroines of faith, and hope, and love.—*Christian Commonwealth*.

THE CAUSE IN SWEDEN.

THE following from a report by H. P. Holser shows, to some extent, the progress of the work in Sweden: "During the past year, 167 were added to the churches. The Conference now has a membership of 498 in fifteen churches, and 103 not yet in churches, making a total of 601 Sabbath-keepers in Sweden. The work of the colporters has been especially encouraging. About 20 have been active during the year. With slight exceptions, they are able to make better wages on forty per cent. profit on sales than at their usual vocations; and thus while devoting all their time to the work, they are able to do more for the cause in tithes and offerings than most other members. Young ladies succeed as well as young men. "The interest to hear the truth is good in Sweden. One minister found the people assembled an hour before the time appointed, so anxious were they to hear. Sweden and Norway enjoy much liberty, and the people are in a comparatively good condition to receive the truth; they reverence the Bible more than in most countries of Europe.

"There are now thirty-one workers in this field,—one minister, four licentiates, three Bible-workers, and twenty-three colporters.

"The depository for Sweden is located in Stockholm. During the past year it has sold, chiefly through colporters, about £1,200 worth of our publications. There is a good church of 150 members at this place. Stockholm is a beautiful city. It has a fine harbor and a remarkable number of fine, large buildings.

"On my return to Germany, I stopped two days with the workers and students at Copenhagen. There are encouragements in the work here. For some time Bro. J. F. Hansen has held meetings in this city, which have resulted in several additions to the church. The depository for Denmark is located in a good part of the city, and, as a small store, has gained considerable city custom. The Danes are proud of their city, and well they may be; for it is finely situated on an excellent harbor, is intersected by many canals, has broad streets lined with noble structures, and is beautified by spacious parks and pleasure resorts. It is good to see the truth planted in such cities as Stockholm and Copenhagen, which exert such an influence on the whole country, and are thronged by thousands of tourists from all lands. What has been accomplished in Scandinavia should encourage us to press forward in the great work of carrying the Truth to other nations."

It takes money to support Christian missions; and those who give money for this purpose from Christian motives, and in proportion as the Lord hath prospered them, are as really doing the work of God as those who formally preach the gospel.

News Summary.

The total cost of the Forth Bridge in Scotland was £3,322,640.

Mr. H. M. Stanley has gone to America, on his contemplated lecturing tour.

On paper the French army is now said to muster for war footing 4,500,000 men, all told.

The Mahdist movement in Africa has nearly collapsed, the Mahdi now having not more than 2000 men.

Cholera has been carried to Massowah, in Egypt, and Aleppo, in Asiatic Turkey, by pilgrims from Mecca.

Mr. De Windt, a British official, is at present engaged in visiting the Russian prisons by permission of the Czar.

The Cathedral at Ulm, Germany, just completed, has a spire 530 feet high, the loftiest cathedral spire in the world.

The National Library in Paris contains 2,500,000 volumes. It is said to be the largest library in the world.

During the year ending March 31, 1890, 41,000,000 gallons of spirits were manufactured in the United Kingdom.

The believers in Henry George's single-tax scheme have formed a permanent political organization in the United States.

A wealthy Australian colonist has offered to donate £5000 towards sending an exploring expedition to the Antarctic regions.

The regency of Holland, whose king, William III., is seriously ill, has been divided between Queen Emma and the Duke of Nassau.

Sir Howard Grubbe, of Dublin, has nearly completed a lens for Greenwich observatory, which will be the largest telescope-glass in Europe.

The anarchists of Chicago had a monster demonstration on the 10th inst. It is estimated that 10,000 persons took part in the procession.

Mr. Giffen, the eminent British statistician, estimates the increase of wealth in the United Kingdom between 1875 and 1885 at £1,500,000,000.

The Pope insists that his mandate, nominally censuring the plan of campaign and boycotting, shall be enforced by the Irish bishops.

Experts of the highest repute confirm the claim of Dr. Koch of Berlin as to the excellence of his newly discovered remedy for tuberculosis.

The Canadian Government has promised to liberally subsidize any company that will undertake the laying of a cable between Canada and Australia.

The wheat yield of Manitoba, in British America, this year will reach 20,000,000 bushels; this is far ahead of 1887, the previous great harvest year.

General Booth's efforts in behalf of the poor of London includes rural settlements, industrial refuges, and the sending of emigrants to the colonies.

A tubular electric railway between London and Stockwell is in operation. It is three miles long, and includes several sharp curves and steep gradients; but the trials made have proved that it has a good working capacity.

The interview between the German Chancellor and the Italian Premier, which has just taken place at Milan, is said to have been of a very satisfactory and pacific character.

The great Australian strike is at an end. The leaders have directed the men to secure work on the best terms possible; but unfortunately many find their places filled.

A few days ago, an insane woman shot one of the professors in Oxford University, England, wounding him in the abdomen. He is now reported to be rapidly recovering.

It is a noteworthy circumstance that the first Japanese Parliament, elected on the first of last July, contains ten Christians, or one in thirty of the whole number of members.

An explosion took place at a powder factory in Shanghai on the 8th inst. Three hundred Chineses were killed, and the mills and a large number of other buildings were demolished.

An Imperial ukase has been issued in Russia, raising all customs duties to the extent of 20 per cent., with the exception of those on coal, coke, and peat.

The proprietors of three newspapers published on the island of Malta, have been excommunicated for printing articles abusing the pope and the bishop of Malta.

Of the 120,000,000 women of India 40,000,000 are in Zenanas, and 21,000,000 widows. Of these latter, 80,000 are between the ages of six and sixteen years.

The most valuable metal in the world is said to be gallium, which is worth £650 an ounce. Calcium brings £360 a pound, and cerium £384 per pound. Gold is worth £48 a pound.

In Canada "hundreds of miles" of oil deposits have been discovered. This "find" throws the oil wells of Baku, on the Caspian Sea, hitherto the richest in the world, completely in the shade.

Statistics concerning the pecuniary condition of the 11,000,000 colored people in the United States show that they own property to the amount of £52,600,000, of which £3,260,000 is church property.

A meeting presided over by the mayor and attended by 12,000 citizens, has been held at Sheffield, Eng., to protest against the McKinley tariff bill, which is soon to go into effect in the United States.

The committee under whose auspices the Emin Pasha relief expedition was sent out, indignantly deny that their object was to open up a trade in ivory, of which Emin was supposed to have accumulated large stores.

On every shilling turned out, the Royal Mint makes a profit of nearly threepence. On every ton of penny pieces taken out from the Mint, there is a profit of £382. Last year no less than 7,500,700 sovereigns were coined in England.

Mr. Stanley's charges of cruelty against Major Barttelot and Mr. Jamieson, officers of his African expedition, are creating a great sensation in London. Mr. Stanley's statements are confirmed by Mr. Bonney, who says that Major Barttelot was insane. A lawsuit over the matter seems imminent.

Bishop Blythe of Jerusalem says there are now in Palestine double the number of Jews that returned from the Babylonish captivity, and that the "latter rains," which had been withheld since the time of the exile, had been granted again during the last two years.

The German fleet is already so important that it stands at 139 vessels in a French estimate of effective naval forces, which gives only 191 to France. Italy comes before it with 152 vessels; Russia before Italy, with 185; and England before all of them, with 383.

The total membership in the Protestant mission churches of Japan is now 31,181, with 274 organized churches, half of which are wholly self-supporting. The contributions of the churches during 1889 amounted to over £10,000. This is the work of but two decades.

The Emperor Francis Joseph has decided that electric lights shall be introduced into his chief palace at Vienna, the Hofburg, where till now wax lights have generally been employed for the purpose of illumination. About 8000 incandescent lamps will be required to light the building throughout.

The free navigation of the Danube from its mouth up to the centre of Europe is to be secured by cutting a waterway through the rocks known as the Iron Gates, near the point where the boundaries of Hungary, Servia, and Roumania meet. It will cost about £900,000, which will be defrayed by the Hungarian Government.

The number of missionary stations in Africa now exceeds 500. There are 400,000 converts, and the number is increasing at the rate of about 25,000 a year. Within five years, more than 200 natives have suffered martyrdom for their faith. Mr. Laffin, a missionary, says that no people in the world are more receptive to the gospel than Africans.

The first Industrial and Economic Exhibition ever seen in Central Asia was recently opened at Tashkend, the capital of Russian Turkistan. It is just a quarter of a century since Tashkend was captured by the Russians. Within that period, too, the Russians have overrun the whole of Central Asia almost to the frontiers of Afghanistan; they have annexed a country twenty-six times larger than England and Wales. Great progress has been made in developing the country thus annexed.

Health and Temperance.

THE WORKERS.

THEY lived, and they were useful; this we know,
 And naught beside:
 No record of their names is left to show
 How soon they died;
 They did their work, and then they passed away,
 An unknown band;
 But they shall live in endless day
 In the fair, shining land.
 Oh, take who will the boon of fading fame!
 But give to me
 A place among the workers, though my name
 Forgotten be;
 And if within the book of life is found
 My lowly place,
 Honor and glory unto God redound
 For all his grace!

—Selected.

THE DIGESTIVE JUICES.

THE apparatus of digestion thus far described is chiefly mechanical in its operation, serving to comminute and transport the food. In some animals, as in some species of birds, this is the most essential part of the work of the stomach. In man and most animals, another class of agents is required; viz., a variety of fluids capable of reducing to a soluble and liquid condition the several elements of food, thus preparing them for absorption. We find these several fluids produced in the human digestive apparatus at the several points where they can accomplish the work required of them in the most efficient manner. They are five in number, and may be briefly described as follows:—

The Saliva.—The first of the digestive fluids is formed by the three pairs of salivary glands located in the vicinity of the mouth and connected with it by a system of ducts through which the salivary fluid is conducted into its cavity. As found in the mouth, the saliva is a mixed secretion, containing, in addition to the products of the three pairs of glands, mucus from the membrane lining the oral cavity. It is a clear, limpid fluid, slightly alkaline in character, and is produced in abundance by frugivorous and herbivorous animals. Carnivorous animals produce it in scanty quantity, having little need for it, as their food rarely contains the particular elements which the saliva is designed to aid in digesting. The quantity of saliva secreted by the human salivary glands is about three pints in twenty-four hours, of which about one-half is formed during digestion.

The Gastric Juice.—This is an acid fluid formed only during digestion, by the peptic glands of the stomach. It is produced in great abundance, amounting, in twenty-four hours, to twelve or fourteen pints. Its activity as a digestive agent is due to a peculiar principle which it contains, known as *pepsin*, which can be readily separated from the gastric juice, and can be extracted from the mucous membrane of the stomach after death. Large quantities of pepsin are manufactured in this way from the stomach of the hog. One firm with which we are acquainted employs for this purpose over three hundred hog stomachs daily. A similar principle is extracted from the lining membrane of the gizzard of fowls; and an enterprising foreigner has recently utilized the stomach of the ostrich for the same purpose.

The Pancreatic Juice, which so nearly resembles the saliva that it was once called "abdominal saliva," is the product of the pancreatic gland, which resembles the principal salivary glands in structure as closely as does its secretion the salivary secretion. Like the saliva, the pancreatic juice is alkaline in character, and has an important office to perform in the digestion of certain of the elements of food.

The Bile, usually considered an excretion, also seems to possess certain useful properties as a digest-

ive agent. It is strongly alkaline, of a greenish color and bitter taste, and is produced most abundantly during digestion, although its secretion continues in limited degree during the intervals of digestion. The bile, in company with the pancreatic juice, enters the duodenum at a point about five inches below the stomach, so that, contrary to the old views of digestion, the bile is found in the stomach only under very exceptional circumstances.

The Intestinal Juice, the most complicated of all the digestive juices, is the product of the activity of the numerous and varied glands found in the mucous membrane of the intestines. Being a mixture of the secretion of a number of different glands, the intestinal fluid is of a compound character, which well fits it for its varied functions, as will be seen when we come to consider the physiology of digestion, which we will take up in our next article.

The Chemistry of Digestion.—While the numerous and really remarkable changes which take place in digestion are by no means chemical in character, in the sense in which the word is generally understood, yet we may allow the term if we understand that by it is meant, in this connection, not the reactions which take place in dead matter in obedience to the laws of chemical affinity, and which the chemist can command at will in his laboratory, but a living chemistry, working through the laws of organized or living matter, changes infinitely more wonderful than any chemist can produce, and which he is powerless to imitate except through the same agencies.

Let it be understood, then, that digestion is not a chemical, but a vital process. Before the process was understood as well as it now is, the changes wrought were supposed to be those of fermentation, to which, indeed, the process is in some degree analogous; but we now know that fermentation occurs in conjunction with digestion only as an incidental and abnormal—though, unfortunately, a very common—process.—*J. H. Kellogg, M. D., in Home Hand-Book of Domestic Hygiene and Medicine.*

SANITATION AT SEA.

In a special report, the *Lancet* describes the unhealthy condition of the quarters allotted on board ship to firemen and seamen. These men have but seventy-two cubic feet of space, while convicts in prison enjoy three hundred and seventy cubic feet, and prisons are more carefully ventilated than ships. The condition of some cabins where sailors have stored in the small space monkeys, parrots, and other living animals is described. The cabins occupied by the firemen are the worst. Here the clothes, saturated with perspiration and covered with dirt acquired in the stokehole, are hung up to dry; for, unlike the gas stokers, the firemen have no special place to wash and to change when they come off duty. The fearful heat of the furnace soon invalids some of the stokers. As there are never any extra hands, those who can bear up have to do extra work, toiling two watches of six instead of four hours, making twelve hours a day in the stokehole. Thus the strongest in their turn are invalidated. Sometimes a man may go down the stokehole in sound health, and yet in an hour or two be so overcome that he is unable to climb on deck again; straps have then to be fastened about his body, and he is hauled up with a rope. Firemen frequently suffer from extremely severe cramps. The muscles so contract as to stand out like thick ropes. The men roar with pain till their mates lay them down and by persistent manipulation restore the contorted muscles to their normal condition. A difference of thirty-five degrees F. between the temperature of the deck and the stokehole is sometimes noted, and the iron steps of the ladder are often so

hot that they cannot be touched with the bare hand. So great are the hardships and the exposure to heat that firemen very generally break down after six or seven years' work.

SMOKING CHRISTIANS (?).

THERE has recently been going the round of the religious press an answer to a simple question, which to some seems to be conclusive, but to us it appears not only *evasive* but altogether misleading and irrelevant. Ought Christians to *smoke*? This is the question; and the answer is another question, viz., Ought Christians to *eat*? We humbly submit to our contemporaries, that this is not only no real answer to the question, but, worse still, it is an attempt to turn a very serious and important matter into mere merriment. Of course, if any one will affirm that *smoking* and *eating* are acts to be regarded in exactly the same light, we have no more to say; what sane person, however, will ever affirm this? "If a community of youth of both sexes," says Dr. B. W. Richardson—and there are few higher authorities on this question—"whose progenitors were finely formed and powerful, were to be trained to the early practice of smoking, and if marriage were to be confined to the smokers, an apparently new and physically inferior race of men and women would be bred." Again: "So long as the practice of smoking is continued, *the smoker is temporarily out of health.*" Ought Christians to smoke? is therefore a very different question from the one suggested—Ought Christians to eat? Eating is necessary to life of any kind, not to say healthy life; whereas smoking is proved to be, in most cases, injurious to healthy life. And yet many are quoting this absurd reply as if it contained the very quintessence of practical wisdom.

Let us look at this matter from another standpoint: A Christian is one who tries to be *Christ-like*; can we imagine the Master a smoker? Even our eating and drinking are to be "to the glory of God;" i.e., such as shall promote the glory of God; how much more all other parts of our complex life! The most that can be said for smoking is that it is a "bad habit," and, according to physiologists, it is also a habit unfavorable to health. Can a Christian afford to set a "bad" example to those about him? He has been purchased by the blood of Christ; surely he ought to be—of all men—consecrated body, soul, and spirit to all that is pure and elevating. Moreover, we know how this smoking habit is spreading among the youth of the community, and also how injurious it is alike to the physical and moral life of hundreds of thousands; ought a Christian to countenance such habits? Ought he to manufacture, sell, buy, or use what tends rather to the *degradation* than to the elevation of his fellow-men? A Christian is an "epistle of Christ," and his conduct is the world's Bible; ought he to mislead by his habits?

Dr. Pentecost speaks of a blind beggar on Boston Common who had two signs on him, one a "placard on his hat" saying he was a "child of God," the other, "two streams of tobacco juice running down his grey beard;" and he naturally makes the remark that the "sign on his hat and the sign on his beard did not agree." Christ expects his people to eat and drink—wholesome food and wholesome beverages—like others; he expects them to clothe themselves in suitable apparel, especially the incorruptible dress of a "meek and quiet spirit;" but he surely does *not* expect them to give way to the wasteful, expensive, and dangerous habit of using narcotics such as tobacco, opium, and alcohol. How are Christians to be seen to differ from others if their breath stinks of tobacco or alcohol, and if they give way to every form of extravagance practiced by men and women who live only for this world and its fleeting life? We would respectfully but earnestly urge all Christians to reconsider this question, and not to

be misled by illustrations that have no application. We have no sympathy with mere *external* distinctions; but surely if we are intent on living the highest possible life, and on being like the Master in all things, we shall not defend the wasteful and filthy habit of smoking tobacco.—*Christian World*.

THE BRITISH DRINK BILL.

DAWSON BURNS, D.D., Secretary of the United Kingdom Alliance, writes to the *London Times* that, in 1889, there were consumed in Great Britain 29,000,000 gallons of spirits at 20s. a gallon; 3,500,000 of foreign and colonial spirits at 24s. a gallon; 73,000,000 of beer at 1s. 6d., besides 29,000,000 of wine, cider, etc. Estimating the population at 37,800,000, the expenditure on strong drink per head in 1889 was £3 9s. 11d., and for each family of five persons £17 9s. 7d. The total expenditure for the United Kingdom was £132,000,000, an increase of about £7,500,000 over the year preceding. The payments into the postal and other savings banks of the kingdom during 1888 were £30,000,000; the total capital of all the savings banks in the kingdom was £103,000,000. So that in 1889, the drink cost was more than four times the payments into all the savings banks, and a third more than the entire deposits of the savings banks. When we add to this the influence of drink in producing crime and pauperism, it is certainly risking little to say that the removal of the drink curse would mean the removal of poverty and all the sufferings which come from poverty.

DRINKING AMONG ENGLISH WOMEN.

AN American writer in *Harper's Magazine* gives a sad account of what he alleges he saw in England of drinking by women. The bar-rooms, he says, are often as well patronized by women as by men. In the fine houses into which he was invited, he also found the women drinking. At one country house, when the ladies returned from a dance, only one declined to take something, and that lady afterwards called to her father to bring upstairs a "glass of toddy." He has been unfortunate in his experiences of better-class houses, in which certainly one is often struck with the number of ladies who drink water only. But that there is a great amount of drinking among English women cannot be denied. Grocers' licenses are largely responsible for this, but not entirely, as women of the poorer and lower middle class go into public houses with little appearance of shame. Old men aver that this is a thing which they never saw in their youth.—*Lancet*.

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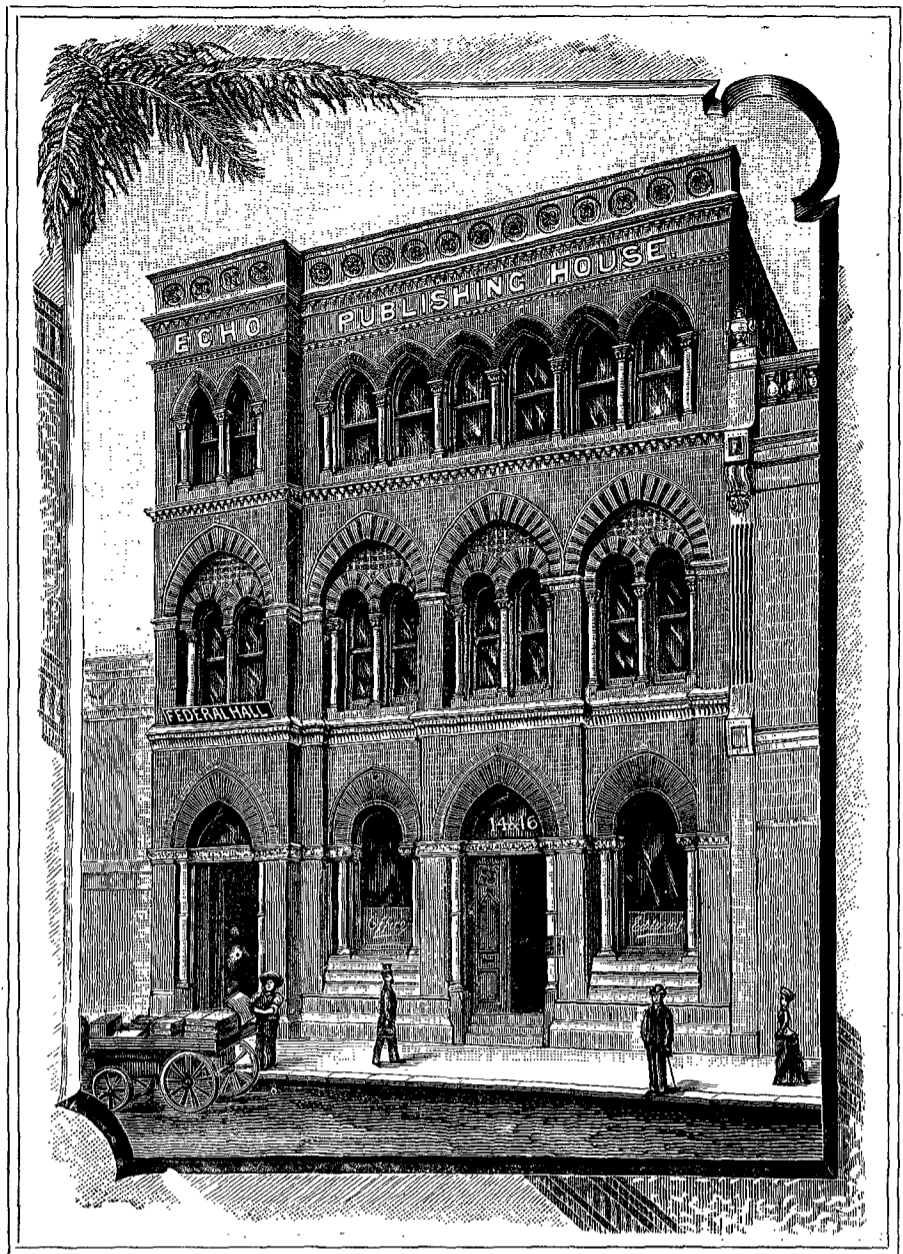
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Bible Echo and Signs of the Times.

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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 editor of the ECHO, accompanied by S. N. Haskell and W. E. Wainman, are on a brief visit to Tasmania.

Elder Robt. Hare and wife left for northern Tasmania on the 6th instant. They expect to engage in tent labor during the summer months.

WE advise our agents in all cases where the commencement is immaterial, to begin subscriptions for our journals with the current number when the order is sent in. We cannot always supply back numbers. In fact, we make no effort to keep large quantities of back numbers on hand, and prefer to begin to count from the time when the order is received.

RECENTLY we were passing along a thoroughfare in one of our suburbs; and when opposite a public house, we saw a small crowd gathered, some of whom were in a low state of intoxication. Interest was centred in two of the group, a father and son. The latter, a bright youth of eighteen, was quite drunk, while the father was endeavoring to take him home. With agony in his voice and countenance, he sought to save the wreck of his hopes. He plead in vain, and finally led away his boy by the aid of a kind friend. It was indeed a sad sight, one at which Heaven might weep. But many will say it is a common one. There was one feature of this scene which rendered it all the more vivid. Behind the half open door of the hotel, the liquor-seller stood, with a portion of his face visible,

enough of it to reveal a most demoniac grin as he gloated over the work he had wrought. Evidently the father's tears and the ruin of the boy was his delight. It fed his despicable soul, as his eyes and ears took in the situation. We tried to imagine Satan himself rejoicing over such work, but could not. It remains for the liquor-seller to glory in what would cause hell itself to mourn.

C. B. DRIVER and wife expect to leave Australia for California by the next steamer from Sydney. Bro. Driver has been with us a little over a year, and during the time has established a stereotype foundry in connection with our office. While we are thus indebted to him, and also for many other kind deeds, we have to charge him with depriving us of the society and help of one of our most esteemed workers, Sr. J. E. Fraser, whom he succeeded in capturing with the "matrimonial noose." But our loss will be the gain of others. We wish for them a happy God-speed.

THERE is a universal feeling that man is sinful and fallen; hence great ingenuity has been expended in attempts to bridge over the chasm that sin has made, and restore him to his first estate of innocence and happiness. Very widespread indeed is the desire to earn salvation, rather than to accept it as a free gift; and many will inflict upon themselves great suffering, to atone for their sins and win heaven, who would not, for the same reason, obey God, or give up the pride, envy, hatred, or revenge, that, like loathsome weeds, crowd the heart. This principle of inflicting disciplinary suffering was prominent at the time of the Reformation. Ages of priestcraft had instilled into the minds of men the belief that they must atone for their sins and purify their hearts by many and grievous penances; and a very common experience then, and a lesson for all, is well expressed in the following lines from a book that relates to these times: "I have learned that it is a terrible and perilous thing to take the work of the training of our souls out of God's hands into our own. The pruning-knife in his hands must sometimes wound and seem to impoverish; but in ours it cuts and wounds and impoverishes, but does not prune. We can indeed inflict pain on ourselves; but God alone can make pain healing, or suffering discipline."

THE impression is too frequently left upon minds that religion is degrading, and that it is a condescension for sinners to accept of the Bible standard as their rule of life. They think that its requirements are unrefined, and that, in accepting it, they must relinquish all their tastes for, and enjoyment of, that which is beautiful, and instead must accept of humiliation and degradation. But Satan never fastens a greater deception upon minds than this. The religion of the Bible ever has a tendency to elevate and refine. And had the professed followers of Christ carried out its principles in their lives, the Christian religion would be acceptable to more refined minds. The Redeemer of the world has warned us against the pride of life, but not against its grace and natural beauty. He pointed to the glowing beauty of the flowers of the field, and to the lily in its spotless purity, and said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." And the prophet, in words of glowing fervor, magnifies God in his created works: "When I consider the heavens, the work of thy fingers, the moon and the stars, which thou hast ordained, what is man, that thou art mindful of him? or the son of man, that thou visitest him?" "O Lord, our Lord, how excellent is thy name in all the earth! I will praise thee, O Lord, with my whole heart; I will show forth all thy marvellous works." Yes; religion, pure and undefiled, ennoble its possessor. The inward adorning, the grace of meekness, a spirit in harmony with the heavenly angels, will not lessen true dignity of character, or make us less lovely here in this world.—Mrs. E. G. White.

THIS is Campbell's testimony on the Sabbath in Genesis: "From these gleanings from the book of Genesis, we may learn that the family-worship institution, which was divinely instituted in the first age of the world, embrace the observance of the Sabbath, the service of the altar, oral instruction, prayer, intercession, thanksgiving, and benediction."

IT is related of the father of Rev. Dr. Storrs, a strong advocate of the doctrine of foreordination, that, having once made an appointment to exchange pulpits with Rev. Dr. Osgood, he started for the church of the latter with his own team, on the Sunday agreed upon; and when about half way thither, he met Dr. Osgood driving down. They stopped, naturally, for a moment's conversation, and Mr. Storrs soon gilded into his favorite theme. "Why," said he, "see how wonderful are the decrees of Providence. Here it has been fore-ordained from all eternity that we should exchange pulpits to-day, and sure we are met, talking the matter over." "What's that," said Dr. Osgood, not quite so sure on this foreordination business, "do you say that it has been decreed that we should exchange pulpits to-day?" "I do," replied the other, solemnly. "Well, then, returned Dr. Osgood, "I'll break one of God's decrees, for I shall preach in my own pulpit to-day;" and turning his horse about, he drove rapidly homeward, leaving the astonished Mr. Storrs to return to his own church, musing on the possible uncertainty of decrees.—Selected.

THE WILY MUSCOVITE.

JACOB'S well, in Palestine, is one of the best authenticated localities of all the so-called sacred places of that land. This in the lapse of centuries has become partially obstructed by ruins, and partly filled with debris. The *Detroit Journal* recently set on foot a movement for the removal of the rubbish and the restoration of the well, as near as possible, to its original condition. Its petition to the Turkish Government to this end, and correspondence with the United States Consul at Jerusalem, reveal a significant state of things. It is that that locality is already, by purchase, in the possession of the Greek Church, which is the same thing as the Russian Government; and, moreover, that the same government has been quietly buying up all the important places it could secure in Palestine. In reference to this fact, the paper significantly asks: "How long before that Government will send troops into Palestine to 'protect' them? Will Russia do this before or after she obtains possession of Constantinople?"—*Review and Herald*.

OYSTERS.

SIR CHARLES CAMERON, in the *British Medical Journal*, tells of ten persons who ate oysters at a luncheon party in Dublin last week, and who have every one been suffering from nausea, vomiting, diarrhoea, and abdominal pain; the oysters seemed to be in good condition. Sr Charles Cameron has previously pointed out the fact that oysters growing anywhere near a place to which sewage has access must very often contain sewage in their juice, and he has found this in the case of oysters gathered near Dublin. It would be well to inquire the origin of these fatal delicacies. Oysters are an expensive luxury; they may prove a very dangerous one. We hear much of the necessity of meat inspection, and having achieved that successfully, the next thing ought to be fish inspection.—*Hospital*.

THE Bishop of Marseilles has been piteously appealed to by some of the clergy under his jurisdiction, who fear that they are rapidly being poisoned by the poor sour wine of which they have to partake in their frequent celebrations of the Mass.—Selected.

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