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SIGNS OF THE TIMES

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

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GOD IS LOVE.

THE rapt Apocalyptic bard,
Gazing up through the rosy mist,
Saw Love's perfection and reward,
Crown-jewel city of his Lord,
Its walls of jasper, amethyst,
Of emerald, sapphire, chrysolite,
All sparkling gems and gems serene;
And yet those walls, so pure and bright,
And all the kingly house between,
From ruby base to diamond spire,
Which by the cool Life River stand,
Kindling its waves with dimpled fire
And lighting all the heavenly land,
Are but the jewels which the King
Hath stored as bridegroom for his bride,
And but the seal upon the ring
For her for whom he wept and died,
And but the crystal words which prove
That God, the Infinite, is love.

—W. C. Gray.

General Articles.

PAUL'S VOYAGE AND SHIPWRECK.

MRS. E. G. WHITE.

"AND when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band. And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us."

Adramyttium was situated upon the west coast of the province of Asia; therefore the travellers could perform but a part of their journey in a ship bound for that city. But in some of the larger ports at which the vessel touched, they would be likely to find a ship in which they could embark for Rome.

The season of safe navigation was already far advanced before the apostle's ship left Cæsarea, and the time was fast approaching when travel by sea would close for the year. Every day's delay increased the peril of the voyage. But the journey which would be difficult and dangerous to the ordinary traveller, would be doubly trying to the apostle as a prisoner. One circumstance greatly lightened the hardships of his lot. He was permitted to enjoy the companionship of his brethren, Luke and Aristarchus. In his letter to the Colossians, he speaks of the latter as his "fellow-prisoner." But it was as an act of choice, because of his affection for

Paul, that Aristarchus shared his bondage, and ministered to him in his afflictions.

The voyage began prosperously, and the day after they started they cast anchor in the harbor of Sidon. Here Julius, the centurion, who had listened to the apostle's address before Agrippa, and was favorably disposed toward him, "courteously entreated Paul," and being informed that there were Christians in the place, he "gave him liberty to go unto his friends to refresh himself." The favor was highly appreciated by the apostle, who was in feeble health, and but scantily provided with comforts for the long journey. His brief stay in Sidon was like an oasis in his dreary path, and proved a comfort and encouragement to him during the anxious, storm-tossed weeks upon the sea.

Upon leaving Sidon, the ship encountered contrary winds; and being driven from a direct course, its progress was very slow. At Myra, in the province of Lycia, the centurion found a large Alexandrian ship bound for the coast of Italy, and to this he immediately transferred his prisoners. But the winds were still contrary, and the ship's progress slow and difficult.

When they reached Fair Havens, there was no hope of completing the voyage. The only question to be decided was, whether to stay where they were or attempt to reach a more favorable place to spend the winter. The centurion decided on the latter course. Accordingly, "when the south wind blew softly," they set sail from Fair Havens; but they had not proceeded far, when a tempestuous wind, such as in that latitude often succeeds the blowing of the south wind, burst upon them with merciless fury. From the first moment that the wind struck the vessel, its condition was hopeless. All the following night the tempest raged, and the ship leaked. "The third day," says Luke, "we cast out with our own hands the tackling of the ship; and when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away." A gloomy apathy settled upon those three hundred souls, as for fourteen days they drifted, helpless and hopeless, under a sunless and starless heaven.

In the midst of that terrible scene, the apostle retained his calmness and courage. Notwithstanding he was physically the greatest sufferer of them all, he had words of hope for the darkest hour, a helping hand in every emergency. Paul had no fears for himself; he felt assured that he would not be swallowed up by the hungry waters. God would preserve his life, that he might witness for the truth at Rome. But his heart yearned with pity for the poor souls around him. Sinful and degraded, they were unprepared to die, and he earnestly pleaded with God to spare their lives. It was revealed to him that his prayer was granted. When there was a lull in the tempest, so that his voice could be heard, he stood forth on the deck and exhorted them to be of good cheer; "For" said he, "there shall be no loss of any man's life among you, but of the ship.

For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Cæsar; and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer; for I believe God, that it shall be even as it was told me. Howbeit we must be cast upon a certain island." At these words hope revived.

It was the fourteenth night that they had been tossed up and down on the black, heaving billows, when, amid the sound of the storm, the sailors distinguished the roar of breakers, and reported that they were near land. They were now threatened by a new danger, of having their ship driven upon some rock-bound coast. All through the remaining hours of that night they waited, knowing that any moment might be their last.

At last through rain and tempest the gray light fell upon their haggard faces; but they could see no landmarks by which to determine their whereabouts. However, "they discovered a certain creek with a shore, into which they were minded, if it were possible, to thrust in the ship. . . . And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmovable, but the hinder part was broken with the violence of the waves."

Paul and the other prisoners were now threatened with a fate more terrible than shipwreck. The soldiers saw that in this crisis it would be impossible for them to keep charge of their prisoners. Every man would have all that he could do to save himself. Yet if any of the prisoners were missing, the lives of those who had them in charge would be forfeited. Hence the soldiers desired to put all the prisoners to death. The Roman law sanctioned this cruel policy. But the centurion knew that Paul had been instrumental in saving the lives of all on board, and he felt that it would be the basest ingratitude to allow him to be put to death; and more, he felt convinced that the Lord was with Paul, and he feared to do him harm. He therefore gave orders to spare the lives of the prisoners, and directed that all who could swim should cast themselves into the sea and get to land. The rest seized hold of planks and other fragments of the wreck, and were carried landward by the waves.

When the roll was called, not one was missing. Nearly three hundred souls, sailors, soldiers, passengers, and prisoners, stood that stormy November morning upon the shore of the island of Melita. And there were some that joined with Paul and his brethren in giving thanks to God who had preserved their lives, and brought them safe to land through the perils of the great deep.

The shipwrecked crew were kindly received by the barbarous people of Melita. A rain having come on, the whole company were drenched and shivering, and the islanders kindled an immense fire of brushwood, and welcomed them all to its grateful warmth. Paul was among the most active in collecting fuel. As he was placing a bundle of sticks upon the fire,

a viper that had been suddenly revived from its torpor by the heat, darted from the fagots and fastened upon his hand. The bystanders were horrorstruck, and seeing by his chain that Paul was a prisoner, they said to one another, "No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live." But Paul shook off the creature into the fire, and suffered no harm. Knowing its venomous nature, they watched him closely for some time, expecting every moment to see him fall down, writhing in terrible agony. But as no unpleasant results followed, they changed their minds, and, like the people of Lystra, said that he was a god. By this circumstance Paul gained a strong influence over the islanders, and he sought faithfully to employ it in leading them to accept the truths of the gospel.

For three months the ship's company remained at Melita. During this time Paul and his fellow-laborers improved every opportunity to preach the gospel. The Lord wrought through them in a remarkable manner, and for Paul's sake the entire company were treated with great kindness; all their wants were supplied, and upon leaving they were liberally provided with everything needful for their voyage.

GOD'S MERCY.

W. C. WALES.

IN every one of the twenty-six verses of the 136th psalm, we read that God's "mercy endureth forever." What hope to the despairing, sin-sick soul is found in that one word "mercy!" Mercy is defined as "the disposition to treat an offender better than he deserves." "With the Lord there is mercy," or a disposition to treat the offender better than he deserves. Then, dear sinner, do not despair; though you richly deserve rejection and death, do not conclude that these will necessarily be your fate. But doubtless you often feel that you are no common offender, that your transgressions are unusually enormous. But read concerning the amplitude of God's mercy; it may be sufficient to cover even your greatest needs. "God, who is rich in mercy." Eph. 2:4. If a man is rich, we do not question his ability to confer a needed favor upon us. God is rich in the disposition to treat his enemies better than they deserve. But, you say, a demand might be made even of a rich man which he would be unable to meet, and I fear my sins are greater than God's mercy. But I read, "Thou, Lord, art good, and ready to forgive, and plenteous in mercy." Ps. 86:5.

Surely, then, if there is plenty, there must be all we can possibly have any use for. But there is more than plenty. The Lord is full of mercy, full of the disposition to treat sinners better than they deserve. "I will be merciful [mercy full] to their unrighteousness." Heb. 8:12. Full of mercy! See God's own delineation of himself: "The Lord . . . proclaimed, the Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." Ex. 34:6, 7. Here the Lord represents himself as not only full of mercy, but as keeping it in store ready for the needy sinner. "Keeping mercy for thousands." Who can fear to trust such a God?

We read that his mercy is "abundant." 1 Pet. 1:3. Not only so, but we read: "For as the heaven is high above the earth, so great is his mercy toward them that fear him." Ps. 103:11. Can we measure such mercy? "As high as the heaven is above the earth." How high is that? Astronomers tell us that the distance from the earth to the nearest fixed star is 20,000,000,000,000 miles. They tell us that beyond that is another, twenty trillions of miles farther on. And the same distance beyond is another, and so on, until the astronomer

has counted five hundred fixed stars, or suns, in our universe, one behind the other, and each 20,000,000,000,000 miles farther away than the last. And we have not yet reached heaven, but only the outskirts of one of the thousands of clusters similar to our own universe. And God uses these infinite distances to represent his boundless mercy toward his enemies. His mercy is high as heaven. Broken-hearted and penitent for a life of transgression, and with a character blotted with sin's deepest stains, I dare cast myself, sins, iniquities, hypocrisies, and all, upon the mercy of such a God. I hope in his mercy; and not only do I hope, but I trust him with my soul implicitly. But is it not presumption for the mourning penitent to hope so entirely, and trust so confidently in the benevolence of One whom he has so often offended and so repeatedly insulted? Read Ps. 147:11: "The Lord taketh pleasure in them . . . that hope in his mercy." He assures us that it pleases him to have us hope that he will treat us better than we deserve. And yet how many mourning souls withhold this pleasure from the Lord! We learn also that it requires no effort on the part of the Lord thus to exercise mercy. For "he delighteth in mercy."

It is no task for any one to do what he delights in doing. The Lord takes delight in treating sinners better than they deserve. It is his nature. Why cannot poor, erring mortals trust such a Heavenly Father? But we forsake the Lord again and again after he has manifested his forgiving mercy toward us. Will his goodness cover so many falls?—Yes; "he is able also to save . . . to the uttermost." We read that his mercies "are new every morning." The sins of finite man cannot compass infinite mercy. "Whosoever will" may come. But when the heart becomes so hard and depraved as to be past feeling, so that every element of responsiveness to God's love is exhausted from the fountains of the soul, then the case is indeed hopeless. For in order that the sinful soul may be drawn to God, there must be a sense of his love for us. "The goodness of God leadeth thee to repentance." But when the goodness of God fails to impress us, then what will lead us to acceptable repentance?

But none who feel their sinfulness, none who realize in some measure the love of God, ever need to despair. God commands us to forgive others unto seventy times seven. Will he refuse to do what he requires of us? Does he wish us to surpass himself?—Nay, verily. Then let us trust him. Let us with contrite hearts hope in his mercy, and believe that he delights to treat us better than we deserve. This mercy withheld merited wrath from abominable Ahab, wicked Manasseh, cowardly Peter, and murderous Saul. It was this mercy that forgave David his heinous iniquity, and that drew tears from the Lord's eyes, and forgiveness from his lips, for those who hated him. This mercy received the vile prodigal with open arms, placed the gold ring upon his finger, and put upon him the best robe in place of his own filthy rags. "Him that cometh to me I will in no wise cast out."

WORK WILL NOT HURT.

REMEMBER, you have to work; whether you handle a pick or a pen, a wheelbarrow or a set of books, digging ditches or editing a paper, ringing an auction bell or writing funny things, you must work. If you look around, you will see that the men who are most able to live the rest of their days without work, are men who worked the hardest.

Don't be afraid of killing yourself with overwork. They die sometimes; but it's because they quit work at 6 p.m., and don't go home until 2 a.m. It is the interval that kills. The work gives you an appetite for your meals; it lends solidity to your

slumbers, and gives you a perfect and a graceful appreciation of a holiday.

There are young men who do not work; but the world is not proud of them. It does not know their names, even; it simply speaks of them as "old Soandso's boys." The great, busy world doesn't know that they are there. So find out what you want to be and do, and take off your coat and make a dust in the world. The busier you are, the less harm you are apt to get into, the sweeter will be your sleep, the brighter and happier your holidays, and the better satisfied will the world be with you.—*R. J. Burdette.*

THE THIRD COMMANDMENT.

W. N. GLEN.

THE name of God is sacred. He says of himself, "I am a jealous God" (Ex. 20:5); "My glory will I not give to another." Isa. 42:8. He will not sanction with any degree of allowance the worship of any other god, nor will he tolerate any irreverent use of his name. The ancient Hebrews were very particular in this respect; it is said that they would not pronounce the name of the Creator, and even the writing of it was done in a very solemn manner. In their journeyings in the wilderness, God cautioned them particularly in regard to his Angel which should go before them, saying, "Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him." Ex. 23:20, 21.

So great is God's regard for his name, that he made it the subject of a special commandment in his perfect, unalterable law, the transgression of which is sin: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." In the general carelessness regarding the law of the Lord, which the Son of God obeyed implicitly (John 15:10), which he magnified beyond any former comprehension of its boundless scope, it is no wonder that there is so little idea of what would constitute a breach of its terms. In general, the idea of what would be deemed a transgression of the third commandment is limited to what is commonly called profane swearing, or cursing. While those who so daringly use the name of the Deity in this manner do most flagrantly violate the holy law, that habit is by no means the only very common manner of taking the name of the Lord in vain.

The use of God's name in a spirit of levity, or in any unnecessary manner, is vain and sinful.

The name of God is often used in vain in what passes for worship. The formal, faithless prayer to God is taking his name in vain. The Scripture warning is, "Use not vain repetitions, as the heathen do;" then the meaningless repetition of the name of the Lord in prayer is taking his name in vain. Prayers preceding, and in behalf of, exercises and objects which are contrary to God's Word and law, or conducted in a spirit of lust and levity, are examples of taking his name in vain. They are not simply of no avail, they are sinful.

Much that passes for praise is nothing but taking the name of the Lord in vain. Singing hymns merely for the purpose of entertainment on any occasion may be taking the name of God in vain. The use of sacred songs for thoughtless pleasure is mockery to Him whom only the lips honor, while the heart is far away. Isa. 29:13, 14. It is a flagrant violation of this commandment for companies to sing the name of God in a thoughtless, trifling vein, interspersing jokes and laughter at every interval of the song. This custom is so common that special attention seems imperative. Listless, careless singing of praise to God, with eyes and minds everywhere but on the words and sentiment of the song, is taking his name in vain.

Many have read the Word of God for the purpose

of finding curious expressions and perpetrating jokes. Such uses are vain and blasphemous. When we reflect that all insincere profession of Christianity, or insincere or ignorant worship of God, is in direct violation of the command, "Thou shalt not take the name of the Lord thy God in vain," it is plain that the transgression of this clause of the decalogue is far beyond the general conception of the evil.

THE MELA OF INDIA.

WHAT the Nile is to Egypt, the Ganges is to India. It bursts through the gateway of the Himalaya Mountains, from under the great Gurgootree glacier, in a resistless, icy torrent, cooling the burning plains of Hindustan, and bringing fertility to the rice-fields of Bengal, and it may well seem to the Hindu the greatest blessing which Buddha could bestow. The most sacred spot of India is the point where the turbid torrent of the Ganges meets and joins with the clear waters of the Jumna, which also coming from the ice gorges of the Himalayas, yet flows in a broad, beautiful blue stream, and, uniting, they rush on down to the Bay of Bengal. According to the Hindu tradition, a third invisible, underground stream, a sacred river, "runs through caverns measureless to man," and, welling up from below at the point of junction, swells the stream. Just here is built Allahabad, the city of God. The triple union standing for the Hindu trinity,—the union of Brahma, Vishnu, and Shiva.

Here, once a year, is held the great religious festival of India, the Mela, or sacred gathering. Here, the pilgrims flock from all parts of the country to wash and be clean. He that but looks on the Ganges, or that drinks of its waters, saith the proverb, washes away the stains of a hundred births; but he that bathes in its waters washes away the stains of a thousand.

The wide, sandy plain between the two rivers is covered with booths, and laid out in streets of varying widths, from the broad avenue, which leads directly down to the water's edge, on to the narrow, dirty lanes which run in every direction. And the whole teems with the populous Eastern life. This is the great event of the Hindu year, and for weeks the concourse is gathering. Like the Mohammedan feast of Ramadan, it lasts a month, and varies in time according to the moon, as almost all religious festivals do; and to see it in its prime, one should visit it just before the new moon.

Then the camp is a busy, populous city, where all sorts of trades and avocations are carried on. For even in his religion, the Hindu has an eye to business, and the buying and selling of the vast concourse reach enormous proportions.

All classes and conditions of wares are to be purchased; wares brought from all lands. There are silks from the looms of Bagdad, swords of Damascus, ivory ornaments from Delhi, shawls from Cashmere that remind one of the fabled scarf in the nursery tale of *The White Cat*, where the shawl was of such exquisite fineness that the feat of passing it through a lady's ring was accomplished. There are multitudes here in the bazaars which could stand such a test; but this is the land of the Arabian Nights, and nothing astonishes us. Here are cunningly embroidered mantles from Lahore, inlaid marbles, fashioned after the models in the Taj, from Agra, wonderfully inwrought metals from the Punjab, ingenious ivory toys from the workshops of Calcutta, sandalwood boxes from the Deccan, carved shells from the Bay of Bengal, coffee beans from Mocha, cloth of gold from Persia, carved brass from Benares, and fairy work in gold and silver and carving, fashioned by long-forgotten hands; these are side by side with knives from Sheffield and prints from Manchester. There is nothing for man or beast that is not supplied. Every country is under

contribution, and every purchase, however small, only made after such an amount of haggling as would drive off a Western buyer. Every contract is signed and sealed over a tiny cup of thick, black coffee, without which I scarcely believe a sale would be valid.

All classes and conditions of men as well as goods are represented. Faquirs, almost naked, are seated on the ground to receive the homage of the passers-by. Disgusting objects they are, with their long tangled hair matted and tied with ropes, and their faces covered with the dirt that seems to be a peculiar sign of sanctity. Some streets are devoted to the faquirs; and on Wednesdays, during the festival, they march through the encampment in procession, perfectly naked, while crowds of women prostrate themselves before them, and kiss the ground upon which they tread. The holy men, however, differ so much themselves, in their sects and shades of belief, that the presence of the native police is necessary to prevent their falling upon each other in a general *melee*, like the Kilkenny cats.

Here one can see in an hour every variety of human distortion known to India. Here are dwarfs and hideous misshapen creatures of all kinds and shapes. Mutilation which have been practiced to save their souls, crime committed upon themselves for the sake of religion. The highways swarm with the lame, the halt, the maimed, and the blind, all seeking alms. The place seems like a walking hospital; dirt and disease are there in their most loathsome forms.

The pundits are the expounders of the holy books, and each has his separate tent, with a triangular flag bearing his individual device, planted at the corner of the platform, and there he sits all day, explaining the sacred utterances with a zeal worthy of a better cause. There are numberless shades of belief among them; for Hinduism abounds in sects, and the people glory in their differences; and like the Pharisees of old, they are exceedingly jealous of the traditions of their fathers. One never appreciates the noble army of men and women who are holding up the cross in the midst of heathendom, until he comes to live among them and realizes what their daily life must be surrounded by such environments as these.

But the feature of the Mela is the bathing. One broad avenue, kept as clean as possible by the police, runs down through the centre of the encampment to the bathing place. And every day during the thirty, from early dawn until mid-day (when the especial virtues of the water cease), the tide of human life comes pouring down, men, women, and children rushing forward, eager to plunge in the sanctifying stream, with the most sublime faith in its efficacy.

The great day of the feast is at the time of the new moon. On that day from early dawn the countryside is alive with travellers. The grand procession begins with a train of elephants bearing the chief priests, behind comes a line of faquirs, following them the pundits, and then the crowd, literally *The Great Unwashed*, which must be marshalled by police, and even with that aid, the pushing, the crying, the shouting, and the gesticulating make a perfect pandemonium. What a sight for Christian eyes, as we view the scene from our lofty position on elephant back.

These Melas are the curse of the country; for they perpetuate all the superstitions and follies of Hinduism, which otherwise their intercourse with Europeans would necessarily modify, and in the end do away with. And indirectly they are also a curse to the Western nations; for from the gathering at the Twelfth Year Festival, which is the greatest and most important, can almost always be traced the eruptions of cholera that have so often devastated Europe. Such crowds and such dirt naturally

bring disease in their wake, which is carried into Egypt, and thence into Europe by the returning pilgrims.—*Leigh Younge, in Christian at Work.*

POLITE FALSEHOODS.

AN eccentric Scotch preacher once, when reading the Scriptures, came to the verse from the Psalms, "I said in my haste, All men are liars." Removing his spectacles, he looked up and remarked, "If thou wert here in these days, David, thou mightest say that after mature deliberation." The preacher was no doubt cynical, and yet there is something of truth in his statement. An American paper justly remarks that the usages of polite society lead naturally to a course of conduct which is dangerously near to hypocrisy, and hypocrisy is only another name for lying. It is not good form to express our emotions of pleasure or pain. All people, whether agreeable or not, must be received in a pleasant manner. The real feelings must often be concealed. Disagreeable truths must not be uttered, and only flattering and conventional remarks are allowable. Such rules has society established, and they are responsible for much of the polite hypocrisy so common. What shall be done to stem the tide of increasing shallowness in social life? Fiction and the drama have nearly played their part, and accomplished all they can. In fictitious life it is generally understood that the smooth, conventional, and excessively agreeable man is to act the part of a hypocrite, while the blunt and outspoken man, whose rudeness often shocks us, is the hero who is to really claim our admiration. But even frankness is sometimes counterfeited, and bluntness in speaking is looked upon by some people as an art to be specially acquired, that men, hearing their unkind words, may remark their frankness. But these, like all hypocrites who over-act their parts, can be easily distinguished. And indeed much of what is unreal and false in society is due to exaggerations of what are really the characteristics of true nobility. For, after all, the rules of society are founded on the principles of unselfishness and a proper regard for the feelings of others.

"Politeness is to do or say the kindest thing in the kindest way." It is right that we should avoid saying those things which may unnecessarily hurt the feelings of others; it is proper to treat all persons courteously and kindly whom we meet in our social circles. It is only when we carry these requirements to extremes that we become untrue; it is when our desire to be popular makes us overstep the bounds of sincerity, that we err.

The man who is not considerate of the feelings of others, who is proud of his rudeness and blunt speaking, is not to be commended. He may be sincere and honest, but he ought also to be kind. Those who imitate his "frankness," but have not his sincerity to condone for their boorishness, are hypocrites without any redeeming qualities.

The rules of good society are in themselves good, and ought to be observed in spirit as well as in outward form and ceremony. The remedy for the evils mentioned is to avoid the abuse of these rules. The remedy for falsehood is truth. The cure for shallowness is sincerity. True politeness cannot require anything contrary to truth and honesty. Silence is better than false cordiality. The possible loss of temporary popularity will be more than compensated for by a lasting and worthy esteem. If all young people, while striving to be uniformly kind, would resolve to never overstep the bounds of sincerity, social hypocrisy would soon decline. Polonius's oft-quoted advice to his son has a direct application here and will well bear repeating:—

"This above all—to thine own self be true;
And it must follow, as the night the day,
Thou canst not then be false to any man."

—*India's Young Folks.*

IMPORTANCE OF SCRIPTURE STUDY.
NO. 3.

D. LACEY.

At no time, perhaps, more than at the present, has there been such urgent need of the most careful study of the Scriptures by the people generally. Are we, the people, not told by those representing churches other than that of Rome, that the Bible is not alone a sure and safe guide for us; but that the church, its traditions, and the Fathers are necessary for our complete and full instruction in righteousness? In the face of such teaching, have we not a right to ask the very pertinent question, what the church itself or the Fathers ever had in the past, or what its ministers have now, in the present, worthy our notice, that we have not in the Bible itself? We may depend upon it, whatever teaching or tradition of either church or Fathers will not bear the *fullest, strictest* scrutiny of God's Word itself, and which is in any degree at variance and out of harmony with the plain written Word, and *not* according to the law and testimony, has something in it which it will be well indeed for us very seriously to question before we accept it as a basis of our belief, or as a rule for Christian life and conduct.

The Bible, if it is not, should ever be *the* guide of the Church and Christians in all ages, *the only guide and rule in life*. We learn from it that it was certainly such to the early church. Then if it was sufficient and safe for it, we may rest assured, without a doubt, given as it has been by inspiration, and acknowledged by all the churches of Christendom so to have been given, that it is therefore a full, sufficient and abundantly safe guide for us. Then, too, in fullest trust and confidence, with an earnest prayer for God's blessing and the enlightenment of his Spirit, should we always turn devoutly and thankfully to it, letting scripture, not man, interpret scripture; or we may find ourselves lost in a hopeless maze of theories and traditions of men even more numerous than their creeds, which can only lead to doubt and confusion, and engulf us in a veritable slough of despair; theories and teachings which will not endure the light of the pure simple truths of God's Word. We ought in matters of such importance to be honest with ourselves; we cannot afford to be indifferent about these things. They are far too solemn and awful in their ultimate consequences and issues; they are questions of eternal life on the one hand, on the other, destruction forever from the presence of God.

We would with the deepest earnestness urge the solemn consideration of these things as all worthy of our immediate, our prayerful attention. We *want* to know, and we *ought* to know and fully comprehend, our present responsibility to God in this matter; our responsibility to ourselves as intelligent free agents, and to our neighbors, not being deceived ourselves nor deceiving others. If God, as we steadfastly believe, in his infinite goodness and mercy to a rebellious race, has indeed given us his Word as a revelation of his will and purpose concerning man, and his salvation from that destruction which man's rebellion and disobedience justly merited, ought we not thankfully, yet in fear and trembling, to look into and deeply search the Scriptures, that we may know and really understand the things that make for our everlasting peace and happiness? What a slight to the Almighty not to enter upon this study with the earnestness, devotion, and love it demands at our hands! Need we do more than point to the words of the inspired writer of the sublime epistle to the Hebrews to give force to the warning we would raise? In the second chapter of that epistle, the writer, after having in the first chapter declared how in these last days God had spoken to us by his Son,

demonstrates the only reasonable attitude in view of this, and hence consistently says: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip;" for, says the same sacred writer, "If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation?"

Perhaps in helping us to realize more fully the great need of Scripture study by the people themselves, we could hardly do better than advert to Paul's epistle to the church at Ephesus, where, in his exhortation to the Christians of that church, he admonishes them to walk worthy of the vocation wherewith they were called; and they are to do this "with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace," adding—and to this we wish to draw special attention—"There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." We have adverted to this scripture, because we are driven to ask the question, in the light of this glorious truth as to one body, one Spirit, one Lord, one truth, one baptism, one God and Father of all, How comes it to pass that there are so many sects, or divisions, in the so-called Christian church, the very names of which are a truly sad and pitiable commentary on the history of Christianity? The answer is, we fear, not far to seek. The simple teaching of God's Word on some of the cardinal, the very most important truths and doctrines of that pure religion which Christ came into the world to preach and to practice, has been departed from, and the traditions and dogmas of men's theology have usurped its place; and thus it is that, instead of one body, one Spirit, one true faith or creed, we have hundreds; and, alas! even in our own day these, so far from decreasing, are rapidly increasing in numbers; so that men, perplexed and bewildered on every hand, are almost at their wit's end, distracted and dismayed, knowing not what is truth or where, or in what church—if in any at all—it is to be found.

Each church has something irreconcilably at variance with the teachings of all the rest; and each, though ostensibly taking its stand upon Scripture, differs from the others in many most essential points of doctrine; and the majority, if not the whole, either in precept or in practice (if not in both) seem altogether out of harmony, both by their precept and their example, with the pure, primitive teaching of the Bible. But, obviously, all these, at variance and disunited, cannot be right and wrong at the same time. Had men honestly searched the Scriptures—not to find in them excuses for their own carnal, self-indulgent lives, not to build up systems of religion, under the working of which is it not too much to be feared, in far too many instances priests and others feed, fatten, and flourish, but with a pure, earnest desire to understand God's will concerning them, and his requirements of them—this terrible confusion would and could never have been, as it certainly is, rampant in our own nineteenth century.

The Scriptures have not been honestly searched that men might walk in the pure, beautiful light thereof; but, on the contrary, they have, alas! in too many instances, been twisted, perverted, and ransacked, so that under the fair garb of a mere outward profession of religion, the selfishness and impurity of unholy lives might thus, clothed with the beautiful white robe of Christianity, be hid, and that the religion of Christ and the world might be so united to each other that to serve God and mammon might be, what God in his Word has most solemnly and emphatically declared it never could be, made possible.

TUBERCULOUS MEAT AND ITS
CONSEQUENCES.

Koch's brilliant discovery of the bacillus has set at rest all doubt as to the cause of tuberculosis, and as to the question of its identity in man and the lower animals. No subject has more uninterruptedly engaged the attention of pathologists during the past twelve months, or is more likely to lead to results of the greatest practical importance. It has been discussed in the legislative assemblies of Europe and America with a view to the settlement of the manifold difficulties, legal and scientific, by which it is surrounded; and public attention having been thoroughly roused to the gravity of the issues at stake, their solution is imperatively demanded in the interests alike of the large and important classes engaged in the supply of food to our markets, and the immeasurably larger and more important classes engaged in its consumption. The links in the chain of scientific evidence, based upon experiments conducted through a series of years, may be thus formulated: (1) Tuberculosis is caused by a minute vegetable organism, the bacillus; (2) this organism is identical in man and the lower animals, any slight apparent difference being purely morphological; (3) the disease is communicable from cattle to the human subject; (4) one of the most frequent methods of this communicability is the ingestion of the flesh of animals specifically affected; and (5) the ordinary modes of cooking do not destroy the bacillus, and have absolutely no effect upon the spores, which are the chief means of its propagation.

Professor M'Fadyean stated before the Privy Council Commission that cooking can never be relied on as a sufficient preventive; ordinary cooking is insufficient to destroy the bacilli, and utterly incompetent to affect their spores, which require a much higher temperature to become devitalized; and all evidence shows that the usual cooking of joints of beef and other parts is not sufficient to raise them even to 160 deg., the temperature at which blood coagulates, and is therefore insufficient to destroy the bacillus; and Sir Charles Cameron, Mr. Lingard, and Professor M'Call, experts of the highest authority, examined on the same occasion, confirmed this opinion. The medical officers of the Local Government Board, in their last report, concur in the tenacity with which the spores resist all destructive agencies, to the extent indeed that no known process is competent to deprive them of vitality; and the Committee of the North of Ireland branch of the British Medical Association state that the heat to which the inside of a large roast is raised is insufficient to destroy infectivity. The growth of a bacillus may be arrested at a temperature below 82 deg., but it does not die; it can be slowly killed by being subjected for several weeks to a temperature of 107.5 deg., and dies if exposed to boiling point for half an hour; but a shorter exposure to this heat fails as a bacillicide; for in sixty-two experiments with tuberculous flesh soaked in boiling water for ten to fifteen minutes, positive results as to infection by feeding were produced in thirty-five per cent. So great, indeed, is the vitality of the bacillus that Koch still obtained the active microbe after conveying it through thirty-four generations of culture, for a time extending over twenty-two months; and the spores, the committee add, are far more tenacious of life. That the bacillus resists the action of the gastric juice and other fluids of the alimentary canal was first demonstrated by MM. Strauss and Wurtz, and later investigations have confirmed the results at which they arrived. Dr. Coats, the pathologist to the Royal Western Infirmary of Glasgow, says: "That the juices of the alimentary canal are proved not to be fatal to the bacillus is shown by the frequency of tuberculosis of the intestines following tuberculosis of the lungs."

It might, then, be thought that if the bacillus had resisted the effects of cooking and of the fluids of the alimentary canal, no further impediments existed, and it would be at liberty to pursue its career unchecked, secrete its specific virus, and propagate its kind in the tissues. But happily this is by no means the case, and it is chiefly after its entrance, together with the products of digestion, into the lymph and blood streams, that its struggle for life commences. We are but at the threshold of our knowledge of this subject, one of the most deeply interesting of the problems of pathology, and one which holds out the brightest hopes of our ultimate success in dealing with the large and deadly class of specific diseases. Wherever the bacillus comes in contact with these wandering cells, whether prior to or after its entrance into the stream of the circulation, or when it has succeeded in effecting a lodgment in any of the tissues, a struggle takes place between the contending hosts, on whose result depends the issue of life or death to the part—eventually, it may be, to the entire body. In some cases, happily the great majority, where the constitution is unimpaired, the result is favorable to the cells, and the bacillus perishes; in others, where the tissues are weakened and the phagocytes share in the debilitated condition—whether produced by heredity or any depressing cause—the bacillus triumphs, finds a nidus suitable to the needs of its existence, propagates its kind, and leads to the development of a tubercular lesion. How constantly this struggle is being waged may be conceived from the fact that it has been calculated by Bollinger that one phthisical person may eject from his body in the course of twenty-four hours twenty millions of the bacilli. It may, then, be taken as proved that the bacillus in all cases is derived by one animal from another, and grows only at a temperature approaching that of the human body; its chief if not its only place of multiplication is in the living tissue; and when it has found a suitable resting-place, it commences its mission, propagating by spores and by fission, and secreting alkaloids dangerous to animal life, and leading to an alteration in the normal structure by the formation of tubercles, such lesions being an absolutely characteristic sign of the disease.

—*Nineteenth Century.*

A PRACTICAL STUDY.

In an interesting article on "Manners and Customs in Sicily," published in the *Nineteenth Century*, Mr. Hamilton Aidé gives a specimen of a village sermon. It is of an essentially personal and practical character, and is a good illustration of a not uncommon trait of human nature, though it is seldom that it is so frankly expressed. It may be epitomized thus: "You have heard the words of our divine Master, my children, who seems to have left his parables and example for Turks and Protestants rather than for you, who act contrary in every way to his teaching. What cold, ungrateful creatures you are to me, your pastor, and to your church! You neglect both the house of God and his minister. I am poor and old, and my clothes are in holes. The walls of the church are tumbling; the roof threatens to fall in. No one gives me anything. No one pays even for a mass to liberate any of his relations from purgatory! Is this just? Is this right? I speak plainly to you, my children. I have celebrated the holy mass this morning; but if you think I am going to do so next Sunday, unless in the meantime you give me something, you are mistaken. No; you shall not have the painful spectacle of seeing me die of hunger; I will leave you; I will go away. And when your last hour is come, and you are dreading that hell to which your sins have brought you—ah! you will wish me back then—your old pastor whom you have treated so badly!"

Timely Topics.

REDUCED POSTAL AND TELEGRAPH RATES.

THE cost of letter postage between Australia and the outer world is to be reduced by more than one-half on the first of January next. This is a wide step in the direction of progress. There is a strong effort being made to associate with this reduction that of ocean telegraph rates. The present tariff to London is 9s. 4d. per word. A deputation from the Melbourne Chamber of Commerce lately waited upon the Postmaster General and urged that this step should be taken. It was stated that £350,000 were annually paid for cable messages, or £1000 per day. But the tariff is so high as to restrain a very large bulk of business that would be transacted, were the proposed reduction to 4s. per word carried out. The obstacle to this movement is that the telegraph company require a guarantee sufficient to cover the loss that might ensue upon the reduction being made. Several of the colonies are willing and anxious to take upon themselves their proportion of this indemnity. But Queensland, West Australia, and New Zealand do not see their way clear to do so.

There is much talk of a Pacific cable being laid from Canada via Honolulu and other island stations. Should this enterprise carry, the cable would be landed in Queensland; so that naturally this colony feels very jealous for the scheme, and would not willingly do anything to jeopardize it. But while a reduction of rates might delay the carrying out of the plan for another line of ocean telegraph, in the natural course of events it would not defeat it; for with the development of the colonies, direct communication with America is sure to be established. This project should not impede the steps which are now to be taken. We sincerely hope that Australia will be brought, commercially and socially, into close relations with the world at large. And nothing will promote this so effectually as to render communication cheap and accessible.

A CONVENT OF INSANE NUNS.

SINCE the escape of Italy from the dominion of the pope, there has been a gradual prying into the inner workings of the church. The following account of the investigation of a nunnery, reveals the terrible depths to which mortals may fall through superstition. The account is taken from a Berlin paper:—

"The mysterious nunnery, commonly called the 'Nunnery of the Buried Alive,' at Naples, which has been closed against outsiders for four centuries, was opened on Saturday by order of the Minister of Justice. In spite of the strenuous opposition of the doorkeeper at the nunnery, the police entered by the windows. Sixteen nuns were found within in a state bordering upon insanity. They were covered with rags, and their surroundings were of the most filthy description. Many had forgotten how to speak, and the demeanor of all of them was more that of animals than human beings; but those who were induced to talk, expressed themselves as perfectly resigned to their fate. The cause of the raid upon this nunnery was the desire of the parents of a young girl, who had entered the convent, to recover her. She had been banished to the nunnery on account of a love affair objectionable to her family. The latter, being unable to communicate with her, had complained to the police, and an order from the Minister of Justice for her removal was obtained. She was found to be a mere skeleton, and her parents became half crazed at the condition in which she was discovered. The nunnery has been closed, and a strict investigation ordered by the Governor of Naples. The facts of this extraordinary case are

contained in a special despatch to the *Tagblatt*, which states that this matter is attracting the widest attention in Naples."

A BLOW TO PARNELLISM.

THE Irish party, or so much of it as is represented by Parnellism, has received a severe blow by the decision in the O'Shea divorce case, in which Mr. Chas. Parnell was made co-respondent. A divorce was granted Mr. O'Shea on the ground of his wife's infidelity in connection with Parnell. The wife's betrayer was on terms of intimate friendship with the aggrieved husband at the same time that he was working the ruin of his family and of his happiness. Ten years have passed away since the wretched work began, so that for all the time that Parnell has stood at the head of the Irish cause, the friends of that cause can only reflect upon the leadership of a man who had stooped to the worst and most devilish work a man can do.

The party which Parnell represented is not in the least answerable for his private character; but the reproach of his crime must rest like a blight upon it. His unworthy course casts a shadow of suspicion upon all who stand in similar positions.

It is probable that this disclosure of his private history will have the result to force Mr. Parnell down and out from his prominent station. Certainly it should. No public service should be made the excuse for private vice. His service to the Irish people will henceforth be more than counterbalanced by the vicious influence of his example. And this example, if endorsed, could but result in greater suffering and shame than his best efforts could atone for.

RUSSIAN SECTS.

ONE Russian sect, the Flagellants, call themselves "a brotherhood of Christ." The founder of this sect is said to be one Daniel Phillipovitch and his son, Ivan Souslof. The former is supposed to have descended from heaven, to have become the father of the latter, and, after acknowledging him as his Christ, to have ascended into heaven. Ivan then chose twelve apostles. After arranging for the propagation of his religion, he was arrested and crucified outside the sacred gate of Kremlin at Moscow. He is said to have risen from the dead, to have been crucified a second time, and once more to have burst the gates of the grave. The laws of the sect prohibit drunkenness, theft, and marriage. Its members hold that the Holy Spirit must have perfect freedom to work untrammelled, and that they themselves must keep the secrets of their brotherhood. They cultivate the hypnotic or hysteric condition, and, for this purpose, indulge in maddening dances at their religious services. Like the Flagellants, the Jumpers cultivate physical excitement in their devotional exercises. Only, instead of dancing, they leap and jump about. When the excitement is at its height, the lights are extinguished, and darkness veils deeds which could not bear the light. The Skoptsy form another singular sect. They literally carry out the text which relates to the cutting off of the offending part of the body. The Molokani and Doukhobortsy sects are extreme anti-ritualists, and believe strongly in the direct leading of the Divine Spirit. The former revere the Scriptures and seem, in many respects, to resemble the Quakers. The latter regard man as the living book and are apparently Pantheistic. Neither of these bodies will permit the using of oaths or the taking up of arms. The most Protestant sect is that of the Stundists, who strikingly resemble the Plymouth Brethren. They have no clergymen, and give freedom to all their members to read or comment on the Scriptures at their meetings. They are rapidly increasing in numbers.—*Christian Commonwealth.*

The Home Circle.

FEEDING THE MULTITUDE.

"COME apart," He said, "to a desert nook,
And rest awhile with me."
So the twelve, in a fishing boat, He took
To the other side of the sea.
For many were coming and going; they had
No leisure so much as to eat;
For them should the desert place be glad,
And rest, with the Master, sweet.

There would be time to ask of him
Things that perplexed the mind,
And parables, of meaning dim,
Their opening keys should find.
Oh, sweet to lie on the fresh, green grass,
And feed from the Shepherd's hand,
And watch the soft cloud-shadows pass,
And the waves break on the strand.

But the crowd had followed along the shore,
When they saw the Master's sail;
And already the place was thronged before
He came, and their rest must fail.
Weary and worn for food and sleep
Was he, as he climbed the hill;
But his heart was full of compassion deep,
And he healed and taught them still.

Now the night draws near, and the twelve intreat,
"Send the multitudes away."
"They need not go; give ye them to eat;"
These words did the Master say.
"There are thousands here, in the wilderness,
And whence shall we find them bread?"
Little is much, when Christ shall bless;
"What have ye?" was all he said.

Then Andrew spake: "A lad is here,
Five barley loaves has he,
And two little fishes." "Bring him near,
And give the loaves to me."
The thousands sat on the grass, at rest,
By the shore of the peaceful lake,
When, looking up to heaven, he blessed
The loaves, and in pieces brake.

Then he gave to the twelve, and they, again,
To the people gave the bread
And the fishes; enough for all remain;
And so were the thousands fed.
But the weary Master slipped away
To the mountain-top alone,
When the fragments were gathered at close of day,
And the multitudes were gone.

Oh! thus, like the Master, still may we,
Though weary, our task fulfill;
And our meat and drink may it ever be
To do our Father's will,
Though work be sent in place of rest,
Yet shall "more grace" be given;
In serving others we shall be blest,
And our food be bread from heaven.

—*Esther Thorne, in Chicago Advance.*

WOMEN OF THE BIBLE.—V.

Lot's Wife.—(Concluded.)

A. M.

In recalling the facts in connection with the story of Lot's wife, the Saviour adds: "As it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the house-top and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back. Remember Lot's wife."

Were any destroyed in Sodom who were warned to flee?—Yes; those to whom Lot gave the warning treated him as a fanatic; but they were destroyed. God in love and mercy has placed within the reach of all his holy Scriptures. In them we find an angel message, "Come out of her, my people, that ye be not partakers of her sins, and that ye

receive not of her plagues. Rev. 18:4. "Come out of her, my people." This would imply that God's people are where they should not be, and are invited to come out, and be separate. The Bible tells us what will cause this separation: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. Is it possible that any will yet be punished for keeping the commandments of God?—That is what this scripture declares. To avoid this, many are teaching that the commandments are done away; but this cannot be, for on the last leaf of your Bible will be found these words: "Blessed are they that do his commandments, that they may have right to the tree of life." Rev. 22:14. How long did our first parents have right, or access, to the tree of life?—Just so long as they kept God's commandments. When Eve stole the fruit from the tree which God had forbidden them to touch, she broke the commandments, and the penalty was death.

The penalty of transgression has never been altered. "The wages of sin is death." Rom. 6:23. "Sin is the transgression of the law." 1 John 3:4. But thanks be unto God, Jesus, our Redeemer, has paid this penalty for all who will come unto the Father by him. The law still holds all under the penalty of death who do not accept the offer of life in Christ Jesus; hence the law cannot be done away. But to every believer who is now set free by being a new creature in Christ Jesus, this law becomes a delight; and his life and practice show that he will have no other gods before the great almighty God; he will not bow down to images; he will not take God's name in vain; he will remember the Sabbath to keep it holy; he will honor his parents; he will abstain from murder, adultery, theft, and slander; he will not covet that which is another's.

Many tell us that we cannot keep these commandments. Why? The Scriptures give the answer: "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. It tells us what is the state of the carnal mind: "For to be carnally minded is death." Verse 6. Such a person is dead in the sight of God. "So then they that are in the flesh cannot please God." Verse 8.

But what do the Scriptures say is the evidence that we love and please God?—"This is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5:3. Whatever other proof we may offer as an evidence of our love to God, this must not be left out; for God requires the keeping of his commandments as a proof of our love, and declares his willingness to give grace and strength whereby we shall be able to escape all the fiery darts of the enemy, who will try us, as he did our first parents; and we have added for our encouragement: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. The Scriptures tell the need and use of the commandments: "That sin may appear exceeding sinful." Rom. 7:13. "Fear God and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." Eccl. 12:13, 14.

ONE WAY TO GAIN HAPPINESS.

"SAY what they will, it's hard! It's like being in prison, and I never thought I should stand that very well. Nothing to see, or think of, or do. I don't see how I'm going to endure it. And it will be weeks and months!"

And Stella Eveleth, thinking all these things in

her half-rebellious heart, leaned back in her easy-chair, and closed her eyes wearily.

"Very tired, dearie? Hadn't you better lie down now?" It was her mother's voice, tender and anxious, and Stella answered, as brightly as possible, "Not very, and not just yet. I wish I could help you with that mending," she went on. "Leave some of it till to-morrow and let me try. I need something to do, and you're so tired."

"No; you can't use your arms, child. The doctor says you musn't sew, and darning's just as bad."

Stella turned her head away impatiently. "The same old story," she was thinking. She did most of her complaining in that way. "Nothing that I can do, on account of this stupid lung-trouble. Imprisonment, without hard labor, that's the worst of it. So much that needs doing, too. See this room, now. I don't wonder Fred doesn't stay in two evenings a week—such a doleful place and set! And even Joe doesn't find it over-attractive," and she noted, disapprovingly, the dust on mantel and bracket and pictures, and showing white between the rows of books on their shelves; the tidies rumpled and hanging by a corner; the plants, parched and dusty; and the canary's ill-kept cage. Once more she leaned back among the cushions and tried to rest, recalling, as had become her habit in illness, bright thoughts and quaint or forceful sayings, to dispel the weariness.

As she mused, there came, with other remembered words, two or three she had noticed in her Testament that very day—"The prisoner of the Lord"—"a prisoner of Jesus Christ." If one could only say that! Nothing could seem very hard after that. Pain and idleness, too, could be borne, bravely and thankfully, if one were such a prisoner, or could be. And why not?

Stella sat by the fire next morning after breakfast, thinking again of the phrases remembered the night before. By and by she got her Bible and looked them out.

"I wonder what Paul did besides write epistles to his churches?" she thought. "Doesn't it tell somewhere in the last of the Acts? I'll find it. Oh: 'And received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ.' Well, I can't do any such thing as that; I can't preach or teach, and nobody is likely to 'come in unto' me for anything. But I suppose Paul was only going on with his work as well as he could under the circumstances. And it's been proved that he did it very well, too. Well, now, maybe I can be doing some of mine even here and now."

Two hours later, her mother, returning from an errand, found her cosey sitting-room very brightly clean, all its furnishings seemingly made over new, and most daintily arranged. Such a fresh, home-like air it had not worn for weeks.

"Stella, I'm astonished! You know the doctor forbade dusting."

"Not with a damp duster—I had on gloves—that wouldn't let a particle fly."

"And you've been sewing; tidies and lamrequins and—"

"No, ma'am, only safety-pinning them on. Now, I can rest a little; before, I couldn't."

"And, best of all," she said to herself, "I've found I can do something. I'll take the dining-room to-morrow," with a vivid recollection of the sundry neglects and omissions in the table service. How much weak hands could do there!

So it very soon came to pass that the rooms were brighter and more inviting, the meals more cheery, the home atmosphere full somehow of sunshiny peace. Mother found her mending sorted, her lists made out, her work-basket in order, and a dozen little household matters attended to beforehand. Father's papers were always "where he could lay his hand on them," his slippers and spectacles handy;

and there was a ready assistant with his sometimes tangled accounts, some one to talk with him of church or business interests, or to listen while he told the day's news. And what she was to father and mother, she was also, as occasion demanded it, to brothers and sisters.

"Somebody, thy name is Stella," exclaimed one of the boys one day, and after that the name clung to her. There was one sure to be at home and disengaged, and with "a heart at leisure from itself, to soothe and sympathize," which is, after all, the best qualification any one who aspires to be a friend or helper can have.

"She's getting to be the head of the institution," said Joe one day.

"No, the centre, the heart of it," said Sue, with a kiss.

Nor was the good of it confined to that one household, either. You cannot keep any good thing wholly to yourself. It spreads and shines and scatters in spite of you.—*Morning Star*.

THE SULTAN'S HOUSEKEEPING.

It is estimated that over six thousand persons are fed daily at his Dolma Bagtché Palace when the Sultan is there. One who is well informed gives a graphic picture of the Sultan's housekeeping. He admits that it is clear that there is good executive ability in the management of this enormous household; for there is scarcely ever a jar or a hitch, even under the impulse of the most untimely demands. Every different department is under the control of a person who is directly responsible for that, and he has a corps of servants and slaves under his orders, who obey him only, and he is subject to the Treasurer of the Household. Women have no voice whatever in the management of anything in any department. Their sole occupation is to wait upon their respective mistresses, or to serve the Sultan in some specified capacity; and the labor about the palace is so subdivided that no one works very hard except the Lord High Chamberlain and Treasurer of the Household.

The Chamberlain is mostly occupied in administering to the wants and caprices of the Sultan, and is in almost constant attendance upon him; so the Treasurer of the Household has the burden of the housekeeping on his burly shoulders. He has an organized force of buyers, who are each charged with the purchase of certain supplies for their individual departments, each having his helpers, servants, and slaves. One man is charged with the duty of supplying all the fish; and as to furnish fish for at least six thousand persons is no light undertaking in a place where there are no great markets, such as there are in all other large cities, he has to have about twenty men to scour the various small markets and buy of the fishermen, and each of these men has two others to carry the fish they buy. About ten tons of fish a week are required. There are nearly eighteen thousand pounds of bread eaten daily, for the Turks are large bread-eaters; and this is all baked in the enormous ovens situated at some distance from the palace.

The food for the Sultan is cooked by one man and his aids, and no others touch it. It is cooked in silver vessels; and when done each vessel is sealed by a slip of paper and a stamp, and this is broken in the presence of the Sultan by the High Chamberlain, who takes one spoonful of each separate kettle before the Sultan tastes it. This is to guard against poison. The food is almost always served up to the Sultan in the same vessels in which it was cooked, and these are often of gold; but when of baser metal, the kettle is set into a rich golden bell-shaped holder, the handle of which is held by a slave while the Sultan eats. Each kettle represents a course, and is served with bread and a kind of pancake,

which is held on a golden tray by another slave. The Sultan never uses a plate. He takes all his food direct from the little kettles, and never uses a table and rarely a knife or fork—a spoon, his bread, a pancake, or fingers are found far handier. It requires just twice as many slaves as there are courses to serve a dinner to him.—*Leisure Hour*.

Useful and Curious.

A FLOWER has been discovered in South America which is only visible when the wind blows. The shrub belongs to the cactus family, and is about three feet high. The stem is covered with dead, warty-looking lumps in calm weather; those lumps, however, need but a slight breeze to make them unfold large flowers of a creamy white, which close and appear as dead as soon as the wind subsides.

THE CHINESE EVOLUTION THEORY.—The rocks are the bones of the divine body, the soil is the flesh, the metals are the nerves and veins; the tide, wind, rain, clouds, frost, and dew are all caused by its respirations, pulsations, and exhalations. Originally the mountains rose to the firmament, and the seas covered the mountains to their tops. At that time there was in the divine body no life besides the divine life. Then the waters subsided; small herbs grew, and in the lapse of cycles developed into shrubs and trees. As the body of man, unwashed for years, breeds vermin, so the mountains, unlaved by the seas, bred worms and insects, greater creatures developing out of lesser. Beetles in the course of ages became tortoises, earth-worms became serpents, high-flying insects became birds, some of the turtle-doves became pheasants, egrets became cranes, and wild-cats became tigers. The preying mantis was by degrees transformed into an ape, and some of the apes became hairless. A hairless ape made a fire by striking crystal upon a rock, and, with the spark struck out, igniting the dry grass. With the fire they cooked food, and by eating warm victuals they grew large, and strong, and knowing, and were finally changed into men.—*Popular Science Monthly*.

EUROPEAN ARMAMENTS.—The peace effectives of these land forces, according to the latest official returns of the respective war departments, are as follows: In Russia, 876,638; in France, 512,472; in Germany, 491,840; in Austria-Hungary, 290,106; in Italy, 240,915; in England, 221,358; in Turkey, 182,000; in Spain, 131,400; in Holland, 67,753; in Belgium, 43,495; in Denmark, 42,909; in Roumania, 35,413; in Sweden and Norway, 33,020; in Bulgaria, 32,346; in Greece, 26,345; in Portugal, 24,361; in Servia, 13,213. The war effectives for the five great continental powers amount to about twenty and a half millions, distributed as follows: Germany, 7,200,000 men; France, 6,108,655; Italy, 2,626,000 men; European Russia, 2,600,000 men; Austria-Hungary, 1,181,900. If we take the several armies of the first line—i. e., ready to take the field at the note of war—in order of numerical strength, we shall find Russia first with 1,639,000; Germany second with 1,000,000; France third with 960,000; Austria-Hungary fourth with 940,000; and Italy fifth with 610,000; while, in regard to artillery, Russia takes the lead with 3,624 guns; Germany next with 2,832; France following with 2,694, Austria-Hungary with 1,664, and Italy last with 1,632, making a total of 12,466 guns.—*Broad Arrow*.

THE *African Repository* says the languages of Africa are not mere jargons of sound, as they first appear to us. Most of the languages of Africa are euphonious, etymological, and simple. In some respects there is considerable order. As, for instance,

Wa prefixed to the essential word of a country refers to the people; the prefix *M* means man or individual; *U* means place or locality; and *Ki* indicates the language of the people. So that Wagogo, is the people of Gogo; Mgogo is a Gogo man; Ugogo is the country of Gogo; and Kigogo is the language of Gogo. It would, therefore, be improper to speak of the people of Wagogo, or of the Mgogo man or woman, or of the country of Ugogo, or the Kigogo language; it would be tautology. There are no silent letters in these African languages; they are mostly spelled, and should be pronounced, phonetically; and nearly all of the nouns and verbs have an etymological meaning. In speaking, this is much assisted by peculiar emphasis of voice and gesticulation. On account of this etymological characteristic, if a person or thing essentially changes character, the name is changed; so that two rivers flowing into one do not retain the name of either, but take on a new name. If a river of usually even current becomes permanently obstructed, or finds a new channel, or from some cause becomes nearly dry, it assumes a new name. Some great or strange event in a person's life changes his name; so of a place or country.

TERRIBLE ENCOUNTER WITH AN ELEPHANT.—A Reuter telegram states that Captain Paterson, of the Argyll Highlanders, who was a passenger by the steamship *Oriental* from Singapore, returns to England to recruit from severe injuries suffered in a contest with an elephant while shooting in an unfrequented part of the Malacca Peninsula, between Mear and the Gemeuchi River. Captain Paterson's gun missed fire, and the elephant he was hunting knocked him down, pinned him to the ground by driving a tusk through one of his thighs, and then attempted to crush him by kneeling on him. Captain Paterson, however, held on by the other tusk, whereupon the elephant passed his trunk around the Captain's waist, threw him to a distance of about thirty yards, and left him. Lieutenant Sutherland who was with Captain Paterson, did the best he could for his friend; but it was twenty-seven hours before the latter could obtain any water beyond what Lieutenant Sutherland squeezed out of plants into his mouth. It was also eight days before he could obtain any medical aid. In addition to the wound, Captain Paterson suffered severe internal injuries from the elephant's trunk. He is, however, now recovering. The scene of the accident is believed to be a part of the country previously untrodden by white men.

As a curious reflection on the present desire to make away with condemned criminals as painlessly as possible, it is interesting to note the following official list of prices for executions and tortures of various kinds as charged to the city of Paris in "the good old days:"—

	FRANCS.
For boiling a criminal in oil	48
For tearing a living man in four quarters with horses	30
Execution with the sword	20
Breaking on the wheel	10
Mounting the head on a pole	10
Quartering a man	36
Hanging a man	20
Burying a man	2
Impaling a man alive	14
Burning a witch alive	28
Playing a man alive	28
Drowning an infanticide in a sack	24
Throwing a suicide's body among the offal	20
Putting to the torture	4
For applying the thumbscrew	2
For applying the boot	4
Torture by fire	10
Putting a man in the pillory	2
Whipping a man	4
Branding with a red-hot iron	10
Cutting off the tongue, the ears and the nose	10

Bible Echo and Signs of the Times.

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

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Melbourne, Australia, December 1, 1890.

ACCEPTABLE PRAYER.

ACCEPTABLE prayer requires no studied forms or phrases; but there are certain elements which are essential to render our prayers acceptable to heaven.

The disciples came to Jesus with the request, "Lord, teach us to pray, as John also taught his disciples." And the Master gave them, as a sample of concise, earnest prayer, what we commonly call the Lord's prayer. From its study we may gather very many suggestions to aid us in directing our petitions. But we believe that these suggestions were intended to be of a spiritual rather than a formal nature.

There are various ways in which petitions may be presented, some more appropriate and acceptable than others. That which should modify the petitions we may have to offer should be our relation to the one whom we address, and the urgency or importance of the object we seek. From an inferior, men are apt to demand what they consider their dues. From an equal, they will request or possibly require them. From a superior, they will seek their dues by respectfully submitting their suggestions. But in a case where the desired object is of great value, and at the same time unmerited or unearned, and the possessor is far above us, we would naturally introduce our petitions in very respectful language, being sure that in every particular our demeanor comported with the importance of the occasion, and bespoke feelings of obligation to the one who held perhaps our life's happiness or success in his hands. And if we had in the past received many favors from this individual, this fact would add other elements to our feelings when we sought new favors.

All of these considerations are present, and should be remembered, when we pray to God. He is infinitely greater than we are; from him only we can receive what we need and must have. He owes us nothing; we have no possible claim upon his goodness or benevolence; the giving has been altogether and exclusively on his hand.

How much is expressed in those words taught us by the Saviour: "Our Father which art in heaven, Hallowed be thy name." Here humble reverence, filial love, devout gratitude, are combined. He is our Father in a more sacred sense even than our natural parent. Not only life, but all its comforts and blessings come from him. Pity, compassion, and mercy are bestowed upon us by the hand of infinite love. His guardianship attends our steps, and his promises give us rest and peace. His goodness in the past should be an assurance for the future; and when we say, "Our Father," we bespeak implicit trust in the fatherly care of God.

Reverence, gratitude, and trust should seek full expression in every petition to our Heavenly Father. It would seem that each is an essential element in appropriate prayer. They constitute praise; and God has said, "Whoso offereth praise, glorifieth me."

Too often, we fear, prayer becomes a mere form. It is offered from habit, or perhaps from a sense of duty, without any special interest. In such cases, reverence is sure to be wanting

entirely, and the other qualities of prevailing prayer will be lacking.

Paul the apostle gives us some valuable suggestions upon this subject in different parts of his writings. For instance this: "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name." Heb. 13:15. And in Philippians 4:6 we read: "In everything by prayer and supplication with thanksgiving let your requests be made known unto God." We can conceive of no circumstance when thanksgiving and praise would be out of place in addressing the Lord. No matter how deep our distress or severe our trials, they should not be permitted to overshadow our mercies. In every situation we may thank God things are no worse, and for blessings which a thousand to one outnumber our misfortunes. A grateful sense of these things is pleasing to God, and proper on our part. Reasoning from our own experience, we may judge how much more freely the desired favors will be granted when there is manifested an appreciation of past benefits. Where this is wanting, and petitions are offered with a feeling of distrust or complaint, how sadly their very accents must fall on the ears of Him who doeth all things well.

Then, the effect upon ourselves of cultivating a grateful spirit will be most salutary. It brightens life to dwell upon its many accompaniments of good. Let these be continually before the mind, and doubtless we shall be fully able to recognize the answers to many prayers which heretofore have seemed unheard and unanswered.

The will of God on earth should be the first and uppermost desire of every Christian heart. It is a fact, though, that while nearly all professed Christians may desire to see God's will done in other people's matters, they cannot pray fervently that his will shall be done in and by themselves. The will of God in earth means the will of God in the hearts and lives of men, not only collectively but individually. But before God's will can rule our hearts, evil must be eradicated. The love of self and of the world must give place to the love of God and others. With a supreme sense of the divine greatness and goodness, and our own helplessness and unworthiness, and with hearts full of sympathy for others, we are prepared to engage in prayer to God. Without these, our prayers are sure to be ineffectual and worthless.

SACRED MEMORIALS.

THE custom of establishing memorials to perpetuate the memory of notable events is one which was introduced very early in the history of our race. Such monuments were particularly useful at a time when no written language was available in which to inscribe the great events of history. At such a time the expedient of establishing appropriate and prominent mementoes would be sure to present itself to the mind. Not only has this custom commended itself to man, God has seen fit to use memorials in connection with his work from the beginning. Every important step and era is commemorated by a suggestive monument calculated to represent the circumstance and to perpetuate its memory.

These memorials always retain their importance and significance as long as that which is represented is of vital significance to those before whom the monument is placed. For instance, the Lord set the bow in the cloud at the subsidence of the deluge to represent his promise that the flood of waters should no more return to cover the earth. And after four thousand years we still look upon the beautiful arch which appears in the cloud when the storm has passed away, with joy. It speaks of God and his love.

It is the emblem of his covenant of peace. It has the same meaning now that it had to Noah when he first beheld its lovely and majestic form.

There was the passover, of a different nature. Designed of God to commemorate that awful night in Egypt, when in every dwelling in the land, save those of Israel, there arose a bitter wail of sorrow and anguish because the first-born of the family was suddenly smitten with death. The angel of vengeance passed over the humble abodes upon whose door-posts was the sprinkled blood. It was a solemn ceremony, made doubly impressive because of the events which it commemorated, and those which it shadowed forth. It pointed backward to the deliverance from Egyptian bondage, and forward to Christ, the true passover Lamb, with whose cleansing blood the heart and conscience must be sprinkled if we escape the dreadful demands of divine justice. But when Christ had come, and the type was fulfilled, when the deliverance from Egypt itself became only a type in its relation to gospel truth, and the gospel went to those to whom the exode had no vital significance beyond its typical meaning, the memorial ceased. Christian ordinances were placed in its stead.

The two great events of this world's history are the creation of the world and its redemption. God made the earth a perfect abode for sinless people. Grandeur, glory, wisdom, and perfect adaptation were everywhere displayed to a degree which yet astonishes the student of God's handiwork, and the half has never been told. Over all these works there beams a kind and beneficent Providence; so that while "the heavens declare the glory of God" in the untold worlds which move harmoniously in space, the praise of God is spoken by all his creatures which "seek their meat from God." The matchless wisdom and infinite goodness displayed in the planning and creation of the universe certainly call for an appropriate memento of a nature that would be calculated to impress the minds of rational creatures with a sense of the greatness of the Creator of all. And there is another principle involved in this work which ought to be suitably expressed in a manner pleasing and acceptable to God. This principle is that of the moral obligation and allegiance which intelligent creatures owe the Creator. Such gifts and endowments call for open and continued acknowledgment. This duty is universally incumbent upon all mankind. All who receive life with its attendant gifts owe everything to God, who has bestowed the blessings. It was in the establishment and endowments of nature at creation that the goodness we now enjoy was made available to the race. Hence to this time and this work all men should look with reverence, praise, and gratitude. The time should never come when the human race should cease to remember with appropriate sentiments the great work of creation.

But a dark cloud soon overspread the scene of earth's innocence and peace. Sin entered, and all was lost. The sentence of death passed upon all things earthly. The vessel was marred in the hands of the potter, and was utterly condemned. The curse rested upon man, and all animate creatures, and upon the ground with its productions. Under this curse man would be consigned to dust without hope, and nature would fade and decay to final destruction. It appeared that Satan would triumph over God and his work. At this juncture the Redeemer appears. The Son of God offers his precious life to purchase back the lost, and rescue the perishing.

This stupendous work of love demands recognition; and in harmony with the established custom must also be properly commemorated in a manner which will be acceptable to the divine

mind. So, when the price was paid on Calvary, mementoes of the sufferings and resurrection of Christ were instituted by the example and precept of Jesus and his apostles. The same night in which he was betrayed, Jesus took bread, broke it, and gave to his disciples, saying, "Take, eat; this is my body which is broken for you; this do in remembrance of me." Likewise the cup of wine was passed around, signifying the blood by which we are redeemed. And it was said, "As oft as ye eat this bread and drink this cup, ye do show the Lord's death till he come." Baptism was also instituted, a sacred memorial of Christ's burial and resurrection. "Buried with him by baptism," and raised "in the likeness of his resurrection." No actions of which we can conceive would more beautifully and adequately set forth our faith in the Redeemer than these ordinances of the Christian religion. And that which gives them their force is that they are of divine appointment. They rest not only upon their fitness, but also upon the precepts and example of the great Head of the church. Other ordinances and ceremonies have been introduced by men; but of them the Saviour says, "In vain they do worship me, teaching for doctrines the commandments of men."

Redemption's work being thus set forth, and its memory thus strikingly preserved and refreshed, we look for the memorial of creation's work. We cannot say as some do, that redemption is greater than creation. We confess ourselves unable to draw any comparison between objects which are infinitely beyond our conception. But we see no means by which we could justly conclude that in the sight of God that which was to be redeemed was of less value than the price to be paid. The creation was designed to show forth the glory of God and to exemplify his wisdom and love. Redemption itself will not produce a more perfect state than that which the plan of God contemplated when he made the world, and "saw that it was very good." And we may justly say that the duty of continually acknowledging their allegiance to their infinite Creator is one of the highest principles of moral obligation resting upon mankind. The Creator recognized this fact, and at once provided a suitable means by which man could express his loyalty to God and continually renew his memory of the creative work. This provision was the appointment and sanctification of the Sabbath. Instituted at the very genesis of the race, it was designed to be a sign between God and his people forever, "that ye may know that I am the Lord your God." Eze. 20:20.

This is the great and primary consideration upon which the Sabbath rests. It is God's memorial of his creative work. The duty to observe it is neither local nor ceremonial, but universal and moral. If we can conceive of a time when it will no longer be incumbent upon us to remember the Lord as our creator, and the creator of the heavens and the earth, then we shall be able to anticipate a period when the Sabbath will have lost its significance and sacredness. Certainly we have not yet reached that time. We need as urgently as ever it was needed the influence of the sacred day of rest. We owe to God that fealty that former generations have owed. He is as truly the creator of the Gentiles as of the Jews. Hence the memorial of creation is universal in its claim for recognition. The Saviour says, "The Sabbath was made for man." All the blessings which in the past have been associated with it still remain. The principles upon which it is founded still remain. Its hallowed influences over the hearts and lives of God's people are still exerted for those who call it a delight and cherish its existence.

THE RELIGIONS OF THE JAPANESE.

S. N. H.

THAT the reader may more fully understand the character of the Japanese, and thus be better prepared to appreciate the Christian work of the nineteenth century, it may be well to consider some of the influences that have moulded their minds and religions for over a thousand years.

According to tradition, their present emperor is the 121st or 122nd Mikado in direct succession. This record was preserved by tradition till 711 A.D., when appeared, as they claim, three volumes, two of which treat of the ruling house from 660 B.C. until 668 A.D. This is their bible, and it is called Kojiki, meaning the book of old traditions. Until the sixth century they had no written language whatever. It was Jimmu-tenno who founded the dynasty, and he is one of the gods that now rules over Japan. The word mikado is derived from *mi*, "exalted," and *kado*, "door." The idea was that Mikado was too lofty a name to be pronounced, so it is used figuratively.

Jimmu-tenno was successor to Ninidi-nomikoto, whom the sun goddess Amaterasu sent to rule over Japan. Amaterasu-mi-Kami means "the divinity that looks down from heaven." Hence the name of Sunrise Kingdom. The Mikado has no family name. None is needed; for the dynasty never changes. Being above ordinary mortals, no name is necessary to distinguish him from other men. He needs only personality to distinguish him from other gods; and when he dies, he will enter the company of gods. He has numerous titles; such as, "*Tenno*, king of heaven; *Tenshi*, son of heaven; *Kotei*, the sublime ruler; *Dairi* or *Ochi*, great interior; *Goshō*, imperial place; *Kinri-sama*, lord of the palace," etc. In order to completely comprehend the idea of the Japanese by these terms, a full and profound study of the modes of thought of the Japanese people is necessary. He is not an emperor in the sense the term is used in more civilized countries, neither is he a king, nor a pope in the sense of the Romanists; yet in a sense, to the Japanese, he is an infallible pope. The nation has been rooted and grounded in the belief of his divine descent. His infallibility, in its manifestation, is much modified by the Shogun, who was the temporal ruler, or prime minister, and the commander-in-chief of the armies of the nation. Mikado was formerly the spiritual ruler, or pope, of Japan, as opposed to the temporal ruler, or Shogun. In the time of persecution, when Yeyasu wished to control the nation, he insisted that it was not proper for the Mikado to have anything to do with temporal affairs; but his province was to bestow honors on the dead and titles on the living, etc.

In those times there was no person who saw the Mikado's face except his wives and chief ministers. When he gave audience to privileged subjects, which seldom happened, he sat on a throne of rushes behind a curtain. When he went through the streets of the town, his feet must not touch the earth, but he was drawn by oxen in a richly ornamented carriage, which completely concealed him from view. There was no honor so great as to have his approval and blessing. He was the divine representative of the gods, visible as to his existence, yet invisible to the people. With the people thus instructed to reverence a spiritual head who was among them, and rulers who had his approval, it can be understood how the gospel made such progress in the sixteenth century when these rules favored it; and it can also be seen that such a politic man as Yeyasu could wield a power against the Christians that in a

brief period of time would drive them from the country. The three most famous names that Japan has given birth to, says the historian, were Nobunaga, Hideyoshi, and Yeyasu. It was during Nobunaga's reign that Christianity prospered; and it was under Yeyasu that a reverse came to Christians, and a revolution took place.

As to their religions, the Shinto is the State religion, but the Buddhist is the most popular. The Shinto originated in the mainland of Asia; but "in growth and development it is a genuine product of the Japanese soil." It has no system, or belief, or code of morals. It is the worship of the dead. The floating legends and the religious ideas of the aborigines gathered up, amplified by a dominant race, transformed and made coherent by dogmatic theocracy, became the basis of the Shinto. The necessary result of the study of the Shinto was an increase of reverence for the Mikado, the vicegerent of the gods. On the hill-tops, at the river-side, or in the forest grove, the people assembled, when invocations were offered and thanksgiving rendered to their gods. The priests, after fasting and lustrations, purified themselves, then, robed in white, made offerings of the fruits of the earth or the trophies of the net or the chase. At present, temples are quite common, and at almost any time the devout Shinto can be seen going to the small temple, where he rings the bell to call the attention of the gods, then offers his prayer, claps his hands, and reverently walks away.

In China as well as in Japan the common people have found in Buddhism much more satisfaction for their religious needs than ancestral worship and the moral teachings of the Chinese sages could give them; though it was not so with the Samurai, who were warlike, and proud of their privileges. In Buddhism the noblest and loveliest of all water plants attains a high and symbolical meaning. The lotus flower, especially the white one, is the symbol of purity and perfection. As the bud of the lotus rises out of the water tank and unfolds at various heights its charming leaves and flowers, in whose pure and lovely tints no trace can be observed of the filth from which it springs, so is the soul of man, according to Buddha, elevated by its power and activity. The soul migrates through animals, inferior or superior, until perchance it arrives at, and is absorbed in, Buddha, which is nothing. This is Nivarna, or their heaven.

The character of the Japanese is entirely different from that of the native African or East Indian. Although in some of these countries they may have the same religion, yet it does not mould them alike. There is no power in any religion that does not make Christ its salvation independent of meritorious works, to elevate the soul, and unite people possessing different characteristics. Japan, of all nations of the earth, has been the most exclusive till within the last half century. This has affected them as a nation the same as it would individuals or families living by themselves. But from Japan, as from all other nations, languages, tongues, and people, God will gather precious jewels to deck the crown of our Saviour in the coming kingdom.

PRINCIPLES AND PRECEPTS.

E. J. W.

THE word "law" is derived from the same root as the words "lie" and "lay," and primarily has the same meaning. "A law is that which is laid, set, or fixed, like statute, constitution, from Lat. *statuere*."—*Webster*. And in harmony with this, the same authority gives as the first definition of the word "law," "A rule of order or conduct established by authority." It is a

favorite saying with those who would make void the law of God while professing allegiance to his Word, that the ten commandments are good, but that they are adapted only to fallen beings, and hence cannot bind angels nor redeemed saints, nor even people in this world who have been converted. Let us see how such a theory agrees with the definition of law.

The case may be stated thus: 1. When there is no law there is anarchy and confusion; there can be nothing else; 2. Confusion cannot exist among God's people, whether in heaven or on earth; 3. Therefore the people of God are always and everywhere subject to his law.

Says the beloved disciple, "This is the love of God, that we keep his commandments." 1 John 5:3. So when we read that the first great commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. 22:37), we know that it means nothing more nor less than that it is our first and highest duty to keep, both in letter and in spirit, all those commandments which define our duty to God. In no other way can we show that we love him. In fact, nothing else but that is love for him.

Suppose for a moment that a man were placed here on earth with nothing to serve as a rule of life except the statement that he must love God supremely and his neighbor as himself. He sets out with a firm determination to do his whole duty. But ere long he is found doing something which God abhors. We will suppose that he is adoring the sun and moon. When reproved for this, he might well reply: "I did not know that I was doing anything wrong; nothing was said to me about this matter. I had a feeling of love and gratitude to God, and did not know how to manifest it in any better way than by paying homage to the most glorious of his created works." By what law could the man be condemned? He could not justly be condemned, because the will of the Creator on that point had not been made known to him, and he could not reasonably be expected to know the will of God if it had not been revealed.

It will be seen by a very little consideration, that to put a man on the earth with nothing but a general command to love God, and at the same time to expect him to do nothing displeasing to God, would be to assume that the man had infinite wisdom. For God is infinite; and if a man, without being told, finds out what God requires, it can only be because he can comprehend infinity. But this is an impossibility. "Canst thou by searching find out God? canst thou find out the Almighty unto perfection?"—No, indeed; the creature that could know the mind of God any further than it is directly revealed by him, has never existed.

Then since, as we have conclusively proved, there must be a law for all creatures, and since this law must be definitely expressed, and since, moreover, the whole duty of man is to love God above all things, and his neighbor as himself, we are shut up to the conclusion that the ten commandments always have been and always will be the rule of life for all created intelligences. In direct support of this, Solomon says: "Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man." Eccl. 12:13. This settles the matter, at least for the present time. John also says that the love of God is to keep his commandments; but it will be our duty to love God to all eternity; therefore it will always be our duty to keep the commandments of God. And it makes it no less a duty because it becomes our highest pleasure. To the natural man, duty

is irksome; the object of making him a new creature in Christ is that it may be a pleasure for him to do his duty. Paul says that God sent his Son in the likeness of sinful flesh, thus condemning sin in the flesh, in order that the "righteousness [requirements] of the law might be fulfilled in us." Rom. 8:3, 4. The object of the gospel is to make us like Christ, who said, "I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:8.

In addition to the above, we offer the words of the prayer which Christ has commanded us to pray to God: "Thy kingdom come. Thy will be done in earth, as it is in heaven." Matt. 6:10. Now the will of God is his law. See Rom. 2:17, 18; Ps. 40:8. We are taught by this prayer, then, that when the kingdom of God is established on this earth, God's law will be kept here even as it is now kept in heaven. And David says, by inspiration, that the angels that excel in strength "do his commandments, hearkening unto the voice of his word." Ps. 103:20. That is, they are anxious and delight to keep God's commandments. Duty is with them a pleasure. And when God's kingdom comes, we also, if permitted to become subjects of it, will delight to do God's will, and will keep all his commandments, of which "every one" "endureth forever." We shall then do perfectly what we now are (or should be) striving to do in spite of the weakness of the flesh.

THE BEATITUDES.

U. SMITH.

THAT portion of Scripture known as the eight beatitudes constituting the opening part of the sermon on the mount (Matt. 5), for beauty of conception, and sublimity of thought, has no equal among the writings of men. The *Church Quarterly Review* of 1888, says that "after the beginning and end of the Apocalypse, perhaps the best material the constructive imagination can use may be found in the reflections on the beatitudes."

All men are seeking after happiness; most of them have missed the way; Christ points out the true path. What higher blessings, present or prospective, here or hereafter, can be imagined, than having a title to the kingdom of heaven, being comforted, inheriting the earth, being filled with righteousness, obtaining mercy, seeing God, and being called his children?

And it will be noticed that the conditions on which these great blessings are to be secured are not something outward and tangible, difficult of access and hard to find, over the mountains or across the sea, but they are inward and spiritual, and free to all. They spring from the heart. The Pharisees could make clean and white the outside of the cup and platter, while they were at the same time within full of extortion and excess; but in the religion of Christ the reformation begins from within. The heart is made pure, and the divine principle then works out into the open life. In this is seen how beautifully adapted it is to all classes. It does not depend on worldly conditions, or mental, financial, or physical acquirements. From the company of those whom Christ pronounces blessed, we find many excluded whom the world would pronounce the most fortunate and happy of men. The poor in spirit, the mourners, the weak are named; but where are the rich, the famous, the mighty? These are passed by. The supreme happiness which Christ brings to view is not dependent on conditions such as these.

If the elements of happiness were represented as depending on any particular conditions in life,

the possession of power or wealth, or intellectual talents or acquirements, it is certain that all would have been in a measure, and some would have been wholly, excluded from the promised blessings. But the terms being only an inward state of the heart and mind, to which the Holy Spirit is waiting to lead all who will yield their wills to God, the way is open to all, the poor as well as the rich, the humble as well as the great, the child as well as the adult. Thus Christ's theory of happiness is of universal application. And thus we are taught to keep the heart with all diligence; for out of it are the issues of life.

Well knowing that men would be inclined to seek happiness from without, and pitying their mistake and their folly, the Saviour points them to the true way. It is not the way that the heart, in its natural state, would choose; but it is the office of the Spirit of God to change this inborn nature of man, so that he will delight to be led of the Spirit in this path which alone can give true peace here, and bliss eternal in the world to come.

Another point worthy of notice is the regular gradation observable in the order in which the beatitudes are mentioned.

First, we must be divested entirely of self-righteousness, and all claims to anything on account of any supposed merit on our part. So the Lord begins with the "poor in spirit." When we are emptied of self and sin, we are capable of receiving the heavenly riches.

The next condition is, to "mourn," which is an advance step in the same direction; namely, to have true contrition of heart before the Lord (Ps. 34:18; 51:17; Isa. 66:2), which supposes not only the death, but the utter putting away and burial of all self-righteousness and self-seeking.

Naturally, then, we reach the third state, the hungering and thirsting after righteousness, the desire for the flow of spiritual life into the soul. And when God implants these desires in the heart, he does not do it to mock them; he will supply them.

Next are mentioned the merciful. The promise to them is that they shall obtain mercy, referring, doubtless, to their acceptance at last in the heavenly world. But if they are merciful here, they must have received already a large measure of the grace of God here; for they could not be merciful without it.

And next comes a promise to the pure in heart, that they shall see God. Sin is darkness; righteousness is light. And the soul from the standpoint of the attainment which it has now reached, will be vigorous in its struggle against sin. Such a soul will have clearer views of the nature of God here, and will be permitted at last to see him actually on the throne of his glory.

Peace-makers next receive a benediction. Having become pure within, and so at peace with God themselves, they seek to bring all others into a state of peace, not only with one another, but also with God.

Lastly, they who are persecuted for righteousness' sake are mentioned. Any aggressive movements in behalf of the kingdom of peace, lead to an inevitable conflict with the interests of the kingdom of evil, and persecution is the natural result. But this, however, opens a field for the exercise of the new graces of patience and endurance. And then we may rejoice and be exceeding glad; for the kingdom of heaven will receive such at last.

What a field is here opened for the development of the heavenly graces! What vistas of divine promises for happy contemplation! What encouragement, both for the present and the future, is here! Why should we live away from the green pastures where there is light and life?

Bible Student.

SABBATH-SCHOOL LESSONS.

Lesson 12.—December 20, 1890.

ISRAEL IN THEIR INHERITANCE.

1. What took place when Joshua had become old? Josh. 23 : 1, 2.
2. What did he say had been done? Verses 3, 4.
3. What does the record say that the Lord had given Israel a long time before this? Verse 1.
4. Yet what did Joshua say that the Lord would still do? Verse 5.
5. To what did Joshua exhort them? Verses 6-8.
6. How powerful had the Lord made them? Verses 9, 10.
7. What did he say would be the result if they did not cleave to the Lord? Verses 11-13.
8. What did he say had not failed? Verse 14.
9. Of what were the good things that God had done for them an assurance? Verse 15.
10. If they should forsake the Lord, what was to become of them? Verse 16.
11. Did they continue in the fear of the Lord? Judges 2 : 7-13.
12. What had the Lord said would be the consequence of such a course? Judges 2 : 1-3.
13. How could it be said that the Israelites possessed all the land, when all their enemies were not driven out? See note.
14. What does the Bible say that Joshua did not give the people? Heb. 4 : 8 ; see margin.
15. Why was the rest not given to them? Verse 6.
16. Since they, through unbelief, did not realize the rest, what follows? Verses 6-9.
17. To whom was that rest promised equally with the Israelites? Gen. 13 : 14-17 ; Rom. 4 : 13.
18. When they receive it, who will share it with them? Heb. 11 : 39, 40.
19. What exhortation, therefore, should we heed? Heb. 4 : 1, 11.

NOTE.

There is not the disagreement between Heb. 4 : 8 and the record in Josh. 21 : 43-45 ; 23, that some seem to imagine. In Hebrews it is stated that Joshua did not give the Israelites rest ; that is, the inheritance promised. See Dent. 3 : 19, 20. In Joshua it is stated that the Lord gave unto Israel all the land that he swore unto their fathers ; that the Lord delivered all their enemies into their hand ; and that there failed not aught of any good thing which the Lord had spoken. Yet in the same connection we are told that their enemies were not driven out, and they were given directions as to their course in order to expel them. After the death of Joshua, the children of Israel asked the Lord which of the tribes should first proceed against the Canaanites. Judges 1 : 1.

All this is easily explained. First, it is absolutely true that not a thing had failed of all that the Lord had spoken. Everything had been fulfilled in its order. They had had wonderful deliverances, and had been miraculously brought into the promised land. They had been established there, too ; for there was not a man that could withstand them, so long as they preserved their trust in God.

Their enemies were thus delivered into their hands. True, they had not yet conquered them all ; but it was only a question of time when they should conquer them all, if they maintained their allegiance to God. When Joshua was called upon by the Gibeonites to make war upon the Amorites, the Lord said to him, "Fear them not ; for I have delivered them into thine hand." Josh. 10 : 8. Yet Joshua had still to go up and fight against them. In like manner the Lord had delivered all the Canaanites into the hands of Israel. If Joshua had remained listlessly where he was, or had distrusted God, he would not have conquered the Amorites, even though the Lord had said, "I have delivered them into thine hand ;" so, as the Israelites failed in believing God, they did not drive their enemies out from the land.

If they had been true to God, and mindful of his

covenant, they would have gone on, always invincible, either conquering or converting the surrounding nations, until their fame and sway would have extended over the whole earth.

But they were unfaithful to their trust, and so they did not enter into the rest which God designed for them. To us the same promise remains, and we are exhorted to take heed lest we fail to enter in because of unbelief. If we remain faithful to the end, to us will come the word of the King, when he comes in his glory, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25 : 34. Compare Heb. 4 : 3. The whole earth is then given to the children of men. They do not dwell on it for more than a thousand years afterward ; but they show that they possess it by dwelling in its capital, the New Jerusalem, and in sharing with Christ in his work of pronouncing and executing judgment upon those who still defile it. See 1 Cor. 6 : 2, 3 ; Jude 14, 15. They, with Christ, come into possession of the earth, in order that they may rid it of those who have no rightful claim upon it. See Ps. 2 : 7-9 ; 149 : 5-9.

Lesson 13.—December 27, 1890.

JOSHUA'S LAST WORDS TO ISRAEL.

1. When Joshua had finished the work of dividing the land, for whom did he call? Josh. 24 : 1.
2. What did he say to them? Verse 2.
3. What is meant by "the other side of the flood"? See note.
4. What did Joshua then rehearse to the elders and the judges? Josh. 24 : 2-13.
5. In view of God's wonderful working for them, what were they exhorted to do? Verse 14.
6. What definite choice did Joshua urge them to make at once? Verse 15.
7. What firm decision did he declare for himself? *Ib.*, last part.
8. How did the people respond? Verse 16.
9. Why would they not forsake the Lord? Verses 17, 18.
10. What seemingly discouraging answer did Joshua make? Verses 19, 20.
11. What did the people reiterate? Verse 21.
12. How did they pledge themselves to do this? Verses 22-27.
13. Did the people who made this covenant keep it? Verse 31.
14. What did Joshua mean when he said, "Ye cannot serve the Lord ; for he is a holy God"? Rom. 8 : 7, 8 ; Gal. 5 : 17 ; Heb. 11 : 6.
15. How only can the law be kept? Rom. 8 : 9 ; Gal. 5 : 18.
16. What relation had faith to the law? Rom. 3 : 31 ; John 6 : 28, 29.
17. What is meant by the statement in Josh. 24 : 19 concerning God? See note.
18. What is the character of God? Ex. 34 : 6, 7 ; Micah 7 : 18, 19.

NOTES.

"Your fathers dwelt on the other side of the flood." The student can easily determine that this has no reference to the flood of waters that covered the earth, because Terah and Nahor did not live on the other side of that. The Hebrew has simply the ordinary word for "river," and it is so translated in the Revised Version : "Your fathers dwelt of old time beyond the river." The river referred to is undoubtedly the Euphrates, beyond which the ancestors of Abraham lived, in "Ur of the Chaldees."

"Ye cannot serve the Lord ; for he is a holy God ; he is a jealous God ; he will not forgive your transgressions nor your sins." Josh. 24 : 19. The next verse sufficiently indicates that Joshua meant that they could not serve the Lord in sin ; they could not at the same time be the servants of sin and the servants of God. It is impossible for the unrenewed man to obey God's requirements ; he must fully yield himself as an instrument of righteousness before he can do what is right. Joshua would impress this thought upon the minds of the people, so that their allegiance to God might not be a mere formal expression, but in sincerity and understanding.

"He will not forgive your transgressions nor your

sins." This would seem to be the most discouraging part of the whole matter. Many who have no difficulty in understanding the first part of the verse—who can see that a man must change before he can serve God acceptably—are troubled over this seeming statement that it is useless to try, because God will not even do the first thing necessary, namely, forgive their sins. But if this were the idea designed to be conveyed, it would be contrary to the whole tenor of Scripture, which describes God as merciful and gracious, and says that he will "abundantly pardon."

The fact is that the common rendering, which is the same as the Revised Version, does not accurately express the idea of the original. The idea is that he will not look upon your sins with favor, as in Hab. 1 : 13 : "Thou art of purer eyes than to behold evil, and canst not look on iniquity." The Jewish rendering is, "He will not have any indulgence for your transgressions and for your sins." This rendering is in conformity with the declaration of Scripture. But while he has no favor for sin, he has great favor for sinners ; and it is a striking proof of the great love of God that he loves and receives those who are covered with the defilement of sin. It is true that "he will by no means clear the guilty" (Ex. 34 : 7 and Nahum 1 : 3) ; but he does far better than that,—he frees them from guilt, if they but come to him in humility and faith ; for "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1 : 9.

CHRIST OUR LIFE.

E. J. B.

"Verily, verily, I say unto you, He that believeth on me hath everlasting life." John 6 : 47.

THE sixth chapter of John opens with an account of the feeding of the five thousand with five barley loaves and two small fishes. The next day the people sought Jesus in large numbers, not because of his wonderful miracles, which were proof that he was a teacher sent from God to show them the way of life, but for hope of worldly advantage,—"because ye did eat of the loaves and were filled." Jesus pointed them to a higher object for which to labor than the things of this world, and the Jews responded by asking what sign he showed them, what credentials of his divine mission. Moses, they reminded him, fed, not five thousand, but the thousands of Israel, not for one meal, but for forty years. Could he show them a miracle greater than this?

In rectifying their error, Christ told them that it was not Moses, but God, who fed their fathers in the wilderness, and that the manna was a type of himself, the true Bread of life. As eating bread nourishes and strengthens man physically, and sustains life, so partaking of Christ, receiving him into the soul by living faith, nourishes and strengthens the spiritual nature, and gives eternal life. Dr. Adam Clarke says : "As food in a rich man's store does not nourish the poor man that needs it, unless it be given him, and he receive it into his stomach, so the whole fountain of mercy existing in the bosom of God, and uncommunicated, does not save a soul ; he who is saved by it must be made a partaker of it. . . . Unless they were made partakers of the grace of that atonement which he was about to make by his death, they could not possibly be saved." Hence Christ could say : "He that believeth on me hath everlasting life." John 6 : 47 ; 3 : 36. Matthew Henry comments : "He has the assurance of it, the grant of it, the earnest of it. . . . Union with Christ and communion with God in Christ are everlasting life begun." And he who has this shall not "fall under the wrath of God ; . . . not die the second death ; no, nor the first death finally and irrecoverably." For Christ says, "I will raise him up at the last day."

The expression, "hath everlasting life," is explained by 1 John 5 : 11, where this life is said to be "in his Son." And, "when Christ who is our life shall appear," the life will be bestowed upon those who are found in Christ.

From the Field.

BE UP AND DOING.

THE time is short!

If thou wouldst work for God, it must be now;
If thou wouldst win the garland for thy brow,
Redeem the time.

Shake off earth's sloth!

Go forth with staff in hand while yet 'tis day;
Set out with girded loins upon the way;
Up! linger not!

Fold not thy hands!

What has the pilgrim of the cross and crown
To do with luxury or couch of down?
On, pilgrim, on!

—Selected.

DOES THE LORD WORK AGAINST HIMSELF?

WE have spoken of the unparalleled prosperity that accompanied the introduction of the gospel into Japan in the sixteenth century. In view of the fact that it was introduced by the Jesuits of the Romish Church, and also that at this time the Reformation in Europe was struggling to gain a footing, and was opposed by this very people, the Protestant Christians suffering at the hands of the papacy in every conceivable manner, the question has arisen, Does the Lord work against himself? Papists and others have used these facts to show that its prosperity does not prove that the Reformation was any more of God than the work of the Romanists. But we would call attention to a remarkable circumstance which occurred about this time.

It was during the last half of the sixteenth century that the gospel made its most rapid progress in Japan. This was also a remarkable period in Japanese political history, as during it the whole governmental system was in a state of ferment, undergoing a change. Japan was divided up into states governed by princes. Christianity had taken the firmest root in Kiushiu; but it spread all over the nation, and Christians were found everywhere. In the provinces, where the princes embraced the gospel, nearly the entire population made a profession of the Christian religion; and in some instances the commanders professed the faith, and nearly the entire army was nominally Christian.

In 1582, when the prospect was the fairest for the entire nation to become Christian, four persons were chosen, at the instigation of the Jesuits, and sent as an embassy to Pope Gregory XIII., and to Lisbon and Madrid to pay their respects to Philip II. They were accompanied by two of the higher Samurai, by one of the fathers, and two of the Jesuits. They were provided with letters from the princes and letters to the Pope. They embarked on Feb. 22, 1582, at Nagasaki, on a Portuguese vessel for Macco, and from thence to India. They were delayed by a violent storm, and so were obliged to wait nine months at Macco, as vessels only sailed once a year. The embassy reached Rome 1585, after a three years' journey. On the one hand, it was desired to impress these inexperienced young men with the splendor of the church and the fruits of Christian civilization; and on the other, to exhibit them as ambassadors of mighty kings, as trophies of the triumphs of the gospel in heathen lands. Truly in appearance a mighty victory had been achieved. Had they not come from a distant land to bend the knee before the pope, the representative of the church? The news was carried far and wide throughout the whole Christian world, and received with joy and wonderment. The conversion of the Japanese was regarded as directly from God, a consolation to the church for the vexations and troubles which the

German heretics had caused her, and a divine testimony to the righteousness of their cause. Had there not been unparalleled prosperity in Japan, while the work of the Reformation appeared to be nothing in comparison?

But let us turn the page, and look at the other side of the picture for a few moments. What was transpiring in distant Japan while this great exultation was going on in Europe? These embassies landed on their native shore at Nagasaki, from whence they had sailed, on April 1, 1588. They found that great changes had taken place in their absence. In 1587, the year before the ambassadors returned, began the first crusade against the Christians. We question whether its parallel can be found in the entire period of the gospel dispensation,—another instance where so many circumstances, all of which seemed to be successful in their object, and directed against a religious work, began and culminated in so short a period of time. It was as though the divine hand shaped them for the express purpose of showing to them and to the world how he could destroy. Within fifty years from this time, the nearly 2,000,000 Christians, as was claimed by some writers, in Japan, were no more. When the tide fairly set in against them, their destruction was accomplished in a far shorter period than their prosperity had been achieved.

Now, if their prosperity was an evidence of God's approval of their righteous cause, what was their destruction an evidence of, when it was their own policy that proved their overthrow? Nor is this all. In the nineteenth century, when religious toleration is again granted in this country, who is it that has planted the gospel in this land of the Rising Sun? Is it not the descendants of those very people whom the Romanists triumphed over in the sixteenth century? Has not the work of Reformation, that then was so feeble in the eyes of men, grown to be a great tree, so that every nation on the earth has found shelter under its branches? To those who then boastfully used the argument against Protestant Christians, and to those who do the same in this enlightened age, we would say in the words of Hannah (1 Sam. 2:3-10): "Talk no more so exceeding proudly; let not arrogancy come out of your mouth; for the Lord is a God of knowledge, and by him actions are weighed. The bows of the mighty men are broken, and they that stumbled are girded with strength. . . . The Lord killeth, and maketh alive; he bringeth down to the grave and bringeth up. The Lord maketh poor, and maketh rich; he bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory; for the pillars of the earth are the Lord's, and he hath set the world upon them. He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail. The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed."

But are there not lessons to be learned in all this? Does it not teach us, first of all, that God reigns in the earth, and turns the hearts of men as the rivers of water are turned? and that in an unholy triumph, whether it be by individuals or nations, God can step in and so blast the efforts that the very means used to gain the victory can prove its own overthrow? Then we wish to look even beyond this. What were those influences that at first seemed so effective, but were in the end so destructive? Was not the prosperity of a worldly nature, and gained through the agency of the great men of the nation? The principle, therefore, of leaning on the secular powers for support, did not prosper. And it appears to us that we can see, not altogether through a glass darkly, the same mistake being made by missionaries

to-day in nearly every missionary field. We would not convey the idea that there is any comparison between professed Protestant Christians of the nineteenth century and the work of the Romanist Jesuits; but the disposition to secure the governmental favor in order to establish Christianity in foreign fields is the same principle that made the papacy a persecuting power. Where these principles underlie the Protestant work in the different nations of the earth, whether they be civilized Christian nations or not, they are already laying a track which will prove a union of not only church and state, but Protestants and Romanists, in the final crisis. To us there is something in this lesson that should be carefully considered.

S. N. H.

LATE CAMP-MEETINGS OF 1890.

A FEW weeks ago, a brief sketch was given of some of the early camp-meetings held in America this year. An account of some of these important meetings from which reports have since been received may be of interest.

The New England camp-meeting was held in Nashua, New Hampshire, June 24 to July 1. There was a large attendance of the brethren and sisters. On Sabbath afternoon, about seventy took part in a special movement to seek the Lord, some of these for the first time. On Sunday there were from 7000 to 8000 persons on the ground. A very favorable impression was made on the citizens of Nashua and vicinity, many of whom expressed regret that the meeting closed so soon.

The camp-meeting for the Province of Quebec was held at Waterloo, Canada, July 1-7. The camp was located in a beautiful grove adjoining the city. The cause is young in this province, and a large proportion of the people speak French, and know little English; but the attendance and interest were good.

In some of the larger Conferences, several camp-meetings are held in a season, that all may have the privilege of enjoying their benefits. In Nebraska, three camp-meetings have been held, the first one, the northern, in Albion, July 2-8; the second in the south-western part of the State, July 30 to Aug. 4. The third and most important meeting was held in York, Sept. 9-16. The business meetings of the Conference and other organized societies were held in connection with the last-named meeting. Union College, the buildings for which are in process of erection, is located in this State in the city of Lincoln. This Conference, though by no means wealthy, has pledged \$1400 for this institution. The religious meetings were good. Over fifty were baptized at these three meetings.

The Missouri camp-meeting was held at Kingsville, Aug. 5-12. More than eighty tents were pitched on the ground, with about five hundred campers. The revival services were exceptionally good. Several young men gave themselves to the work of the Lord. The health and temperance meetings were interesting and practical.

The Arkansas meeting was held at Van Buren, Aug. 12-19. Like most of the others, it was preceded by a workers' meeting. Some drove a week to attend the meeting, and one man walked 150 miles. These were not disappointed of the blessing they sought.

In Texas the annual meeting was held in Dallas, Aug. 19-26. In this Conference there is advancement all along the line. The membership has more than doubled during the past five years. Thirty-one were added by baptism at this camp-meeting.

The camp-meeting in Ohio was held at Marion, Aug. 5-19. There were seventy-five tents, and not far from four hundred campers, on the ground. Sabbath was a day long to be remembered. It was set apart as a day of fasting, heart-searching, and

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prayer. Hearts were melted, confessions were made, and the Spirit of God came into the meeting with mighty power.

The meeting for Colorado was held near Denver, September 2-9. During the year, two new churches have been added to the Conference, and a company of fifteen unorganized believers have taken a stand for the Truth.

Three camp-meetings have been held in Michigan this season: the first in Cadillac, June 24 to July 1; the second in Homer, Aug. 5-12; and the third in Saginaw, Aug. 26 to Sept. 2. There were one hundred and twenty tents on the Homer ground. Besides those in regular attendance, people not of our faith came in large numbers from all the country around, in some instances driving many miles. There was a good interest at the Saginaw meeting. On Sabbath afternoon about two hundred came forward for prayers.

The annual meeting of the Tennessee River Conference was held at Guthrie, Kentucky, Sept. 16-23. The power of God was manifested in a marked manner. The business meetings of the various organizations were harmonious, and showed interest and progress in the various departments of the work.

Schroon Lake is a pleasant village situated at the head of a lake of the same name, a beautiful sheet of water nestled among the far-famed Adirondacks, in the State of New York. Many of the wealthy people of New York, Brooklyn, and Philadelphia spend their summers in this vicinity. Here an interesting meeting, productive of good results, was held Aug. 21-31.

A small camp-meeting, the first of a series of local meetings for the State of Iowa, was held at Olin, Sept. 3-9. These small meetings often afford the best opportunities for self-examination and spiritual growth, and this one was of that character.

Sept. 3-9, a second meeting was held in Minnesota, in the suburbs of the city of Rochester. In addition to the services in English, there were daily services in the German and Scandinavian languages.

The meeting in Indiana was held at Frankfort, beginning Aug. 12. The outside interest was so good that it was decided to follow it up by a series of tent-meetings.

In California three local meetings have been held besides the more important general meeting at Oakland, Sept. 17-30. The *Pitcairn*, our new missionary ship, was dedicated Sept. 25, while this meeting was in session. The cost of this little vessel does not exceed £2400, and of this sum £2374 have been raised by Sabbath-school contributions. Elder E. H. Gates and wife and Bro. A. J. Reed and wife arrived in time to be present at the closing meeting, being about to sail on the *Pitcairn*. Elder O. A. Olsen, President of the General Conference, was present, and in his morning talks set forth the urgent needs of the various mission fields. These calls for help touched every heart, and many pockets. All these circumstances conspired to make the missionary idea the marked characteristic of this meeting. Some gave themselves to the work of the Lord, and some entered his service for the first time.

In connection with nearly all these meetings, regular instruction was given in various branches of church work. Children's meetings were also held, and were productive of much good. Many of the meetings were reported in the secular papers, and some of them quite fully. Several meetings have been held of which no report has reached this distant field.

THOU canst not see grass grow, how sharp soe'er thou be,
Yet that the grass has grown, thou very soon canst see;
So, though thou canst not see thy work now prospering,
know

The print of every work time without fail shall show.

—Ruckert.

During 1889, 161 wrecks occurred in Canadian waters, with a loss of 89 lives.

The Pope is asserted to have given in his adherence to the franchise for women.

Queen Victoria has been presented with a tame lion cub by the Sultan of Sokoto.

A Roman Catholic priest has coolly assumed the title of "rector" of a parish in England.

General Booth has received £39,000 in aid of his schemes for relieving the poor of London.

A movement is on foot in New York to assist the oppressed Jews of Russia to emigrate to Palestine.

Over 3,790,000 copies of Bibles, Testaments, and portions were issued last year by the British and Foreign Bible Society.

Princess Margaret of Germany, the Emperor's youngest sister, is betrothed to the Prince of Naples, heir to the throne of Italy.

Lady Jersey, wife of the newly appointed Governor of New South Wales, is rapidly recovering from a serious attack of typhoid fever.

Large numbers of doctors, among them 1500 foreigners, have gone to Berlin to investigate Dr Koch's new remedy for consumption.

The United States cruisers in Behring's Sea have been ordered not to interfere with sealers, unless they infringe the regular coastal laws.

To encourage the culture of tobacco in Victoria, a bonus of £50 is to be paid for every 2000 lbs of tobacco grown and manufactured in the colony.

Birchell, who was executed in Canada on the 14th ult. for the murder of a young Englishman, is said to have confessed his guilt to a clergyman.

Mr. Parnell refuses to resign the leadership of the Irish party, notwithstanding the censure of many of its leading members and influential friends.

The *Chingtu*, from Hong Kong, gives the particulars of a terrible hurricane in Chinese waters, in which four vessels foundered, with a loss of 652 lives.

By the recent overflow of the Yellow River, which has been rightly denominated "China's sorrow," 4,000,000 persons were rendered homeless.

The Emperor William, in his speech at the opening of the Prussian Diet on the 12th ult., said that the outlook for the future of the empire was very satisfactory.

Germany has the 50 largest libraries in the world, containing 12,700,000 volumes; England comes next, with 6,450,000, and America follows with 6,100,000.

The most destructive fire that has visited Hobart for years broke out on the 20th ult. Twenty-three buildings were burned, and eighty persons rendered homeless.

Proceedings are to be instituted against some of the members of the Emin Pasha relief expedition, chiefly with a desire to elicit the truth and clear up the scandals.

The disclosure of Dr. Koch's consumption cure is to be under the control of the German Emperor. The experiments made with it are proving very satisfactory.

A merchant at Benares, Keshu Ram Roy, has initiated a crusade against the use of intoxicating liquors, and has made total abstainers of from 40,000 to 50,000 Hindoos.

H. M. S. *Serpent* was wrecked off the coast of Spain on the 12th ult., with the loss of 173 lives. The vessel struck upon a rock, and almost immediately the boilers exploded.

The slaughtermen of Melbourne are on a strike. This means a short supply of meat for a time, and though very unwelcome to many, may prove a blessing in disguise.

One thousand men and six engineering companies are at work on the Nicaragua Canal, and it is predicted that the work will be completed within the next six or seven years.

The clergy of London, the Prince of Wales, the Czar of Russia, and the Emperor of Germany, have all expressed sympathy in General Booth's schemes in behalf of the poor in London.

At the last meeting of the British Association, Professor Marshall suggested warning the climate of England by laying a copper wire, ten yards thick, from Sahara to England. What next?

A congregation, near Pittsburg, U. S., has lately "struck oil" in the churchyard to the tune of 1000 barrels a day, gaining thereby £17,000 a year royalty.

At Arlow, Ireland, it is said that Protestant worship is interrupted by bells, whistles, and foghorns in the hands of Romish mobs. Policemen, with loaded rifles, escort the parson to and from church.

The Irish party in America are calling for a satisfactory account of the disposition of funds already remitted to Ireland in aid of the Home Rule movement, as a condition of their future generosity.

Cardinal Manning has just kept the 25th anniversary of his episcopate. He is said to be an interesting combination of the scholar, the ascetic, the teetotaler, the man of the world, and the practical socialist.

The managers of the New York Central Railway have issued circulars objecting to employees joining the Knights of Labor, as being injurious to the interests of the company. There are 72,000 of the employees.

Emperor William evidently has faith in Dr. Koch's consumption remedy. On behalf of the German nation, he has presented Dr. Koch with 2,000,000 marks, and has decorated him with the Order of the Red Eagle, founded in 1705.

The trial of the Bishop of Lincoln before the Archbishop of Canterbury on a charge of ritualism has terminated. The Bishop has been acquitted by his ecclesiastical superior on six of the eight charges brought against him.

The London Ship-owners and Brokers' Association, including the Peninsular and Orient Steam Navigation Company, the Orient Steam Navigation Company, and the Shaw, Saville and Albion Company, have joined the Ship owners' Federation.

There is a rumor that the trouble with France over the Newfoundland fisheries question is to be settled by surrendering to France a portion of British territory on the west coast of Africa in exchange for the French rights on the coast of Newfoundland.

A terrible tragedy has just occurred at East Brunswick, one of the suburbs of Melbourne, where a man named Hart shot himself. The deed was done in the shop of his son, whom he evidently intended to murder. Family troubles and mental derangement are given as the cause.

An unsuccessful attempt was made on the life of Senor Diaz, President of Mexico, at the national celebration a short time since. The cause is believed to be that President Diaz is suspected of favoring the clerical party, which is in conflict with the Liberals, by whom Diaz was elected.

Apparently inexhaustible veins of water have been found in artesian wells lately bored in the Desert of Sahara. In view of the abundant water supply, French engineers are confident of being able to extend their railroad to a distance of a week's journey from Algeria, directly through the desert.

Grenada, a town of Nicaragua with 15,000 inhabitants, is built at the foot of Mombacho, an extinct volcano. Recently, earthquakes have shattered nearly every house in the city, and loud and continued rumblings of the ancient volcano have so terrified the inhabitants that 10,000 of them have fled from the city.

The practice of ether drinking is on the increase in Ireland. Ether is cheap, and the intoxicating effect is so rapid and brief that a man may get drunk and sober again several times in an evening. In addition to the moral degradation, various physical disorders are the consequence of excessive use of this stimulant.

The O'Shea divorce suit, in which Mr. Parnell was co-respondent, has been heard. The divorce was granted, and the costs thrown upon Mr. Parnell, whose guilt was clearly proved. The Irish national party are unwilling that he should resign his position as leader; but the Irish bishops and the Irish-Americans repudiate him.

An old and well established London banking house, that of Baring Brothers, recently became heavily involved, as appears through investing in consols of the Argentine Republic. The result was a financial crisis, which extended to the Continent and America. In New York it amounted at one time to a panic. The total liabilities of the Baring Brothers are given as £20,000,000; leading London financiers have guaranteed £15,000,000, which will enable them to meet present emergencies. The money market is recovering its usual tone.

Health and Temperance.

DON'T.

Don't always be wishing for what you can't get,
For wishes are vain that cannot be met.

Don't always be moping because you feel blue ;
'Twill make you unhappy, and other folks too.

Don't always be fretting if something goes wrong
And not to your liking ; it won't be for long ;

For though the sky cloudy to-day may appear,
To-morrow it may be all sunny and clear.

Don't always be grumbling because you have not
All that you may wish for ; be content with your lot.

Don't envy a man because he has wealth ;
Though you have not riches, be thankful for health.

Don't despise any man because he is poor ;
His heart may be truer than one who has more,

And he be more willing to succor his friends
Than he whom wealth or fortune attends.

Don't miss any chances to do a good deed,
The naked to clothe, the hungry to feed ;

For you never will be the loser thereby,
And may be rewarded—who knows?—by and by.

—Boston Home Journal.

THE PHYSIOLOGY OF DIGESTION.

A CORRECT understanding of the philosophy of digestion and its derangements cannot be obtained without a knowledge of the nature of food and of its relation to the digestive organs in general, and to each of the digestive juices. The demand for food is created by the wearing out of the tissues by the vital activities in which they are employed. Every vital action, no matter how slight, is performed at the expense of certain portions of the living tissues. New material is constantly required to supply the want created by this waste.

Action of the Saliva.—The saliva contains a peculiar organic principle which possesses the property of converting starch into sugar. This property of the saliva can be studied at will in the following manner: Place in the mouth a fragment of a dry biscuit containing no sugar, or a small portion of well-boiled rice. Now chew it for five minutes. It will be observed that after the first few seconds it begins to have a perceptible sweet taste, which increases as the mastication is continued. A quantity of pure starch treated in the same manner will secure the same result. Evidently, sugar is formed during the chewing, as it did not exist in the starch before it was masticated.

It has been recently discovered that most of the fluids of the body possess the power of converting starch into sugar in some degree. It was formerly supposed that the action of the saliva ceased as soon as the food entered the stomach, on account of the presence of the acid of the gastric juice ; but recent investigations seem to show that this is an error.

Action of the Gastric Juice.—About the first knowledge gained of the nature of the gastric juice was by an ingenious experimenter who inclosed different kinds of food in small perforated wooden tubes, which he swallowed, and afterward vomited. He found that albuminous substances were dissolved in the stomach, so that the wooden tubes containing such foods were vomited empty, while those containing starch and fatty substances remained unchanged. Some years later, a most remarkable opportunity for the study of the gastric juice and its action was afforded by a serious accident suffered by a young Canadian. He recovered, but with a large opening through the abdominal wall into the stomach. Through this opening the food was, at first, expelled after each meal, unless retained by a bandage ; but after the lapse of a few months, thoughtful nature drew a membranous curtain before it, when the injured man suffered no further inconvenience, al-

though he could expel food through the opening at will.

Dr. Beaumont, who had charge of the case, was not slow to embrace this excellent opportunity for observation and study, and retained St. Martin for several months, and at intervals for a number of years, for the purpose of experiment and investigation. Allowing him to eat various articles, he had but to push aside the little curtain, and the long-studied mystery of stomach-digestion appeared before his eyes, solved by an accident. Dr. Beaumont soon discovered that the principal work of the gastric juice is to dissolve the albuminous elements of food. This conclusion was also proved then, as it has been hundreds of times since, by the fact that a portion of pure gastric juice, collected from the stomach, possesses the property of dissolving albuminous substances, as meat, boiled eggs, the curd of milk, gluten, etc. In repeating the experiment, physiologists have purposely produced similiar openings in the stomachs of dogs, thus enabling them to collect a quantity of gastric juice for examination at any time desired. It is even possible to separate from the gastric juice, or from the mucous membrane of the stomach of various animals, *pepsin*, the active principle of the gastric juice, and by means of it to experiment at pleasure upon its digestive properties. The pepsin which can be extracted from the stomach of a healthy dog has been estimated to possess sufficient digestive power to dissolve two hundred pounds of albumen, which would be equivalent to more than two thousand eggs.

It has also been observed that the gastric juice of calves, horses, and other herbivorous animals is much less active in digesting animal food than that of carnivorous animals.

The secretion of gastric juice is excited by the presence of food in the stomach, especially of semi-solid food, by the presence of the saliva, by sudden alternations of heat and cold, especially by the application of heat. A temperature less than that of the body causes its action to cease ; a slight elevation of temperature increases its activity. Alcohol, alkalis, and tannin antagonize its action, since they precipitate the pepsin and the digested albuminous elements. Bile, which is occasionally forced upward into the stomach, has the same effect. Antiseptics of all sorts, that is, such substances as will prevent fermentation, also interfere with digestion.

Action of the Bile.—It has long been well known that the bile is an excrementitious fluid ; but more recent investigations show that it also has an important office to perform in the process of digestion. The alkaline character of the bile enables it to emulsify the fatty elements of food, and by thus permanently dividing it into very small particles, renders possible its absorption. An additional office of this digestive fluid is to stimulate the absorption of the digested food, as well as to encourage activity of the intestinal mucous membrane. Deficiency in the quantity of the biliary secretion is a cause of constipation.

Action of the Pancreatic Juice.—The office of this fluid is to digest both starch and fat. It also converts cane-sugar into grape-sugar, or glucose. It thus acts upon two or three classes of food elements. It also completes the digestion of all the elements, though its chief function is, doubtless, the digestion of starch and fat.

Action of the Intestinal Juice.—This juice digests all three of the classes of digestible foods, acting alike upon the farinaceous, the albuminous, and the fatty elements of food. It should be remarked, however, that the intestinal juice seems to have little power to dissolve the elements of food unless they have first been acted upon, to some extent at least, by the other digestive juices.

Review of the Action of the Digestive Juices.—Having now considered in detail the action of each of the digestive juices, we find that of the five

separate fluids, three digest one each of the three classes of digestible food, while one of the remaining two digests two of the elements, and the other three, or the whole food. Considering the nutritive elements, we find that starch is digested by three separate juices, fats by three, and albuminous elements by two, which would seem to intimate that the digestion of fats and farinaceous substances is more difficult than that of albuminous elements, a fact which is abundantly confirmed by experience in the treatment of disorders of digestion.—J. H. Kellogg, M. D., in *Home Hand-Book of Domestic Hygiene and Medicine*.

THE AIR OF BEDROOMS.

WHILST the importance of keeping pure the air of living-rooms during the day is recognized by a large majority of the educated classes at the present time, it is to be feared that there are still very many who by preference sleep at night in closely shut bedrooms. The conviction that night air is unwholesome and should be rigidly excluded, once so prevalent, probably now only survives amongst the unlettered and ignorant. It doubtless had its origin in times when undrained swamps and malaria-breeding mists, arising at nightfall, were characteristic of large tracts of rural England, and is thus a survival of a belief founded more or less on the results of observation and experience ; but at the present day it cannot be too strongly asserted that for those who enjoy reasonably good health night air is as wholesome as that of the day, and may even be said to be purer, as it is more free from dust and spores raised from the ground by winds, human traffic, and evaporation. In towns, no doubt, many people sleep with their windows shut to deaden the noise of the streets, which in busy cities like London are rarely without traffic of some sort except in the early morning hours, rather than to avoid inhaling night air. That the practice is exceedingly common amongst the working classes is shown by an observer at Leeds, who on several occasions in July and August has counted the number of open and shut bedroom windows in a workman's quarter of that city, and found only about 33 per cent. of the windows to be partially open, the remaining 67 per cent. being tightly closed. If any one will take the trouble to return to his shut-up bedroom after spending ten minutes in the fresh morning air outside, he will be surprised to find how close and disagreeable is the atmosphere in which he has spent the last eight or nine hours. All hygienists have advocated sleeping in pure air, and the effects of camping out in a suitable climate in pine woods, as a cure for the early stages of consumption, are well known to medical men. We would, then, recommend to all who are in health the adoption of open bedroom windows at night. If cold is experienced, the bedclothes should be increased ; even a nightcap is preferable to a close and stuffy bedroom. The effect of the purer air will soon be ascertained in increased health and spirits, and a larger capacity for bearing the toils and troubles of the day.

—British Medical Journal.

A HIDDEN DANGER.

THE Society for the Study of Inebriety has issued a warning to which those of our readers who devote any of their time to the reformation of drunkards, and victims of the opium habit, will do well to take heed. It has discovered that some of the preparations which are sold as specifics against diseases of inebriety and the abuse of alcohol and opium are extremely dangerous. Dr. Craighill says that one of them has made thousands of chloral drinkers, dethroned the reason of many more, besides having killed very many outright. No less than nineteen of the remedies sold for the cure of the opium craving contain opium. It is a sad fact that the practice of

using such drugs is steadily increasing, and that the slaves to opiates are far more numerous than is commonly believed. And it is painful to consider that some of the very means which are resorted to by those who are alarmed at the discovery that they or their friends are becoming victims of these habits, may serve to deepen their physical and mental degradation.

FOLLOW THE PRESCRIPTION.

A PENNSYLVANIA diploma-mill "professor" gave a graduating class the advice never to acknowledge ignorance, but always, when called, to give some treatment. One of the class settled in Williamsport. The "professor," while visiting the town, got a bone in his throat, and called in his former student, who gravely proceeded to grease him. The absurdity of the procedure caused the "professor" to laugh violently, which dislodged the bone, whereupon he demanded of his student why he had to be greased, who replied: "You told me when I was about to graduate, always to do something, so I greased you, not knowing what else to do."—*Health Record.*

CIGARETTE INSANITY.

THE recent reports on insanity in Illinois show that 10 per cent. of the insanity cases in Chicago are due to the use of the cigarette. Still, no restriction is put upon dealers in the poisonous thing, and it is sold freely throughout the State, while the most rigid laws are enforced against druggists who sell opium. The most of cigarette packages contain a dangerous portion of opium, when it is considered that a package a day is a small consumption for a victim of the habit.—*Selected.*

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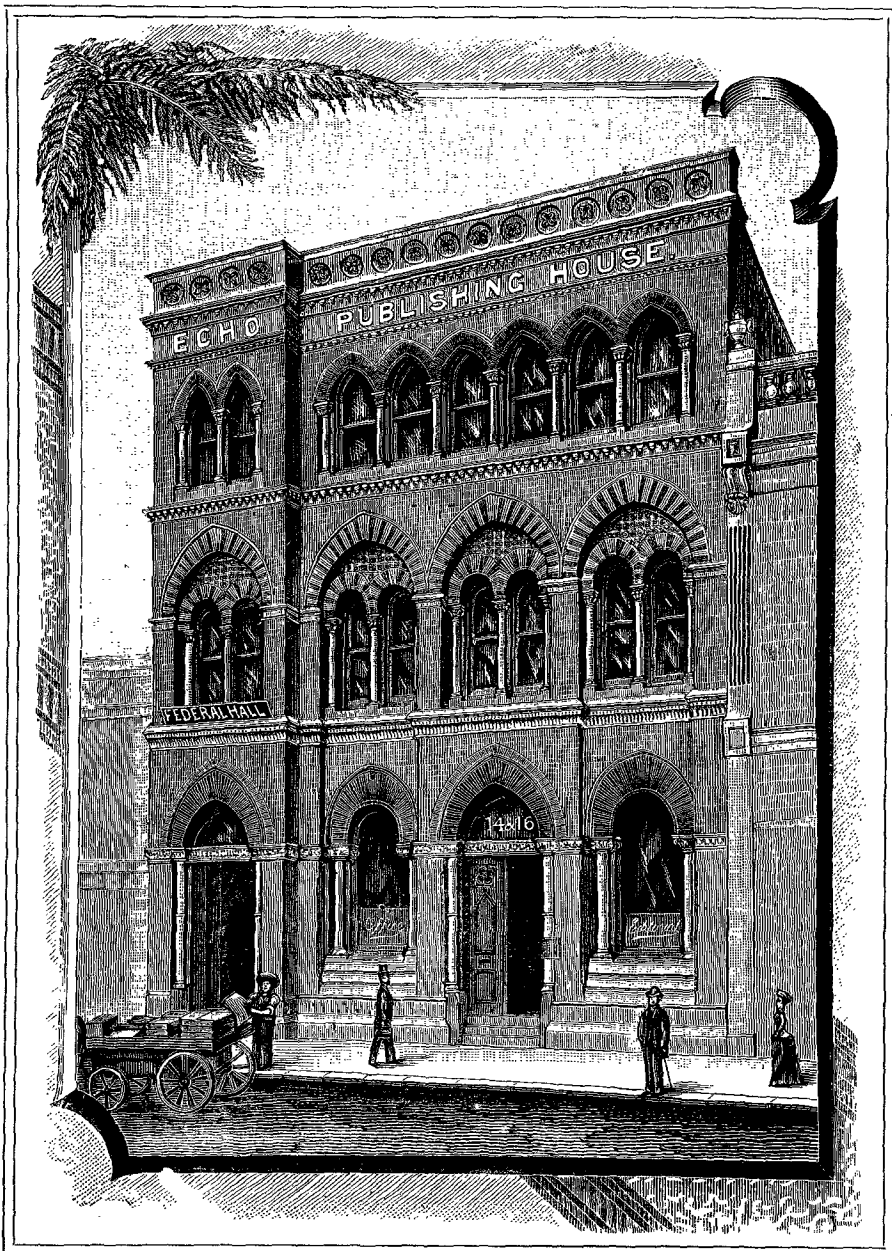
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Bible Echo and Signs of the Times.

Melbourne, Australia, December 1, 1890.

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

IN TASMANIA.

DURING the past month we enjoyed a brief trip to Tasmania, on a visit to the churches there. Our time was very short, so that we could not do nearly all that was desirable to have accomplished. It was a pleasure to find the people of good courage, and the work progressing. Two were baptized in Hobart during our stay. We also ordained elders for the churches at Hobart and Bismark. The attendance both of our own people and of others was quite encouraging, and a better feature still was the spirit of union which prevails. Many of those friends who have embraced present truth in Tasmania are drawing real spiritual nourishment from the Vine, and growing in grace and the knowledge of Christ. This it is their duty and privilege to do, even to the measure of the stature of the fulness of Christ. Bro. Haskell's labors among these brethren were most valuable, and were highly appreciated.

The church at Hobart very much feel the loss of their former elder, Bro. G. Foster, who is now engaged in labor in Victoria. Bro. R. Hare and E. Branstater will unite in public labor in Northern Tasmania, and we hope that with the blessing of God there is a prosperous future before the work in that colony. There are many noble hearted lovers of truth there. Naturally the island is a place of beauty. The flowers and fruiting trees, the green landscapes, lofty hills, majestic scenery, and health-giving climate make Tasmania a place to be desired. With more active development and more ready access to markets, the prosperity of its citizens would be ensured.

NOVEMBER 19, S. N. Haskell, our associate editor, sailed for New Zealand. He purposes visiting Wellington, Napier, Auckland, and Kaero, and other places if time will possibly permit. His stay with us has been fraught with encouragement and help to those who have associated with him, or listened to his ministrations of the Word. It was with regret that we bade him adieu. After his visit to New Zealand, he will sail for California the last of January, and will reach Michigan in season for the General Conference, which sits March 4.

By return mail we are pleased to learn of the safe arrival of Bro. Percy T. Magan in California. He reached there in time to participate in a portion of the camp-meeting, which we are informed was the very best meeting of the kind ever held by our people in that State.

THE MISSIONARY SHIP.

WE have accounts of the dedication and fitting out of the missionary ship *Pitcairn*, recently built in California by the S. D. Adventists, and intended for work among the Pacific islands. The ceremony took place on Sept. 25, and was largely attended. O. A. Olsen, President of the General Conference, delivered the discourse and R. A. Underwood the dedicatory prayer. The vessel is in charge of a crew wholly in sympathy with her work. The leading missionaries accompanying the vessel are E. H. Gates and A. J. Reed, with their wives. The vessel is well stocked with books and provisions. It will make its way directly to Pitcairn Island, where its coming has been long and anxiously awaited by the people in that lonely home of the descendants of the *Bounty* crew. These people are all earnest Christians, and believers in the faith of S. D. Adventists.

It is expected that the ship will reach New Zealand, and possibly Australia, within the course of a year or so. We trust and pray that the enterprise may result in much good, and through its influence many people will be brought to a knowledge of the truth.

MR. GLADSTONE writes in *Good Words* concerning the "Creation Story," and draws analogies between the accounts derived from Babylonish and Assyrian discoveries and the Biblical account. Among other points of likeness is this: "That the monuments name a Babylonian week, with the seventh day as a day of consecration, called also an evil day, perhaps because evil for any work to be done on it."

The value of this testimony is great as an evidence of the primeval origin of the Sabbath in opposition to the claim now frequently put forth that the Sabbath originated with Jewish history, and was unknown before the exode. Although no good reason can be given for the claim, yet it is adhered to by many. But let such consider the fact now set forth.

THE world is indeed full of hurry, and of pride, selfishness, avarice, and violence; and it may seem to us that it is a waste of time and breath to be ever in season and out of season, and on all occasions to hold ourselves in readiness to speak words that are gentle, pure, elevating, chaste, and holy, in the face of the whirlwind of confusion, bustle, and strife. And yet words fitly spoken, coming from sanctified hearts and lips, and sustained by a godly, consistent Christian deportment, will be as apples of gold in pictures of silver.—Mrs. E. G. White.

WE invite especial consideration of the article on Tuberculous Meat, published in another place. The query as to how we may avoid the fatal consequences of a conflict between cells and bacilli when the disease germs come out victorious, will be answered at once by the vegetarian, and we believe by many other sensible people, by suggesting that we let tuberculous meat alone. And as we cannot at all discern between the good and the bad, safety admonishes us to look for food in other directions than toward the butcher's stalls. No part of the world has more cause for giving Dr. Koch's discoveries a candid consideration than Australia, where the consumption of meat food is very great, and where consumption as a disease is rapidly gaining ground as a destroyer of life.

DOUBTLESS the dumb cattle consigned to the shambles would have felt a little sense of relief if they could have realized the fact that the slaughtermen of Melbourne had gone out on a strike though we fear that practically that fact will bring them but small respite. There will be but little diminution of the streams of blood continually flowing at the abattoirs; and the lives spared to-day are sure to be called for in a brief time. It would seem from the standpoint of mercy that it would be a day greatly to be rejoiced in, when the last slaughterman shall have struck his last fatal blow, and have dropped the murderous knife to take up the implements of a vocation where innocent life is not a continual prey.

We shall be heartily glad to witness the disappearance of the ghastly carcasses, with their glassy eyes staring at passers-by, which line our footpaths and grease our clothes. The wares of the butcher might appropriately be kept in the background; but, on the contrary, no other wares are so prominently displayed on our streets.

A LITTLE paper called the *Christian Pioneer* has been persistently barking at the heels of the work represented by the BIBLE ECHO for some time in the past. The late Curtis-Hammond debate has given occasion for a fresh outbreak of demonstrations. If there was the least show of dignity or nobility in their allusions to our people or work, or any consistency in their attacks or insinuations, we might be able to notice them without offending the good sense of our many readers. But, taking Mrs. E. G. White for a target and Canright for a text, they deal in reports and slanders that are at the same time false and disgusting to a degree that places them beyond the reach of reply and beyond the credulity of thinking people.

As far as the debate mentioned above is concerned, we shall not indulge in any boastings. We are satisfied to leave the verdict with candid people who heard both sides. Dr. Hammond's bombast and low personalities did not affect everybody as favorably as they seem to have struck the editor of the *Pioneer*. And we know that there are at least several honest-hearted people who did not hold with us, and who were favorably affected by the debate toward the truths we hold, and are now drawing near to us; while we believe we can truthfully say that not one single individual who previous to the debate believed in the perpetuity of God's commandments, was shaken in his faith to the least degree.

Well, we are here to be barked at. And if there are editors who have no better business than the defamation of a Christian lady with an established reputation for piety and intelligence, we cannot prevent it, but we do pity them.

BRONSON well says that "Selfishness seems to be the complex of all vices. The love of self, when predominant, excludes all goodness, and perverts all truth. It is the great enemy of individuals, societies, and communities. It is the cause of all irritation, the source of all evil. People who are always thinking of themselves have no time to be concerned about others; their own pleasure or profit is the point on which everything turns. They cannot even conceive of disinterestedness, and will laugh to scorn all who appear to love others as well as themselves. Selfishness is the very essence of the first original sin, and it must be corrected or we are lost." The Bible gives us the cure: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." Phil. 2:3.—Selected.

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