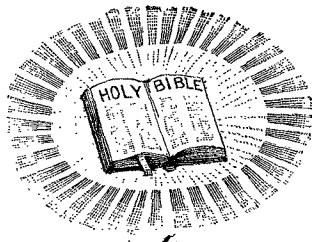


THE Bible Echo

AND

SIGNS OF THE TIMES



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

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Current Comments.

WILLIAM OF GERMANY OPPOSED TO JEWISH PERSECUTION.

THE German Emperor does well in opposing the persecution of the Jews in Prussia. Last Sunday, Court-Chaplain Stöcker preached his last sermon in the Cathedral, no member of the Royal house attending. He referred to the charge that he had acted the part of a political agitator. He said his motives in doing so were unselfish, and that whatever he had done was for the sake of Christianity. But the anti-Semitic agitation which he has led, has been evidence that the late Berlin Court-Chaplain knew less of the spirit of Christianity than of the genius of party politics.—*Present Truth*.

ADVANCE, AUSTRALIA.

THE advance of Australia in the last half century has been extraordinary. When the Exhibition of 1851 was held in London, the whole area of Australasian territory was represented by a few specimens of ores and cereals, a few blocks of timber, and a case or two of wool. In 1888 the public revenue of the seven Australasian colonies amounted to £27,240,565, an indication of enormous progress during the thirty-seven years. Lord Carrington holds that this state of things will continue, and estimates that Australasia will in ninety years have as large a population as Great Britain at the present time. Certainly the number of inhabitants seems to be rapidly increasing. As to immigration, however, it must be mentioned that the laboring classes are the real depositaries of political power, and that they are opposed to it. Of a hundred emigrants from this country, sixty go to the United States, and only twenty to the Australasian colonies. The Antipodean working man fails to recognize that every new-comer is a consumer, and that there is, in addition, a practically unlimited market for Australian wines, fruits, and other products. He looks upon an immigrant simply as an opponent in the labor market; no encouragement is offered to him, and the development of the country is hindered in consequence. The Prince of Wales paid a well-deserved compliment to Lord Carrington for a very able and interesting paper; but in endeavoring to forecast the future of Australasia, it is as well to remember that there are other considerations besides those referred to last night which must be taken into account.—*Morning Post* (London).

A COMMON MEANNESS.

WHEN the poet Rogers urged Tom Moore not to give up Byron's papers on the ground that he owed it to his family to make money from them, Moore replied: "More mean things have been done in this world under the shelter of 'wife and children' than under any pretext worldly-mindedness can resort to."

There is a striking sermon in those words of the poet. It is doubtful if he ever said a truer or a manlier thing. It touches all humanity and all conditions of men. The old habit of hiding behind the woman and children at home is so inveterate, however, that many a man will be startled by the boldness of the proposition that cowardice is cowardice, skulking is skulking, treachery and self-abasement are despicable, even if they are inspired by care for "wife and children."

How much meanness this excuse has sheltered! How much dishonesty it has excused! Men have stolen and forged, lied and embezzled, in order that the wife and children might not suffer. Others have submitted to humiliations which destroyed the essential principle of their manhood for the sake of the "wife and children." Others have kept still while great wrongs were committed, for the same poor excuse.

If a man's "wife and children" would make him criminal or mean, they are not worth the sacrifice, or he is not worthy of being the head of a family.

But, as a rule, "wife and children" are a subterfuge. They are made an excuse for the man's own weakness and wickedness. He puts them forward as a shelter for his own lack of character. They offer him a shred of respectability for doing what he would be guilty of if they did not exist. For the man who steals or lies or abases himself for "wife and children," would steal or lie or abase himself without wife or children. If he really loved and cared for them, he would be an honest and decent fellow for their sake.—*New York World*.

MORE OPIUM FOR CHINA.

A QUARTER of the Chinese population use opium, for which they have to thank the philanthropic efforts of England in forcing the deadly drug upon that unwilling nation! And now, as we learn, the Chinese Government, resisting the importation of that which impoverishes the well-to-do and forces the poor to put a stop to the British traffic by sanctioning the growth of the poppy as a home industry. Of course this means cheaper opium; but it also means the extension of the vice of opium using, and still deeper depths of degradation for the Chinese.

Strange it is that a country so profoundly wedded to the humanities, and which thirty years ago was kept awake at nights by the existence of American slavery, should now serenely contemplate the prosti-

tution and debasement of one hundred millions of people through the use of a soul-and-mind destroying drug which they have forced upon them. While General Booth and the Salvationists are seeking to relieve squalor and wretchedness at home, the English Government continues to manufacture moral and physical wretchedness abroad, and so the pendulum swings from one side to the other. A clock must tick both ways to make time. England's clock emphasizes this by swinging its pendulum from vice to virtue, and so marks one second ahead and two backwards. How long at this rate it will be before England goes back to the demoralization of the Dark Ages involves a calculation worth the attention of the thoughtful. As we meditate upon such a condition of affairs, Browning's lines,—

"God is in heaven;
All's well with the world,"

seem like biting sarcasm;—and what else are they?
—*Christian at Work*.

THE POPULATION OF THE UNITED STATES; THE LATEST CENSUS.

THE results of the census have been announced, and it is a disappointment to find that instead of being a nation of 65,000,000 or 66,000,000, as we have been calling ourselves, we are only a nation of about 62,500,000. This, however, does not include Alaska or the Indian Territory, or Indians on reservations. As compared with the returns of 1880, there is an increase of 12,324,757, against 11,597,412 in the previous decade. This implies a lower rate of increase in the last than in the previous census. The percentage is only 24.57 now, while in 1880 it was 30.08. The disparity is still greater if we take into account the element of immigration. The number of immigrants who landed in the past ten years was 5,246,613. Deducting these figures from the total increase, we have as a result only 7,078,144, as representing the natural increase of the past ten years. The increase from immigration in the decade ending in 1880 was 2,742,137. Deducting this increase from the total increase for that decade, we have 8,855,275 as the natural increase of that period. From this it would appear that the natural increase of the present decade is 1,777,131 smaller than that of the previous decade. This is truly perplexing. It becomes much more so when we remember how large has been the immigration from Canada, of which we have no record, the last ten years. What is the explanation? The superintendent of the census, Mr. Porter, finds it chiefly in defects of the census of 1870. He says: "It is well known, the fact having been demonstrated by extensive and thorough investigation, that the census of 1870 was grossly deficient in the Southern States, so much so as not only to give an exaggerated rate of increase of the population between 1870 and 1880 in these States, but to affect very materially the rate of increase in the country at large."—*New York Independent*.

THE LORD IS MY SHEPHERD.

THE Lord is my shepherd ; he makes me repose
Where the pastures in beauty are growing ;
He leads me afar from the world and its woes,
Where in peace the still waters are flowing.

He strengthens my spirit ; he shows me the path
Where the arms of his love shall enfold me ;
And when I walk through the dark valley of death,
His rod and his staff will uphold me !

—*Know.**General Articles.***PAUL'S FINAL ARREST.**

MRS. E. G. WHITE.

THOUGH Paul's labors were chiefly among the churches, he could not escape the observation of his enemies. Since Nero's persecution, Christians were everywhere the objects of hatred and suspicion. Any evil-disposed person could easily secure the arrest and imprisonment of one of the proscribed sect. And now the Jews conceived the idea of seeking to fasten upon Paul the crime of instigating the burning of Rome. Not one of them for a moment believed him guilty ; but they knew that such a charge, made with the faintest show of plausibility, would seal his doom. An opportunity soon offered to execute their plans. At the house of a disciple in the city of Troas, Paul was again seized, and from this place he was hurried away to his final imprisonment.

On his second voyage to Rome, Paul was accompanied by several of his former companions ; others earnestly desired to share his lot, but he refused to permit them thus to imperil their lives. The prospect before him was far less favorable than at the time of his former imprisonment. The persecution under Nero had greatly lessened the number of Christians in Rome. Thousands had been martyred for their faith, many had left the city, and those who remained were greatly depressed and intimidated. At Paul's first arrival, the Jews of Rome had been willing to listen to his arguments ; but through the influence of emissaries from Jerusalem, and also because of the received charges against the Christians, they had become his bitter enemies.

No warm-hearted disciples now met Paul and his companions at Appii Forum and Three Taverns, as before, when he was constrained to thank God and take courage. There was now no one like the courteous and kindly Julius to say a word in his favor, no statement from Festus or Agrippa to attest his innocence. The change which had taken place in the city and its inhabitants—the city still scarred and blackened from the terrible conflagration, and the people, by tens of thousands, reduced to the most squalid poverty—seemed to harmonize with the change in his own condition and prospects. Through the surging crowds that still thronged the streets of Rome, and that looked upon him and his fellow-Christians as the authors of all their misery, Paul passed, not now to his own hired house, but to a gloomy dungeon, there to remain, chained night and day, until he should finish his course.

To visit Paul now was not, as during his first imprisonment, to visit a man against whom no charge had been sustained, and who had won favorable opinions from princes and rulers. It was to visit one who was the object of universal hatred, who was accused of instigating the basest and most terrible crime against the city and the nation. Whoever ventured to show him the slightest attention, thereby made himself the object of suspicion, and endangered his own life. Rome was now filled with spies, who stood ready to bring an accusation against any one on the slightest occasion. None but a Christian would visit a Christian ; for no other would incur the odium of a faith which even intelligent men regarded as not merely contemptible, but treasonable.

One by one, Paul saw his friends leaving him. The first to depart were Phygellus and Hermogenes. Then Demas, dismayed at the thickening clouds of difficulty and danger, forsook the persecuted apostle to seek for ease and security in a worldly life. Crescens was sent on a mission to the churches of Galatia, Titus to Dalmatia, Tychicus to Ephesus. Luke, the beloved physician and faithful friend, was still with him. This was a great comfort to Paul, who had never needed the companionship and ministrations of his brethren more than now, enfeebled as he was by age, toil, and infirmities, and confined to the damp, dark vaults of a Roman prison. And, as he was dependent upon the aid of an amanuensis, the services of Luke were of great value, enabling him still to communicate with his brethren and the world without.

An unexpected encouragement was granted the apostle at this time, by the visit of Onesiphorus, an Ephesian Christian who came to Rome not long after Paul's arrival. He knew that Paul was somewhere in that city as a prisoner, and he determined to find him. This was no easy matter in a city crowded with prisoners, where suspicion was everywhere, and had only to fasten upon an unfortunate victim to consign him to prison and perhaps to death. But notwithstanding the difficulties, Onesiphorus searched for Paul until he found him. The fear of scorn, reproach, or persecution was powerless to terrify the true-hearted Ephesian, when he knew that his beloved teacher was in bonds for the truth's sake.

The visit of Onesiphorus, testifying to his loving fidelity at a time of loneliness and desertion, was a bright spot in Paul's prison experience. In the last letter ever written by him, he thus speaks of this faithful disciple : "The Lord give mercy unto the house of Onesiphorus ; for he oft refreshed me, and was not ashamed of my chain. But when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day."

The desire for love and sympathy was implanted in the heart by God himself. Christ, in his hour of agony in Gethsemane, while bearing the guilt of sinful men, longed for the sympathy of his disciples. And Paul, though almost indifferent to hardship and suffering, yearned for sympathy and companionship. God would have his people cherish love and sympathy for one another. Humanity, elevated, ennobled, and rendered Godlike, is worthy of respect and esteem. The sons and daughters of God will be tender-hearted, pitiful, courteous to all men, "especially unto them who are of the household of faith." But Paul was bound to his fellow disciples by a stronger tie than even that of Christian brotherhood. The Lord had revealed himself to Paul in a special manner, and had made him instrumental in the salvation of many souls. Many churches might in truth regard him as their father in the gospel. Such a man, who had sacrificed every earthly consideration in the service of God, had a special claim upon the love and sympathy of his converts and fellow-laborers.

GO WORK IN MY VINEYARD.

CHAS. L. BOYD.

THE service of Christ is appropriately named ; for it means labor and untiring effort. We should work intelligently as well as diligently in our calling, disposing of our strength and talents in the way which will accomplish most successfully the work before us. We are to do work for ourselves and for others.

The Master does not demand our service because he is needy and requires our help, but because we are needy, and require the benefit of just the service which he asks us to render.

In Proverbs 4 : 23 we read : "Keep thy heart with all diligence ; for out of it are the issues of life." Every one that obeys this command can render

acceptable service to the Lord. The heart is like a garden ; it requires constant care. The richer the soil and the more abundant the rainfall, the more earnest and diligent the care that is required. It is here in the heart that the violation of the commandments of the Lord commences. "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." He that harbors sin in the soul, the Saviour says has violated the law of God "already in his heart." The gardener is not to be censured that the evil weeds spring up in his garden, but he is to be censured if he lets them remain and grow there. So evil thoughts may come unbidden into the mind ; they are the weeds that an enemy is sowing there. This keeping of the heart is a long and indefatigable work. The old master is constantly seeking admittance ; like a besieging enemy, he attacks every unguarded avenue. In Proverbs 25 : 28 we read : "He that hath no rule over his own spirit is like a city that is broken down, and without walls." Jesus says, "Blessed are the pure in heart ; for they shall see God." In Ps. 24 : 3 this question is asked : "Who shall ascend into the hill of the Lord ? or who shall stand in his holy place ?" Then follows the answer : "He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation."

Another kind of labor is to control the tongue. In the third chapter of James, the Lord tells us that "the tongue is a fire, a world of iniquity ;" "an unruly evil, full of deadly poison." "A wise man and endued with knowledge" will "show out of a good conversation his works with meekness of wisdom." But this work, difficult as it is described, is easy if the injunction, "Keep thy heart with all diligence," has been faithfully obeyed ; for "out of the abundance of the heart, the mouth speaketh." We are responsible for the influence that we exert ; and our influence is so largely exerted through our words that they are taken as a kind of index of the character. In Matt. 32 : 36, 17, the Saviour says that "every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." In view of the influence of words, King David said, "I will take heed to my ways, that I sin not with my tongue ; I will keep my mouth with a bridle while the wicked is before me."

Another important work that the Master has for us to do is to look after the wants of the poor, whom he says we shall always have with us. He that gives to the poor lends to the Lord, and we know that he is a faithful pay-master. We are commanded to do good unto all men as we have opportunity, but to be especially careful to look after the necessities of those of the household of faith.

In Dent. 15 : 7-11 the Lord commands : "If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother ; but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand ; and thine eye be evil against thy poor brother, and thou givest him naught ; and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him ; because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land ; therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land."

Selfishness is one of the most deceitful of sins; and to guard his people against its dangers, the Lord gives them the poor to support.

But there are other obligations that we owe toward others besides the poor. The parting commission of the Master to his servants is, "Go ye into all the world, and preach the gospel to every creature." It is evident that this command does not refer exclusively to "preachers" in the generally accepted sense of the term. If so, they alone would receive the "wages" that is promised to the faithful servants. But that all might be partakers together in these rewards, the Master has ordained that all shall be co-laborers together with himself in this blessed work.

There are many ways in which we may work in the vineyard: by exhibiting the spirit and character of Christ, by supporting the weak, reclaiming the erring; by the use of our means in the support of others who labor constantly in the work. The true Christian seeks not his own ease or comfort, but rather that each day may bear faithful witness to the Master of work well done.

Cape Town, South Africa.

IS IT A SIN TO OBEY GOD'S LAW?

S. MCCULLAGH.

To ask such a question in the nineteenth century seems absurd. But the fact cannot be denied that a large number of religious teachers are now working in direct opposition to the claims of the moral law. It is a common thing to hear the preacher say, "We are under no law;" "The law as a whole is done away;" "If we attempt to keep the law, we crucify Christ afresh;" "The law is dead," etc. If these assertions are scripturally true, then it must be a heinous sin to obey the "ten words." What sort of a doctrine must that be which nullifies the great sin detector? and what kind of an influence would our Sunday-school and Sabbath-school scholars receive, were their teachers to instruct them that the ten commandments are abolished? The harvest from such seed would be rank sin. In opposition to the requirements of the gospel, it is taught that "we have nothing to do"—"absolutely nothing"—"only believe, and your soul will be saved." In short, should we attempt to obey any requirement, we would be making nothing of Christ. Well, certain it is that we cannot be saved unless we believe in the saving grace of Jesus; but it is a very easy matter to convince men of the divinity of Christ and the efficacy of his blood; but that belief will not save them. Thousands of intelligent persons believe this to-day; but what good does it do them? If it be true that a simple belief in Christ is sufficient for the salvation of sinners, then certain it is that the devils will be saved. Inspiration plainly states: "The devils believe, and tremble." Just how much this acknowledged belief of the devils will contribute to their salvation, we leave our readers to judge.

Now we would like to submit a few Scripture testimonies to our no-law-do-nothing friends, for their edification.

FIRST WITNESS, the one in whom is the essence of truth: "Blessed are they that hear the word of God, and keep it." Luke 11:28. Then the word of God must be kept?—Yes, most assuredly; otherwise, how can the gospel save us from our sins? If a child of God or an unbeliever willfully neglects duty, he commits sin, and such "are convicted of the law as transgressors." Jas. 2:9. A change of heart must produce change of action.

SECOND WITNESS, the one that Jesus loved testifies: "For this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5:3. "But," say the "do-nothing" advocates, "we must simply believe, and love Jesus." The apostle anticipated this argument,

and said: "Let us not love in word, neither in tongue; but in deed and in truth." 1 John 3:18.

THIRD WITNESS, James, president of the apostles' council: "So speak ye, and so do, as they that shall be judged by the law of liberty." "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? . . . Faith, if it hath not works, is dead, being alone." Jas. 2:12, 14, 17. In the mouth of these three witnesses, this truth has been established, that the gospel does not relieve us of our obligation to obey the requirements of the law of God.

If there ever has been propagated a soul-deceiving, soul-destroying doctrine, that is the one which teaches the abrogation of the ten commandments. It obliterates the beauties of the grandest gospel truths, and places upon the brow of the Son of God a tinsel crown.

Christ Jesus showed his obedience to the moral law by giving his sinless life to satisfy its claims. And since the unchangeable law demanded such a sacrifice, can we be justified in despising its requirements? The gospel is a remedy for sin. "Sin is the transgression of the law." Then it follows that the gospel is the means whereby we can be saved from our iniquities, and all iniquity is sin. What a glorious truth! What a gracious provision, that we can turn from our iniquities, and be washed from our past sins, and live in obedience to the holy requirements of the law of God.

Wellington, New Zealand.

HOW AND WHY DID GOD HARDEN PHARAOH'S HEART?

A. G. DANIELLS.

IN answering the question at the head of this article, it is not my intention to apologize for the Lord's conduct towards Pharaoh. Notwithstanding the criticisms of some and the apologies of others respecting God's dealings with the Egyptian monarch, we are convinced by the facts recorded that the Lord did only that which was just and wise. The principle underlying the case is one of vast importance and of universal application.

When directing Moses to go to Egypt and deliver Israel, God said that he would harden Pharaoh's heart so that he would not let the people go. Ex. 4:21. And when Moses had requested the king to let Israel go, the Lord hardened his heart that he would not hearken to Moses. Ex. 7:13. God's reasons for thus dealing with Pharaoh are plainly stated by himself: "And in very deed for this cause have I raised thee up, for to show in thee my power, and that my name may be declared throughout all the earth." Ex. 9:16. But the same being who caused the statements above quoted to be written for our examination, proclaims himself to be, "The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Ex. 34:6, 7.

How, then, did God harden Pharaoh's heart, and what were his reasons for doing so? Pharaoh was king of Egypt. He occupied this office of honor and authority providentially. His position was not the result of accident or merely natural circumstances. As a ruler he was raised up—made to stand, or reign,—by the Lord. Ex. 9:16. God has not given this world wholly into the hands of Satan and wicked men, but overrules their actions sufficiently to carry out his great designs. For this reason he called Nebuchadnezzar, Cyrus, and other heathen kings who fulfilled his purposes, his servants. It was in the providence of God that Pharaoh occupied the throne of Egypt just at the time that Israel was to be delivered from bondage. God's right to raise him to this place at this time none will question. Nor will his right to harden his heart be questioned when we

understand precisely how it was accomplished. On this point Dr. A. Clarke truthfully says: "All those who have read the Scriptures with care and attention, know well that God is frequently represented in them as *doing* what he only *permits* to be done." And Augustine makes the following sensible remarks: "God does not harden men by infusing malice into them, but by not showing mercy to them." "God does not work this hardness of heart in man; but he may be said to harden men whom he refuses to soften, to blind him whom he refuses to enlighten, and to repel him whom he refuses to call."

From a statement made by Paul in 2 Thess. 2:11, we shall find these remarks are true, and shall learn also why God justly refuses to enlighten the minds and soften the hearts of men. The passage reads: "And for this cause God shall send them strong delusion, that they should believe a lie." This expression is very similar to the one which refers to the hardening of Pharaoh's heart, and has occasioned about as much perplexity. But it is susceptible of clear and reasonable explanation. We will read the contexts with the text: "Because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion that they should believe a lie; that they all might be damned who believed not the truth but had pleasure in unrighteousness."

From these expressions we learn, 1. That God gave them a knowledge of his truth; 2. That had they received the love of the truth, they would have been saved; 3. That they had pleasure in unrighteousness; and 4. That for these reasons God left them and gave them over to delusion. The Greek word which is in the text translated send, is defined by Greenfield: "Permit to go." With this meaning of the word, the text would read: "And for this cause God shall permit to go to them a delusion." This is certainly just what God does, and it is but just and right that he should do so. He gives men light and truth sufficient to save them if they receive it; but when they reject it and trample upon it, God removes it, and permits error and delusion to come upon them. It is dangerous to trifle with sacred truth.

This is further illustrated in Paul's letter to the Romans. Speaking of the wretched condition of the heathen, he says: "They are without excuse; because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind." They once knew God and the terms of salvation; but they refused to honor him and comply with the terms. They did not even like to retain him in their knowledge; so God withdrew his light and gave them over. The result was that they became enshrouded in darkness, and their hearts were hardened.

Our Saviour, in one of his sermons, deals with the same great truth. John 12:35-43. He quotes from the prophet Isaiah as saying that God had blinded the eyes and hardened the hearts of the people, lest they should believe, be converted, and saved. He then illustrates the meaning of this: "Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth." Here we find that Jesus gave the people light from heaven for their salvation. "But though he had done so many miracles before them, yet they believed not on him." Verse 37. Some who believed "did not confess him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God." Verses 42, 43. What could the Most High do with people of this character? Certainly he could not save them. He could only do just what he did—remove the light

and leave them in darkness. But this is represented by the prophet as blinding their eyes and hardening their hearts. This is representing God as *doing* that which he *permits*, or doing that which results in darkness and hardness.

From these cases which we have cited, it would seem that there need be no difficulty in understanding God's dealings with Pharaoh. He brought him to the throne of Egypt for that special time. There could be nothing wrong in that. When the time came for Israel's deliverance, God sent a message to him saying, "Let my people go, that they may hold a feast unto me in the wilderness." Ex. 5:1. Pharaoh replied, "Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." Moses then explained to him about God, and wrought miracles in his presence; but the king spurned the message from God, and turned upon the people and afflicted them more grievously than ever.

From this point a terrible contest began. God had, hundreds of years before this, promised Abraham that he would bring his descendants out of Egypt into Canaan. The time came for its fulfillment; the messengers of God were commissioned to do the work, but the ruler of the land exalted himself above God and refused to let the people go. Who shall prevail? The heathen king and his subjects looked to their deities for support, and the messengers of God looked to him for assistance.

Pharaoh was a haughty, cruel ruler. As soon as he showed such open rebellion, God began to withdraw his restraining influence and allow his wicked disposition to bear sway. The consequence was that the king's heart was hardened in rebellion and strengthened in his determination to resist God. Each miracle wrought was calculated to impress his heart with the dreadful power of Jehovah; but he refused to submit. God left him more unrestrained, and his heart was strengthened in his evil course. He was hardened by the act of God in removing his restraining influence; and the Lord was justified in doing this, because Pharaoh resisted his will.

And the same great rule holds good to-day. Blindness of mind and hardness of heart follow rejection of light and duty as certainly as effect follows cause. Although the Spirit of God invites us, and in a measure restrains evil and repels the attacks of Satan, it refuses to take up its abode in the heart until that heart submits to God. Nor will it always strive with man. If he refuses to yield, if he persists in rebellion, if he spurns the light and truth of Heaven, God will withdraw his Spirit, and leave him in darkness, rebellion, and hardness. Thus it is that the heart is hardened. God invites, restrains; and when man refuses, rejects, and rebels, then God refuses to further soften and humble the heart, the Spirit takes its flight, and the heart is hardened. It is in this sense, and this only, that God hardens the heart. He hardens by refusing to longer soften; he blinds by withdrawing light, and sends evil by removing peace. "Seek ye the Lord while he may be found; call upon him while he is near."

THE ARGENTINE REPUBLIC.

FRANK HOPE.

ARGENTINE is far the most enterprising and prosperous of all the South American republics. What the United States is to the Northern Continent, so it is to the Southern. This is evidently due to two main reasons: First, its wonderful natural resources,—its extensive pampas, clothed with luxuriant grass, and dotted with millions of horses, cattle, and sheep; its genial climate; its regular monthly rains; its six feet of black virgin soil, making it a grain-producer that will soon rival its northern sister; its

mountain mineral wealth; its vast forests of valuable and unique timber; its groves of wild peaches and other fruits. All these things of necessity give a good foundation to any country. Then its prosperity can be attributed to the enterprise and activity of its better inhabitants. The men of leading native families have travelled largely, and for the most part have received their education in some European college. They have also visited and studied in the leading cities of the Old and the New World. They are thus in a position to keep abreast of the times. Then, again, the population is largely made up of men from all nations. It is essentially cosmopolitan. Thus the adventurous and enterprising of many different countries have a voice in its government, and can hold any office save that of president and vice-president. As a matter of course, such a condition of things has the effect of giving breadth of mind and action.

The chief city, Buenos Ayres (good air), is justly esteemed as the finest, and as containing a more active and enterprising population than any other city in South America. The immigration is enormous, and mostly Italian. The writer has seen sixty large steamers arrive from Europe in the course of a month. As one walks the streets, he passes people speaking Spanish, Italian, German, French, and English. All of these nationalities are represented by newspapers. There are two published in English. There are also three English churches in that city. Americans are also to be found there in the capacity of dentists and public school teachers. The laboring classes are mostly Italians and Basques. The best clerks are Germans, who generally speak from three to five languages.

In such a field as this, containing broad-minded and enterprising men, surely the light of present truth should be shining, not merely for the sake of the country itself, but for the effect it will have on the Old World; for the light that shines there will surely be reflected back into the heart of Europe.

"THE PERFECT LAW." JAMES 1:25.

T. WHITTLE.

How emphatic is the declaration contained in this text as to the exalted standard of the law. "It is a perfect law;" it is also called a "law of liberty." Chap. 2:12. That the apostle is here speaking of the royal law of love is evident from a comparison with verse 8. In 1 John 4:17, 18, this liberty is defined; it is freedom from fear of condemnation. By a further reference to chap. 3:18-21, we find that this freedom is gained by obedience to the law of love. But it is just here we come to a point upon which many good people differ. Almost all are ready to admit that to be of any value the law of love must be put into practice; but there is a class of people, and their name is legion, who decline to have this law and its obligations defined, so as to direct in a specific manner the daily transactions of life, other than by the general term of love; love of the most comprehensive kind, embracing not only their next-door neighbor, but all humanity. To attempt to embody this law in a code, or define the direction in which it should operate, they argue, is to dwarf its significance and cripple its action. The regenerated heart, say they, need not be trammelled by any specified rules of duty; its ruling motives will be love for Christ and the souls for whom he died; and it necessarily follows that any act prompted by such motives will be right. This is the position many take, and now let us examine it for a moment. Declining to admit that they are under any obligation to obey the law of God as set forth in his commandments, they are cut off from any definition in the Word as to what constitutes right and wrong; therefore they are left entirely to their own judgment as to whether

their course is right or wrong. They are left in the perilous position of each for himself having to interpret the unwritten law of love in his own heart, and to decide whether it is the Spirit of Christ prompting him, or the spirit of Satan transformed into an angel of light. They have no infallible rule, outside of themselves, by which, unaffected by circumstances, feelings, or interests, every word, act, or thought can be tested, and must rely on their own judgment.

A person in such a case is very much like a man who is sailing a ship over an unknown sea. There are many dangerous places to be avoided, and he is offered a chart upon which they are marked; but "No," he does not need it; he is filled with an intense desire to get to the other shore safely, has a deep regard for him who chartered his vessel and gave him his commission, and he trusts that these feelings will enable him to take every precaution, and land safely on the other side. So he neglects to note the spots marked dangerous; and as they are numerous, he does not fail to strike one of them, and so make shipwreck. His love for his master does not help him, nor his earnest wish to reach the port he set sail for. He has neglected the most common-sense precautions, and must pay the penalty. He may have been eager to help his fellow-travellers; but that will avail him nothing; his vessel will be lost.

And so with many Christians to-day; they set out on the voyage for the heavenly Canaan. Their love for Christ and their desires for heaven find expression in many noble ways; but the element of safety is entirely lacking in their course. They do not consult the chart which God has given to guide them so as to see upon which points he has indicated especial danger. See Eccl. 12:13; Ex. 20:3-17. Christ revealed these same rocks, stretching their dark outlines down into the deep waters of life, and making the way very narrow and perilous at times. See Matt. 19:23-25; 5:27, 28; 1 John 3:15. But careful steering will give a safe passage. Matt. 19:17. Christ himself has passed along the narrow channel, and is ever near to counsel and help those who are doing their part of the work (Phil. 2:12, 13); and he will finally open the pearly gates of the celestial city to all who keep the commandments of God (Rev. 21:14), which are none other than the law of liberty, the perfect law, the law of love.

MEANER THAN A DOG.

A MEMBER of the church came to his pastor, complaining that the latter used very strong language in the pulpit. "Such at least is my aim," was the reply, "and if I fail, it is due to my inability, not to my want of inclination." "Well, you said yesterday that man was meaner than a dog; what am I to understand by that statement?" "The words are so simple I supposed a child could understand them."

The pastor went on to say, "It will do no good to get angry; let us reason together. Have you ever owned a dog? That dog was kicked and cuffed and driven out of the house, and exposed to the cold and rain; but he never harmed you. If you threw him a crust or a bone, how thankful he was! If you noticed him kindly, how he wagged his tail with delight! How gladly he would lie before your door and defend you with his life! Have you ever been as grateful to God for his innumerable and unspeakable mercies, and as loyal to the Lord Jesus Christ as your dog was to you?"—"No." "I have proved my proposition; man is meaner than a dog."

But the inspired Word shows the inferiority of proud man in the things of God, even under the most favorable circumstances, to the brute creation. "Hear, O heavens; and give ear, O earth; for the Lord hath spoken. I have nourished and brought up children, and they have rebelled against me. The ox knoweth

his owner and the ass his master's crib; but Israel doth not know, my people doth not consider." Isa. 1:2, 3. Duller than the ox, more stupid than the ass, they do not see the hand that feeds them, nor care for the God who bought them with great price.

Even apart from his base ingratitude to God, and his infamous rebellion against divine authority, view him in relation to his fellow-man, and what a debased scoundrel he has been! Think of the wars in which he has engaged, of the instruments of torture he has invented, of his cruelty, ferocity, and treachery, of the outrageous crimes he is constantly committing, and his oppression and tyranny, of which beasts would be ashamed. Look at the atrocities of the slave trade in Africa; look at the columns of any city daily newspaper, and cease from bragging, O fool, of the dignity and nobility of man.

Besides his manifold meanness, he is guilty as a rule of arrant hypocrisy. He pretends to virtue when he knows that vice lurks in his heart, and he professes purity when he is fully aware of his depravity. Nine times out of ten he will deliberately lie about the real state of his soul, and if conscience now and then asserts its authority, he will—

"Compound for sins he is inclined to

By damning those he has no mind to,"

going to his grave, unless rescued by the grace of God, a hollow humbug. "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" Isa. 2:22.—*Selected.*

Timely Topics.

UNITED AUSTRALIA.

No OTHER topic at present is of as great interest to Australians as that of the issues before the Federation Council now sitting at Sydney. This meeting is the outcome of resolutions adopted by a primary council held in Melbourne in February of last year. The delegates which form the present meeting have been appointed by the legislatures of the different colonies, each of the six colonies of Australia sending seven, and New Zealand three. The former council having determined that a federation of the colonies is desirable, these delegates are instructed to devise the plan of federation and provide for the drafting of a constitution. The convention held its first meeting on Monday, the 2nd inst., at which time Sir Henry Parkes, of Sydney, was chosen president, and Sir Samuel Griffiths, of Queensland, vice-president. On the third day, Sir Henry submitted in a brief speech a plan for the union of Australasia under one administration, having legislative, judicial, and executive departments after the manner of the United States. It is proposed to leave each colony free in the exercise of its own peculiar policy and government, except in regard to those points which would interfere with the welfare of the general government. The scheme proposed provides for a federal fiscal policy, and a business and commercial communication between all parts of the country which shall be free and uninterrupted, untrammelled by boundary lines and internal customs or duties.

That the convening of such a council is fraught with important significance for these colonies, hardly needs to be said. The narrow and selfish policies which are induced by the independent, every-man-for-himself state of things hitherto existing, exert a crippling effect on the progress and prosperity of this part of the world. There is no reason why Australasia should not stand before the world among the advancing nations of our times. Nothing will so effectually contribute to this end as to bring the different parts of the country into such a relation with each other that their interests will become mutual and identical. The home Government

looks with approbation upon the scheme; and so far as can be discovered, there is upon the part of any of the movers no disposition to sever connection with the British Empire. And we cannot for a moment conceive any reason why there should be, while, on the other hand, there are many good reasons why we should cherish the closest relations with one of the noblest and grandest governments on earth. It is better to remain under the paternal roof than to demand our part of the inheritance, and afterwards feed on husks when we have to deal single-handed with an unfeeling world.

It is now too early to forecast the results of this conference; but we all anticipate that the wheels of progress will be set in motion toward a much better state of things for Australasia.

FRANCE AND GERMANY.

WILLIAM II. is undoubtedly one of the greatest innovators of our progressive times. His course is all the more remarkable because of the almost impassable lines of regal propriety which surround and circumscribe kingly conduct. He figures very largely as a peacemaker, and his success in this direction has won him much well-deserved affection. Especially gratifying are the cordial relations which now exist between the Emperor and his royal grandmother, Queen Victoria, and his grand mother, the Empress dowager.

It was announced some time since that William was about to cap the climax by making overtures of good-will toward France. All the world "Oh, my!" and France growled vigorously at the word that the German ruler was to place himself upon their hospitality. It would seem that he reconsidered the proposed trip, and concluded to deputize the ex-Empress to undertake the mission of bearing the olive branch to Paris. His mother accordingly went to the French capital without unnecessary ostentation, and great was the anxiety with which the world watched the result. France, being a republic, could not extend a royal greeting. The French president accorded a polite if not a cordial welcome, but there was little ado. The impression went to Germany and abroad to the world that there was indignity and insult being offered to the German messenger of peace, and feelings ran high. Even the Emperor himself declared that France had sinned away her gracious privileges, and there could be no talk of peace. Conciliatory steps in regard to passports in Alsace and Lorraine were retraced, and renewed rigor established. The German people worked up quite a heat of wrath, and the world itself was shocked at the vindictiveness of the French. The Empress Frederick returned to Berlin and addressed a letter to the Emperor, in which she expresses her appreciation of the *very kind treatment* received by her at the hands of the French Government! The newspapers will probably not get over the shock of disappointment given by this announcement for some time. Passports were at once restored to their former condition, and now certain people feel as if they had been more scared than hurt.

THE WAR IN AFRICA TRANSFERRED.

It is not one of the least interesting of the episodes of modern warfare between Christian civilization and barbaric darkness, that the strife in Central Africa should be transferred to the home of civilization. High praises have been sounded by Christendom to the heroes who have been destined to break the fetters of heathenism, and bring conversion and salvation to the land of dark skins and darker minds. Hail to the chief of the bearers of light echoed from every land when Stanley emerged from the jungles at Bangomoyo. There was no small feeling of jealousy between the foremost English-speaking nations, each being positive that he was a

citizen of its own. Born in the British dominion and bred on American soil, still there was to be no compromise as to Stanley's citizenship; on one side he was a full-blooded son of Britannia, and on the other an out-and-out Yankee. Ask the same people to-day about it, and they really don't know but they were mistaken. It doesn't seem clear to either party.

Because, you see, Stanley broke the seal of secrecy on the personal qualities of some of his associates. It is true he did it with a show of reluctance like a man who has a great deal that he might say, but out of regard, etc.; however, he must say that there are some awful things—but he is not going to tell. Now this is a most exasperating way to commence on a man's reputation, especially when, as in the case of Major Bartelot and of Jamieson, he is a dead man. The friends of these men felt compelled to stand up for their dead relatives. Stanley was obliged to specify, and of course the other side is fully determined not to let the matter rest there.

Mrs. Jamieson, whose husband succeeded Bartelot in the command of the rear column, and who himself died of fever, is now in Zanzibar in search of facts which will aid her in her contest to sustain the reputation of her husband. She has sent word that startling revelations will be made as the result of her inquiries. No one should rejoice that she will be able to cast any darker shadows over the affair than those in which it is already enveloped; but in the work of vindicating her loved and lost husband, she is sure to have universal sympathy.

Quite enough has already been said to rob the expedition of most of its glory; and if the testimonies of Jephson and Ward, two survivors, are to be taken, Mr. Stanley will also lose some of the saintly glamour with which certain gushy religious newspapers have invested him, but which he has never claimed to be genuine. His profanity, and in his personal relations to his officers and men, manifestations of bad blood, his selfish egotism, do not tally with the character of a self-sacrificing philanthropist, or a Christian missionary.

We greatly deplore this unseemly war of words. We sincerely hope for humanity's sake that Mr. Stanley will stand at last fully vindicated; but at the same time, we see no one who appears to be so much to blame for the present unhappy circumstances as Mr. Stanley himself.

THE TROUBLES OF CHILI.

SOUTH and Central America seem to be determined to obtain notoriety in one way or another, and several of their states have lately fought their way into notice. Chili is at present rent by civil war. There is no satisfactory explanation of the causes to hand, but the strife is evidently between the Council of State and the President. The former with their followers are acting the part of insurrectionists, and thus far have all the best of it. Both the army and the navy are disaffected. The city of Iquique has been bombarded by the insurgents, and two hundred women and children are said to have perished.

Chili consists of a very narrow strip of territory on the western coast of South America, extending from Cape Horn north a distance of nearly 3000 miles. The width of country varies from forty to two hundred miles, being confined by the Pacific Ocean on the west, and the Andes mountains on the east. By a late war with Peru, in which Chili was successful, the territory of the latter has been somewhat extended to the northward. The religion recognized by law is the Roman Catholic, although the public profession of other faiths is allowed. Recently the tendency of the country has been to throw off the yoke of priestcraft and pursue the paths of advancement.

The Home Circle.

A THANKSGIVING HYMN.

FOR bud and for bloom and for balm-laden breeze,
For the singing of birds from the hills to the seas,
For the beauty of dawn and the brightness of noon,
For the light in the night of the stars and the moon,
We praise thee, gracious God.

For the sun-ripened fruit and the billowy grain,
For the orange, the apple, the corn, and the cane,
For the bountiful harvests, now gathered and stored,
That by thee in the lap of the nations were poured,
We praise thee, gracious God.

For the blessing of friends, for the old and the new,
For the hearts that are trusted and trusting and true,
For the tones that we love, for the light of the eye,
That warms with a welcome and glooms with good-bye,
We praise thee, gracious God.

That the desolate poor may find shelter and bread,
That the sick may be comforted, nourished, and fed,
That the sorrow may cease of the sighing and sad,
That the spirit bowed down may be lifted and glad,
We pray thee, pitying Lord.

For the blessings of earth and of air and of sky,
That fall on us all from the Father on high,
For the crown of all blessing since blessing begun,
For the gift, "the unspeakable gift," of thy Son,
We praise thee, gracious God.
—S. E. Adams, in the Century.

WOMEN OF THE BIBLE.—XI.

Jochebed.

A. M.

MANY years had passed since the seven years of famine which caused Jacob (Israel) to leave the land of Canaan and sojourn in Egypt, where Joseph had stored up corn during the seven years of plenty that preceded, when we read: "There arose up a new king over Egypt, which knew not Joseph. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we. Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land. Therefore they did set over them taskmasters to afflict them with their burdens. . . . But the more they afflicted them, the more they multiplied and grew. . . . And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field." Ex. 1:8-14.

When Pharaoh found that these hardships did not decrease their numbers, he called for the Hebrew midwives, Shiphrah and Puah, and said unto them, When ye do the office of a midwife to the Hebrew women, if it be a son, then ye shall kill him; but if it be a daughter, then shall she live. "But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men-children alive. . . . And it came to pass, because the midwives feared God, that he made them houses." Verses 15-22. Then when Pharaoh saw that his command was evaded, he charged all his people, saying, "Every son that is born ye shall cast into the river, and every daughter ye shall save alive."

At the time of this cruel command, Jochebed, the wife of Amram, bore him a son; and "when she saw him that he was a goodly child, she hid him three months. And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. And his sister stood afar off, to wit what would be done to him. And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child, and, behold, the babe wept. And she had compassion on

him, and said, This is one of the Hebrews' children. Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. And Pharaoh's daughter said unto her, Take this child away and nurse it for me, and I will give thee thy wages." And Jochebed took the child and nursed it. Ex 2:1-10.

What does the New Testament teach us respecting this event?—"By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment." Heb 11:23. Jochebed and Amram were both descendants of Levi (Num. 26:59), and would be well acquainted with the covenant made to Abraham, Isaac, and Jacob. Especially during these years of cruel oppression would their hearts be comforted by the prophetic words spoken by God to Abraham: "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years. And also that nation whom they serve will I judge; and afterward shall they come out with great substance." Gen. 15:13, 14. And through faith in this prophecy, their minds were exercised to save this child. They knew the time of their deliverance was drawing nigh. They did not give up in despair, but rested upon the divine promise, fearing not the king's command. We speak of the *ingenuity of faith*; such it was that gave to Jochebed and Amram the plan to save their child, while the Almighty was causing all things to work together for their good and to this end.

The apostle tells us: "Whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the Scriptures might have hope." Romans 15:4. So that the child of God, longing to know his Father's will, turns to the sacred Book, and refreshes his confidence by noticing how in all ages God has guided those who dare to trust him. Let us see to it that we are in an attitude to be guided. "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." Then is the promise sure to us: "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye." Ps. 32:1, 2, 8.

We often make a great mistake, thinking God is not guiding us because we cannot see far into the future. God's method is, "The steps of a good man are ordered by the Lord." If you don't know what you ought to do, stand still until you do; and when the time comes for action, circumstances will not allow you to make a mistake; they will hedge you in. But we must be much in prayer for guidance. Many of the psalms are full of earnest pleadings for clear direction. "Order my steps in thy word; and let not any iniquity have dominion over me." Ps. 119:133. Let us encourage our souls to wait only upon God. Let us cultivate that meekness which he will guide in judgment.

Jesus said, "My judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." John 5:30. This was our Saviour's practice and teaching. In one form or another, he was constantly insisting on a surrendered will as the key to perfect knowledge. "If any man will do his will, he shall know." John 7:17. "Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee." Isa. 26:3. Read this again in your own Bible with the verse that follows; think over it a little while, and ask the Lord to bring to your mind the cause that has prevented this perfect peace in your experience. *This peace is independent of circumstances. When he giveth quietness, who can make trouble? Not Pharaoh, or the greater Pharaoh, the enemy of all*

mankind; for it is peace in God. The apostle puts this before us in the closing words of his second epistle to the Thessalonians: "Now the Lord of peace himself give you peace always by all means." That is it, *by all means*, including the disagreeable and trying. "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." Hab. 3:17, 18.

CHESTERFIELD IN THE HOUSEHOLD.

"WHEN I was a boy, I thought, judging by the way I heard them talked about, that Tom Paine and Lord Chesterfield and Satan were just about on a par in the matter of depravity."

Such was the remark of a middle-aged man who had been brought up in a household where morals and education had been strictly attended to, but where very lax views were held in regard to manners,—a household that had turned out a number of intelligent and well-educated individuals whose morals were unimpeachable, but of whose manners the less said the better.

Well, as for his satanic majesty and his loyal subject Tom Paine, we do not care to be of those who contend that they are less black than they are painted; but with the best-mannered man of his day and generation the case is different. In fact, we have often thought that an expurgated edition of his famous letters would be an excellent text-book for boys, and others have agreed with us so far as to admit that it would be instructive reading for fathers. Let us try a few samples, taken at random:—

"Whoever does not observe the general rules of common civility will pass for a bear, and be as welcome as one.

"The first principle of good breeding is never to do or say anything that you think can be disagreeable to any one in the company.

"No provocation whatever can justify any man in not being civil to every woman.

"Your reputation and success in the world will, in a great measure, depend upon the degree of good breeding you are master of.

"Do as you would be done by, is the surest method that I know of pleasing."

The following are especially intended for family use:—

"Mimickry, which is the common and favorite amusement of low minds, is held in the utmost contempt by great ones. It is the lowest of all buffoonery. Neither practice it yourself nor applaud it in others. The person mimicked is insulted, and an insult is never forgiven.

"In order to judge of others, study yourself. If disagreeable insinuations, sly sneers, or repeated contradictions tease and irritate you, would you use them where you wish to engage or please?

"I know no one thing more offensive to a company than inattention or distraction. It is showing them the utmost contempt, and people never forgive contempt.

"An assumption of superiority is the most disagreeable form of ill-breeding.

"The most intimate friends in the world cannot possibly tell each other of certain little weaknesses, awkwardnesses, and blindnesses of self-love.

"Good breeding and good manners prevent a great deal of mischief; they create, adorn, and strengthen friendship; they keep hatred close within bounds; they promote good-humor and good-will in families where the want of good-breeding and gentleness of manners is commonly the original cause of discord."

Some condemn Lord Chesterfield because of his unbelief in what is commonly known as natural

affection—affection strong enough to survive habitual rudeness and unkindness; but as some other and more orthodox writers hold to this same un-sentimental doctrine, let us beware how we insist that unnatural is natural, or that black is white.—*Christian at Work.*

A YOUNG ELEPHANT'S TRICK.

OUR ship lay at anchor in the Salwin River, about five miles below the busy town of Maulmain, in Burmah, and opposite a large timber-yard. There were seven full-grown elephants in the yard, all of them over eight feet and a half in height, and each capable of lifting logs that fifty coolies could hardly move. A pair of iron timber dogs, or hooks, were driven into the wood, and the chains attached to them were hooked to the elephants' traces. The animals were driven by *mahouts*, or native drivers, who, perched on their shoulders, guided them by pressure of the feet on their necks, occasionally using the *ankus*, which is a sharp iron goad. When the mill was reached, the animal, at a sign from his driver, stepped back, and kicked the dogs out with his hind feet. There were two young elephants in the yard. These little animals, not more than four feet in height, were as lively and frolicsome as kittens. The mothers were at work, and the youngsters gave them no peace.

I saw one of the calves play a most ludicrous trick on its mother. The older animal was hauling a heavy log from the creek to the saw-mill, quite unsuspecting of any guile in the bosom of her offspring.

The youngster took a turn with his trunk around one of the chain traces, and pulled back with all his might. This additional weight caused the mother to stop and look behind her; but, on discovering the cause, she gravely shook her head, and prepared to resume her task of drawing the log to the mill.

Now this halt was just what the little imp expected; and before the strain was put on again, he had kicked out the iron dog which fastened the chain to the log. As the mother again began to pull, he held back with all his strength on the chain until her muscles were in full play, and then suddenly let go.

The effect was disastrous in the extreme. Down went the old elephant on her knees, and the *mahout* described a most graceful and prolonged curve before he landed on the ground. But, like a cat, he struck on his feet, and, blurring out some heavy Burmese exclamations of wrath, he whispered a few words in the ear of the amazed victim of this unflinching practical joke. She seemed to understand him at once, and there ensued one of the most exciting chases it has ever been my good fortune to witness.

The calf scented danger the moment he saw the *mahout* whisper to his mother, and he placed a large stack of timber between the enraged animal and himself as speedily as possible. Elephants seem too clumsy to do much running, but these two coursed up and down the yard in a manner which would have put to shame many professional racers. The youngster could turn much more quickly than his antagonist; but at last he was cornered.

Then his whole demeanor changed. With a shrill little whistle he trotted up to his mother, and rubbed up against her. But he was not to get off so easily. Giving him a butt with her head, she turned him about, and brought her trunk sharply across his loins four or five times.

The first time he felt the maternal chastisement, he uttered a shriek of defiance; but at the second stroke he dropped on his knees, and took his punishment bravely and patiently.

A few minutes later, he walked past us to his shed; but his trunk was drooping, and the great tears were coursing silently down his india-rubber cheeks. I was sorry for the poor little fellow, and I noticed that at dinner-time his mother was gently rubbing him down with her trunk, and manifesting many signs of affection.—*A. J. Grant.*

Useful and Curious.

THE saltiest piece of water upon earth is, according to Consul General Stewart, the Lake of Urumia, in Persia, situated more than 4000 feet above the sea level. It is much saltier than the Dead Sea, the water being found on analysis to contain nearly 22 per cent. of salt. The lake is 84 miles long and 24 miles broad, and its northern coasts are encrusted with a border of salt glittering white in the sun. It is said that no living thing can survive in it, except a very small species of jelly fish. It is very shallow.—*Public Opinion.*

A POMADE OF THE OLD ROMANS.—Pliny describes several, but there is a particular one which is especially loathsome. It was a mixture of leeches and vinegar, which was confined in a vessel for sixty days for fermentation. This preparation was applied to the hair when exposed to the unobstructed rays of the sun. It is said that the person using it had to hold oil in her mouth during the operation, lest her teeth also should turn black, as the rage of that time was black hair, and this pomade was to dye any person's locks to that color.

PAPER MADE FROM THE SPIDER'S WEB.—According to a statement of the *Philadelphia Record*, George West, of Ballston, is in possession of a curiosity in paper, sent him by a friend in Hong Kong, China. It is a sheet 11 by 14 inches, made from the web of the "sacred white spider" of the Flowery Kingdom. It is as light as air, and almost as transparent, but is beautifully printed, containing about two columns of matter, giving in English the story of how "Midshipman Coplestone was Presented at the Court of Peking." Americans know much about paper-making, but it is safe to say that there is not a spider-web paper factory outside the almond-eyed kingdom.

CURIOSITIES OF THE GERMAN POST-OFFICES.

JUDGING from specimens given by a German contemporary, equally strange requests to those known by our own post-office are made to the post-office authorities of Germany. For instance, a Baroness X. politely requests the postmaster to forward a letter destined for an Italian warehouse in Berlin, but without the name or address of the firm, giving large orders for a dinner. The baroness gives such a good description of the situation of the shop that the post-office undertakes to deliver the order. A German resident in Foochow, China, complains that he has received no answer to many letters sent to a Mr. H., in a certain street in Berlin, and begs to know whether his friend is still alive. The post-office replies that Mr. H. is alive, has received the letters, and has promised to write at once. Mrs. Emily S., Greenville, Pennsylvania, U.S., a Berliner by birth, who emigrated in 1859, requests the Imperial Post to make inquiries about her brother-in-law. She writes: "Esteemed friends at the post-office: Will you be so kind as to send me news about my brother-in-law, whose family I so long to see? I am the sister of his wife, and have heard nothing of them since 1861. My circumstances allow me to come next summer to Berlin with my children on a visit, and then I will thank you personally." The post-office finds out that the missing relations still live in Berlin, and at once forwards the information to Mrs. S. A gentleman in Winterthur asks when he can speak to the Persian Ambassador in Berlin; and Madame B., Switzerland, asks where the village of Winterfeld is situated. An angry father, whose son in Berlin has neglected to answer his letters, begs the post-office to "give the lad a good beating if he can't be made to write in any other way!" The post-office cannot do this, but forwards the father's letter to the careless son.

An elderly husband begs the post-office, by persuasion or force, to send him his young wife, who has fled from the sunny shores of the Mediterranean to sandy Berlin.—*Daily News.*

A FEW FACTS ABOUT THE GREAT SIBERIAN RAILWAY.

THE great Siberian Railway, which will more closely connect Europe with the teeming millions of China, Japan, and Eastern Asia, will be commenced this spring. The total length of the line will be 4,810 miles, and the cost about thirty-two millions sterling. In case permanent bridges are built over the immense rivers Obi, Yenesei, Lena, etc., the outlay will be still greater. The commercial and political importance of this undertaking is greater than most people suppose. It will not only help to open out the immense resources of Southern Siberia, but will enable Russia to compete more successfully for the Japanese and Chinese carrying and import trade. Goods that are now sent by sea to Europe will ten years hence be carried overland into Europe, and a good deal of the Chinese carrying trade will go into the hands of Russia. A large portion of the railway will run through millions of acres of the finest virgin soil, over immense rivers, primeval forests which have never been cut, and through countries abounding in mineral and vegetable wealth. When the line is ready, it will be possible to work the rich gold, silver, iron, copper, and plumbago mines of Eastern Siberia, which have hardly yet been touched in consequence of the scarcity of labor and the absence of machinery. The rich and fertile regions of the Amoor and Usuri, which boast of a climate as fine as that of France, will then be open to colonists, and also millions of acres of land which are at the present moment almost unpopulated. By means of this railway, Russia will be able to convert Vladivostock into a great naval and military station like Sevastopol, and, if necessary, pour several hundred thousand troops on the Chinese frontier in less than three weeks' time. And last, and not least, among the benefits which will accrue to mankind through this undertaking, will be the possibility of visiting China or Japan in about a fortnight from Central Europe, with all that comfort that is attached to railway travelling in Russia.—*From a Correspondent.*

AN INSECT WORTH MILLIONS.

THE cottony cushion scale, says the *Indiana Farmer*, has been for years the greatest enemy to the orange-grower of California. It was brought there from Australia in 1868, on trees and shrubs imported from that country, and spread and multiplied till it promised soon to devastate the entire orange-growing regions of the State. A fruit-grower near San Francisco, under the belief that there must be a parasite for the insect in the country from which it came, went to Australia, and, after due investigation, made the expected discovery. It was the lady-bird, the *Vedalia cardinalis*, he found to be the principal enemy of the cottony cushion scale, and he captured and shipped several colonies of the beetles and their larvæ to California.

This was in the fall of 1888. According to bulletin No 54 of the California State Board of Horticulture, so rapid was their increase that by Dec. 1, 1889, the work of exterminating the cottony cushion scale was practically accomplished. The money value of this *Vedalia* to the orange growers of the State has been incalculable. The saving of the orchards already infested, the protecting of the others that were sure to be blighted by this terrible curse, to say nothing of perpetuating an industry that it seems will be the king of all horticultural pursuits, is simply grand, and cannot be estimated in the usual dollar-and-cent test.—*The American Agent.*

Bible Echo and Signs of the Times.

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

GEO. C. TENNEY,

MISS E. J. BURNHAM,

Editor.

Assistant.

Corresponding Editors,

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

Melbourne, Australia, March 16, 1891.

SHOULD THE BIBLE BE TAUGHT IN STATE SCHOOLS?

THIS question seems destined to be brought prominently before the people of this colony, and it is subject to constant agitation in the other colonies, and indeed in various parts of the world. Very many people will answer decidedly in the affirmative without mature deliberation, who, upon more careful thought, would change their minds.

Every friend of children and humanity who is also a friend of the Bible, feels deeply the importance of instructing the rising generation in the great truths contained in the Scriptures, which so closely relate to their present as well as their future good. It is upon this knowledge of Bible principles that their moral fitness for usefulness in this world depends. Upon their knowledge and acceptance of the truths of the Bible depends their salvation in the world to come. The highest interests of human society are secured by the promulgation and practice of the teachings of the Bible. What reason, then, can there be upon which any Christian could object to the Bible becoming a text-book in our common schools? As we have intimated in the past that the BIBLE ECHO does object to such a course, it would seem to devolve upon us to be very explicit in giving our reasons for such a position.

In the first place, we declare that we are the friend, both of the youth and of the Bible. We greatly desire to see the knowledge of the Word of God spread abroad, and realize quite fully the great importance of having its principles well ingrafted into the minds and characters of the growing generation. But we object to the scheme now under discussion, because it involves serious errors. It is not at all proper to constitute the state an agent for teaching or enforcing religious ideas of any kind. Such a duty has never been delegated to governments by divine authority, and when it has been assumed, only hypocrisy, persecution, and apostasy have resulted. The direst consequences have been seen following the attempts of an individual ruler or a council of individuals to control the religious sentiments of a nation through civil enactments; and the results could not be otherwise even if the power was exercised by a democratic government in which the will of the majority directed the movement; for it is a fact that majorities are rarely on the side of truth. And leaving the question of which side the truth is on out of the consideration, majorities have no right to oppress or coerce minorities in matters which pertain to conscience.

The state has no moral right to compel the children of Jewish parents to listen to the teaching of the New Testament, nor to compel Protestant children to sit under the tutelage of Catholic teachers while learning the Scriptures, nor *vice versa*. Under this same principle, it is not right to tax the infidel to support schools and compel the attendance of his children where that is taught which offends his sense of right. This is putting the state in the place of the parents as conservators of the interests of their own children, and robbing the heads of

families of the most sacred prerogative of the parental relation. It does not alter the case to say that we feel sure that infidelity and atheism are wrong and hurtful; rather let us mentally apply the same principle in a place where infidelity is in the majority and we in the minority, and we can almost hear ourselves crying out at the injustice we should suffer.

There is another phase to the subject which is strongly against the proposition to place Scriptural instructions in the hands of state-school teachers, and that is the fact that many of them are not adapted for such work, and the circumstances in many instances forbid such instruction being properly administered. We do not reflect upon the intellectual or moral fitness of our teachers for their legitimate calling when we say this. Of their qualities we have a high opinion. But a gentleman who is eminently fitted to plead law in a civil court is not thereby qualified to preach the gospel. We hold that the teaching of the sacred principles of the Bible is a calling distinct from that in which the secular sciences are taught. The two callings may be combined in one individual, and frequently they are; but these endowments are not obtained from the same source. Qualifications for teaching the sciences are natural and intellectual; but the teacher of sacred things, to do his work acceptably, must have, in addition to the others, spiritual discernment and knowledge. He must first be partaker himself. He cannot impress upon the minds of others that of which he has no adequate sense. If the function of spiritual teacher be forced upon those who have no interest and no fitness for its discharge, the result will be that the Bible will not be exalted to its true dignity in their hands. Sacred things will become common, and religious exercises will become humdrum and tedious. The consequence will be that those who should be benefited by the exercise come to regard the Bible and all its associations with contempt.

We believe that the Bible should be taught in schools, notwithstanding the difficulties which the introduction of the Bible into public schools would create. As a denomination, we make it an essential consideration in all our schools; but here the objections we have mentioned do not exist. Our schools are established and maintained by voluntary patrons, who are in sympathy with the instruction and exegesis presented. The teachers are selected with a view to their qualifications to teach sacred things, having had personal experience in those things, and holding them in their true importance. In their efforts the teachers in our schools supplement the efforts of the parents, and both are working in harmony in matters of precept and doctrine. We see a vast difference between such an arrangement and the one proposed by the advocates of the present movement. In one there is justice to all concerned, and the results justify the plan. In the other, there are abuses and injustice for all parties—the teacher, the subject taught, and the learner.

Christian parents should feel the importance of having their children brought up in the nurture and admonition of the Lord. Every Christian church should esteem it a duty and privilege to supplement the work of the home by providing for Biblical instruction in connection with the education of the youth. But we protest that neither parents nor church can shift the responsibility of this work onto the state. Nor can the state suitably perform this work if it should undertake it. Hence the open course seems to be that each Christian community or denomination should take upon itself to teach its own youth, and others who may desire its methods, the science of moral and religious truth; that

these schools should be supported by voluntary patrons; that they should be conducted by those whose sympathies are with the object to be gained, and whose experience qualifies them for the responsible position.

STUDIES ON THE BOOK OF DANIEL.

THE STONE CUT OUT WITHOUT HANDS.

THE great image seen by king Nebuchadnezzar in his dream, was composed of four sections, of gold, silver, brass, and iron. These represented four great kingdoms, Babylon, Medo-Persia, Greece, and Rome; each of which has appeared on the stage and acted its part in the drama of human history. The last features of the symbol, the feet and toes part of iron and part of clay, have their counterpart in the divided and fragmentary condition of the Roman Empire, which, in about a century prior to 483 A.D., was broken into ten separate kingdoms, as enumerated in our last article. After this much had been explained to the king by the youthful prophet, Daniel proceeded to explain the symbol of the stone cut out of the mountains without hands. In relating the dream, he said thus: "Thou sawest *till* that a stone was cut out," etc.; thus indicating a period of time between the completion of the image and the appearance of the symbol under notice. The image stood complete in A.D. 483. Since that time the fragments of the Roman Empire have "mingled themselves with the seed of men;" they have married and intermarried their royal blood; they have leagued and broken; built up large powers and revolutionized them; they have fought and intrigued; counselled and quarrelled; but they are divided still. Numerous heroes have arisen and struggled with the ambitious project of again uniting Europe under one sovereignty, and have ignominiously failed. God has said, "They shall not cleave one to another, even as iron is not mixed with clay." Verse 43. No single monarch will ever again rule the earth as in the days of Medo-Persia or Rome. The kingdoms of this world are reserved for another.

After the lapse of time expressed in the words "Thou sawest *till*," the event symbolized by the stone cut out without hands smiting the image will be fulfilled. That event is described as follows: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Verse 44. This kingdom is the kingdom of our Lord Jesus Christ. He describes his own coming in Matt. 25: 31, 34, as follows: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. . . . Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The dead in Christ are called forth to the resurrection of life; the living righteous are changed to immortality "in a moment, in the twinkling of an eye." The truth, long down-trodden, is vindicated; sin is overwhelmed in defeat, and Satan's long career is over. The kingdoms and governments of men with all their pomp and show crumble to utter ruin; while the peaceable kingdom of Christ is established forever. The idea that this kingdom, foreshadowed by the "stone," is the work of the gospel, that it was established by Christ and the apostles, and that it is to "roll and roll," until it fills the whole earth, prevails in many

minds. But it is evidently erroneous, and may be seen to be so from several considerations. For it cannot be shown that Christ established any kingdom when upon earth. He did not introduce new principles of salvation, but came to elucidate those which were established at the beginning. No other conditions of salvation have ever existed than those which are now in existence. The gospel was preached by Noah and Abraham as well as by priest, and prophet, and apostle. Grace has reigned through Christ since the day when the promise of a Saviour was first given. The kingdom of heaven was brought near to man when the King himself was on earth; it was "among" men, but that was not the time when the throne of grace was set up, far from it.

Again, this kingdom which smites the image could not have appeared in the days of Christ, because the image was not then complete. The feet, which were smitten, were not formed for nearly four hundred years after the time of the first advent. And the figure does not suit the application which is often made to the conversion of the world. The stone comes upon the image with crushing force. The iron, clay, brass, silver, and gold become at once as the chaff of a threshing-floor; and the wind carries them away that no place is found for them. The same manner of speech is used in the second psalm, where it is said to Christ, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

The gospel work of gathering out a people for the kingdom of Christ is still going forward. Out of every generation some faithful ones have been found to shine as stars in the Saviour's crown. All this time the work of sin and rebellion has been actively carried on by the enemy. His deadly work will not cease until his life is crushed out beneath the heel of the woman's Seed. Sin becomes more and more dreadful; crimes become more shocking until Jesus comes; the strife becomes deeper as the end approaches. It closes with a final conflict, in which victory is given to the right by the coming of Christ in his glory to save his people, to punish his enemies, to open the graves, to set up his kingdom, and to take to himself his power and reign.

This event is now before us. The kingdom shall stand forever, and it will be in righteousness and peace. In order to enter that kingdom, we must now become loyal to King Jesus. To share his glory, we must partake of his grace. To inhabit that place, we must be free from sin. Nothing can cleanse us but the blood of Christ. Nothing will commend us to the coming King but faithful allegiance to his Father's will. Christ, the glorious King, now stands as our intercessor, and he pleads with all to come.

THE EGYPT OF ISRAEL'S SOJOURN.

E. J. B.

In the narrow, fertile valley of the Nile flourished perhaps the first of the civilized nations of antiquity, dating its history well back to the time of the flood; but of the first few centuries of its existence, there is no connected history. Thirty dynasties of kings ruled Egypt, and the Exodus is believed to have occurred during the nineteenth; but often several dynasties reigned contemporaneously in different sections of the country.

The kings of Memphis were the first who gained a general ascendancy. They ruled in Lower Egypt, and also possessed a portion of the Sinaitic peninsula, from the mines of which they

obtained turquois, copper, and iron. These kings were pre-eminently the pyramid builders, the group at Gizeh near Cairo being their work. The largest of these is attributed to Cheops, and is a monument of his oppression as well as of his greatness. The priests told Herodotus that it took one hundred thousand men ten years just to build the causeway for conveying the stone used in this pyramid. The pyramid itself was twenty years in building. The men worked in relays, being relieved every three months. From the tombs of Memphis it is evident that Egypt at this early period possessed a written language and considerable mathematical knowledge and mechanical skill.

Among other tributary kingdoms was one at Thebes, which in time became not only independent, but the seat of power. The kings of Thebes were noted for their lofty obelisks, beautifully and elaborately carved from single blocks of stone, and which, like all the ruins of this country, were covered with inscriptions. The ruined tombs are in themselves a study. Those of Thebes abound in paintings and sculptures which portray the Egyptian in all his varied pursuits. It is as though the curtain were lifted on everyday life in Egypt almost four thousand years ago. Egypt is the land of history-telling monuments; the ruins of her works of art are thickly strewn along the valley of the Nile. But the materials, beautiful and varied, were abundant and accessible in her mountain quarries.

Thebes had scarcely gained the ascendancy, when the Hyksos, or, as they were called from their occupation, Shepherd kings, gained a footing in the Delta. They were from Syria or Arabia, and probably of Semitic origin; while the Egyptians were of Hamitic origin, being the descendants of Mizraim. Zoan, or Tanis, was their capital, and from this point they gradually extended their power over the whole country. Philip Smith believes their invasion took place shortly before Abraham went down into Egypt about 1920 B.C. He also thinks that it was the last of these kings that raised Joseph from a prison to the throne; that a native Egyptian king would have been less willing to make a Hebrew captive his prime minister, and to invite a family of Semitic strangers to make Egypt their home.

After its conquest by the Shepherds, Thebes continued to exist as a tributary kingdom. At length it rallied, expelled the foreign invaders, and re-established its supremacy, though it was only after a desperate and protracted struggle. The restoration of the Theban monarchy was effected by the kings of the eighteenth dynasty, it is believed soon after the death of Joseph, which occurred B.C. 1635. Under this dynasty Egypt reached the pinnacle of her glory. Her dominion extended beyond the Euphrates in Asia, and in Africa included Nubia and Libya. It is said that she placed her frontier where she would.

Rameses II., of the nineteenth dynasty, is supposed to be the Pharaoh under whom the children of Israel were most grievously oppressed. Among the documents of his reign has been found the report of an officer to his superior, in which he says that he has "distributed the rations among the soldiers, and likewise among the Hebrews, . . . according to the excellent instructions which my lord has given me." This king had a passion for building, and constructed many public works both useful and ornamental. Of the former class, besides the treasure cities Pithom and Raamses (Ex. 1:11), was a canal connecting the Nile with the Red Sea. In addition to the Hebrews, a multitude of captives taken in war, slaves captured in raids, and even many Egyptian peasants, were compelled to labor on these works. This fact may explain

the "mixed multitude," or "great mixture," that went up with Israel out of Egypt. Ex. 12:38. At this time the Pharaohs resided a part of the time at Zoan, and no doubt this is the place where Moses demanded the release of his countrymen.

The government of Egypt was an absolute monarchy, the king alone possessing the power to legislate. The people believed unquestioningly in the divine right of kings; for they doubted not that they were of divine origin. The first rulers of the country were held to have been gods, and the kings were revered as scarcely inferior to them. The king would have possessed unlimited power, had he not been held in wholesome restraint by the influence of the priests. For administrative purposes, Egypt was divided into districts called nomes, each of which had its nomarch, or governor, with local magistrates under him.

The priests were next in rank to the royal family. They were the conservators of the learning of the nation, having several colleges under their care. The royal princes, whether by birth or adoption, were instructed in the mysteries of the priesthood; and thus it came to pass that the future leader of Israel was educated, not only in the arts and sciences, the civil law and military discipline, but in the priestly lore also, of the nation that, as the centre of enlightenment, then led the world in all these respects. For "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds" (Acts 7:22); and Egypt, notwithstanding her debasing idolatry, held this proud place when Israel sojourned by—

"The green borders of the reedy Nile,
Where wades the ibis, and the lotus droops."

JAPANESE CUSTOMS.

S. N. H.

It is difficult for the people of any one civilized nation to appreciate the customs of those of another; and yet in proportion as we can appreciate these various customs, we can do the people good who live in these countries. Oliver Wendell Holmes once remarked that there was no village in the world, where, in the eyes of the inhabitants, the axis of the earth did not stick out. There is a great deal of force in this expression. We are apt to conclude that we are the only properly civilized people in the world, and that everybody else is out of the way.

To us it is truly amusing to see the Japanese at their work; for almost everything they do is the reverse to the methods employed by Europeans or Americans. In making up accounts, they write down the figures first, and the items corresponding to the figures next. Salutations by way of shaking hands and kissing are unknown in Japanese etiquette. They do not remove their headgear, but they do remove their footgear. Their floors are covered with mats of exquisite neatness; and while in their houses, they never wear the clogs, or shoes, which they wear on the street. Their best rooms are always at the back of the house; and what would be artistically arranged at the front of an American house as a front yard is at the back of their houses.

When building a house, the Japanese first construct the roof, and then, having numbered the pieces, they break it up again, and keep it till the whole structure is finished. Japanese keys turn in instead of out, and Japanese carpenters saw and plane toward them instead of from them.

In addressing a letter, they employ the following order of words: "Japan, Tokio, Akasaka District, such and such a street, 19 number,

Smith, Jno. Mr." This places first what we would place last. It is the exact reverse of our method. They never say northeast or southwest, but east-north and west-south. They will also mount a horse on the right side; all parts of the harness fasten on the right side, and the mane is made to hang on the left side. And what is most curious of all is, when the horse is placed in the stable, his head is placed where his tail ought to be, and the animal is fed from a tub at the stable door.

The Japanese books begin at what we would call the end, and the word "finis" comes where we would put the title page. The foot notes are put at the top of the page, and the reader puts his mark at the bottom. In fact, they do everything exactly opposite to the way in which we would do it. Their ways and modes of thinking and expressing themselves are right the reverse of ours; and as one resident of the country remarked: "If you want to think from the same standpoint as a Japanese, you must stand on your head and think upside down."

Missionaries have learned that in order to secure the best laborers in native fields, it is not wise to urge the natives to depart from their social customs. The idea, therefore, of sending to any great extent the natives to foreign countries to be educated, and then having them return as missionaries, has been abandoned. It is very much like taking a child in England and sending him to a foreign field, there to be trained in foreign habits, educated according to a foreign system, and, after adopting foreign methods, coming back to England to teach the people religious ideas.

In India is this especially true. Houses that employ a large number of teachers for the zenana work give these native teachers rooms to themselves, require them to dress in their own native style, although neatly and often very prettily. They cook in their own native manner and eat according to their own custom; and thus they are prepared to enter into the sympathies of those for whom they labor. But those who have charge of the work are Europeans in their manners, habits, and tastes. Thus they make religion the paramount thing; but the customs and outward habits which of themselves involve no principle of right and wrong, are left untouched. We asked a missionary lady who was in charge of a zenana mission, having fifty schools and fifteen thousand pupils under her care, why she did not have the native teachers educated at home. She said, "Then we could never do anything with them, and they would have no influence with the natives themselves. The nearer we can keep them to the natives in everything except religion and health, the more success they have." And it has become the policy of the missionaries in India and Japan, and more especially in Japan, to place the work of proselyting in the hands of converted natives.

God looks at the heart; and were some of the customs of the ancient patriarchs and of the days of David, of bowing themselves to the earth, and other scriptural customs that might be mentioned, which are adopted by the Japanese and exist in India, adopted in Europe or America, it would cause an individual to be truly an object of wonderment. And yet if people of Christian lands would pattern after some of these customs of politeness and certain habits of reverence, it would be far better. Should Christians regard their houses of worship with the sacredness with which the heathen invest some of their temples, it would be far more becoming, and show more respect to God, the Creator, to whom the house of worship is dedicated, than is manifested at the present time.

THE THIRD ANGEL'S MESSAGE.

U. SMITH.

THE important movement brought to view in Rev. 14 : 9-12 and Matt. 24 : 14, is set forth in still another impressive prophecy : Rev. 10 : 1-6. John saw a mighty angel coming down from heaven with a solemn message to the world, of momentous import. He makes oath that time should be no longer—not time as measured by mere duration, for days are spoken of immediately following; not time as marked by probation, for after his time still another message goes to the nations, tongues, and peoples of the earth. We have left only time as marked by prophecy—prophetic time. With the message of this angel, therefore, we come to the close of the last prophetic period, and consequently near to the fulfillment of all prophecy.

The time when he utters his message is indicated in verse 2. He speaks on the authority of a little book which he has in his hand open. The book of prophecy alone contains instruction on the prophetic periods, to the close of which he swears. The prophecy of Daniel contains the longest of these prophetic periods, and the one which reaches to the latest date. But that which contains this prophecy, which is certainly involved in the oath of the angel of Revelation 10, is called "the book," and is explicitly said to be "closed up" till a certain time : "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end." Dan. 12 : 4. And when the question was pressed as to the time when these things should be fulfilled, the angel again replied, "The words are closed up and sealed to the time of the end." No such message as that of Rev. 10 : 1-6 could be given while the book remained closed up and sealed; but that was to be till the time of the end; and we learn from other portions of Daniel that the time of the end is marked by the close of the 1260 days of papal supremacy, which occurred in 1798. Hence not till this side of 1798 can we look for the message of Rev. 10, and that brings it within the present century.

Let us now see how extensive it was to be. The angel stood with one foot upon the sea and the other upon the land. Land and water are the two great natural divisions of the globe. To all its lands where men dwell, and to all the shores washed by its seas, this message was to go. Here, then, we have a world-wide message, as in Matt. 24 : 14 and Rev. 14 : 6, 7; and as its fulfillment falls in the same time, it would be naturally assigned to the same movement. That it does apply to the same time will appear more clearly by noting the parallel between chapters 10 and 14.

a. The angel of each chapter gives utterance to a message based on the testimony of that prophetic book which was closed up till the time of the end, and which could not be proclaimed till after that book was opened.

b. The testimony of each angel pertains to the same part of the book; namely, prophetic time—"The hour of his judgment is come;" "There shall be time no longer."

c. Each enforces his message by the same high authority, the Maker of the heavens and the earth.

d. The message of each is located in the same time, that is, after the opening of the book, in the time of the end.

e. The message of each is a world-wide message, one going wherever there is land and water, the other to every nation, kindred, tongue, and people.

These must therefore be one and the same angel, and the two prophecies symbolize the same work.

Having thus identified Rev. 14 : 6, 7 with Rev. 10 : 1-6, we are able by the aid of the latter chapter, to fix the chronology of this work with great definiteness. For this message reaches its climax at the end of the longest and latest prophetic period given us in the Scriptures. And this period, the 2300 days of Dan. 8 : 14, we learn, by arguments not necessary to introduce here, terminated in 1844. To that point, then, if there is no failure in God's work to connect, as we know there is not, we look for the preaching of the gospel of the kingdom of Matthew 24, Rev. 10 : 1-6, and 14 : 6, 7, to be in process of irresistible fulfillment.

And it was even so. The great Advent movement, commencing, properly speaking, thirteen years before, had aroused all Christendom, and penetrated to all the world. What claim has this movement to being a fulfillment of these scriptures? It is a correct principle of interpretation to take the very first combination of circumstances, after a prophecy is given, which exactly meet the specifications of the prophecy, as a fulfillment of the prophecy. If this is not a correct principle, then it is impossible ever to know when a prophecy is fulfilled; for a second, or any number of subsequent combinations, could not be any more of a fulfillment than the first; and so all could be rejected. The Advent message was a movement which for the first time met the specifications of the prophecies named. As developed at that time, it presented a counterpart to all the features which those prophecies called for.

First, it came at the right time; for all the world was discovered, and the way opened for the preaching of the gospel of the kingdom for a witness to all nations, as a sign of the end.

Secondly, it came after the time of the end had been reached, and the book had been opened.

Thirdly, it was based on the very subject matter of the book then opened; namely, the fulfillment of the prophetic periods.

Fourthly, it filled the limits assigned to that work that would fulfill those prophecies; it went to all the world. And further, the signs in the physical world, the darkening of the sun and moon and the falling of the stars, had already appeared; and the condition of the social, moral, and political worlds was just such as many prophecies had pointed out to characterize the last days. And based on these great facts, a world-wide movement was arresting the attention of the people. This was the first time since the prophecies under notice were given, when all these conditions existed; and they answered all the requirements of the prophecy. It thus appears that the great Advent movement which stands at the opening of the present generation was in the line of the fulfillment of the preaching of the gospel of the kingdom as a sign of the end, of Matt. 24 : 14, and of Rev. 10 : 1-6 and 14 : 6, 7. We do not say that these prophecies have been exhausted by the great movement of the past; for the movement has continued to the present time; and the prophecies reach to the end. But if that work was not a beginning of the fulfillment of those prophecies, then they can never be fulfilled; for the time can never come when the conditions will be more fully met. The world can never be more fully discovered and open to a message to every nation. It can never be more true than it now is, that the time of the end is reached, and the book has been opened, and that all prophetic time has ended. The condition of the world and the signs of the times can never answer more accurately to the prophecy. And if this movement can be rejected, any subsequent one can be on just as good ground, and hence no

message ever can be preached which men would feel bound to accept as a fulfillment of the prophecy; or, in other words, the prophecy can never be fulfilled. The mistake the world makes in this matter is, they think that Adventism is a failure; and that the prophecies have been misinterpreted, and can never be understood. But the prophecies have not been misinterpreted; and the movement, though they see it not, is still onward from strength to strength toward a successful completion.

Having found the chronological application of these prophecies in our own time, another point is to be noted; namely, that the same generation which witnesses the beginning of the fulfillment, must also see its close; that is, the special movement pointed out in these prophecies, must be fulfilled in one generation. The gospel of the kingdom, preached as a sign of the end, must be preached to a generation, some of whom, at least, would see the end. There would be no propriety in preaching it, in that particular phase, to a generation which was all to pass off the stage of action before the end came; so the proclamation of the hour of God's judgment could be consistently given only to that generation which was involved in the issues of that judgment work. And when the angel of Rev. 10 says that immediately following the close of the time which he announces, the mystery of God should be finished, his declaration must be made to those who would be concerned in the finishing of that mystery. The "prophesying" of Rev. 10:14 must occupy the same time in which the mystery spoken of in verse 7 is being finished; and this takes place before the end comes. So the third message of Rev. 14 must be given before the end, and must occupy such portions of the judgment work of the first message as transpire before the end; and the judgment work of Rev. 14:7 must be the same as the finishing of the mystery of Rev. 10:7. And again, the gospel of the kingdom of Matt. 24:14 could not be complete without just such preaching as is brought to view in the third message of Rev. 14; for the coming of the kingdom could not be preached in full, without bringing in the conditions on which the kingdom is to be gained; namely, the keeping of the commandments of God and the faith of Jesus. Thus the parallel between these scriptures is completed, and the field to be occupied pretty clearly defined. The fulfillment, to cover, as we have seen, but one generation, falls in our own time, a time in which "to be living is sublime."

Bible Student.

SABBATH-SCHOOL LESSONS.

Lesson 1.—April 4, 1891.

JAMES 1:1-8.

1. What does James style himself?
2. How does James designate those to whom he dedicates his epistle? Verse 1, last part; chap. 2:1.
3. Were these Jews, as such, or Christians? Verse 2, first clause.
4. At what time does the epistle especially apply? See chap. 5:3, 7-9. Note 1.
5. What does this prove in reference to Christians? Note 2.
6. What experiences are we to welcome, or count "all joy"? James 1:2.
7. What kind of temptations are here referred to? *Ans.* Not impulses to personal sin, but circumstances which are calculated to try one's faith.
8. What does the trying of faith, if endured, work? Verse 3.
9. What scope should be given to patience? and what will result to him who gives it full exercise? Verse 4. Note 3.
10. What kind of wisdom is mentioned in verse 5? Chap. 3:17.

11. What encouragement have we to seek for this? —*Ib.*
12. How are we to ask for this? Verse 6.
13. What is meant by the expression, "upbraideth not"? *Ans.* He will not reproach us for past sinfulness or present unworthiness, but will forgive our past lack and shortcomings. Though we have long neglected our duty, he is glad to have us come, even then, and seek his help.
14. To what is a wavering man compared? *Ans.* "But let him ask in faith, nothing doubting; for he that doubteth is like the surge of the sea, driven by the wind and tossed." Verse 6, Revised Version.
15. What is the most striking symbol of instability? *Ans.* A restless, ever-changing and shifting wave of the sea.
16. What causes a man to be like a wave of the sea, or unstable?
17. What illustration have we of double-mindedness? and how does it affect a character? Gen. 49:4; 1 Kings 18:21; Isa. 57:20, 21.
18. What can a double-minded man hope to receive in answer to his prayers?

NOTES.

There are several persons brought to view in the New Testament who bear the name of James, as "James the son of Zebedee" (Mark 1:19), "James the son of Alphaeus" (Mark 3:18), and "James the brother of the Lord" (Matt. 13:55). Which one of these wrote the book called the epistle of James is a question on which there is great diversity of opinion; but it is the general view (see Smith's Bible Dictionary, art. "James, Epistle of") that the writer of this book was not the apostle James, the son of Zebedee, but James the Lord's brother, who, though not one of the twelve, was an elder of the church at Jerusalem, and one of the "pillars" (Gal. 2:9) of the new Christian faith. Acts 12:17; 15:13; 21:18; 1 Cor. 15:7; Gal. 1:19 (from which we may infer that he was also an apostle); Gal. 2:9, 12. It was written from Jerusalem, where James seems always to have resided, and some time after the apostolic council at Jerusalem, A. D. 51 (Acts 15:6), the latest date assigned it being A. D. 62, the epistle itself (according to marginal note inserted by translators) bearing date "Anno Domini cir [about] 60."

1. The epistle of James is addressed to Christians; and while its lessons of patience, obedience, stability, faith, and devotion to the cause of God, are applicable to members of the Christian church in every age, there are some expressions which show that it was designed to be particularly applicable to the church in the last days, and hence may be taken to apply specifically at that time.

2. If the epistle has a particular application to the last days, and Christians here addressed are designated as "the twelve tribes scattered abroad," it shows that no Israel is now recognized but Christian or spiritual Israel, all tribal distinctions between the natural descendants of Abraham having been lost. It would be necessary for this distinction to be preserved if the natural seed is still to be regarded as Israel; but it is evident that no such distinction with reference to the spiritual seed is possible among men, though it may be preserved in those books above, in which are enrolled the names of the members of the church of the first-born. See Heb. 12:23. This fact with reference to the Bible view of Israel, so plainly brought out in James, explains how the work of Rev. 7:1-8, gathering out twelve thousand from each tribe of the children of Israel, can be fulfilled in the last generation that lives before the second coming of Christ.

3. The word "patience" here has the significance of endurance, or the quality of not been moved or overthrown on account of the burdens, difficulties, or afflictions attending the profession of a Christian. The verb from which this noun is derived, signifies, "to remain or stay behind when others have departed; to bear up under, endure, suffer patiently; to continue firm, hold out, remain constant, persevere." In the expression, "Let patience have her perfect work," the word "perfect" means "brought to completion; fully accomplished; fully developed;" but endurance cannot be "brought to completion" until the period of our trial and conflict is over. The passage is therefore equivalent to the exhortation to "endure unto the end" (Matt. 24:13), or to "be patient [endure] unto the coming of the Lord." Jas. 5:7.

Lesson 2.—April 11, 1891.

JAMES 1:9-18.

With James 1:9, a new line of thought is introduced.

1. What condition in life is referred to in the expression, "the brother of low degree"? See note 1.
2. What is the privilege of such a one in the gospel?
3. In what respect is he exalted?

4. On the plane of Christianity, what are the rich to do? Verse 10.
5. In what sense is he made low? See note 1.
6. Can riches prolong life? Verse 10, last clause.
7. By what does the apostle illustrate this? Verse 11.
8. Of what use is wealth? Luke 16:9-12.
9. Upon whom is a blessing pronounced in James 1:12?
10. What is the force of the word "endureth"? *Ans.* The same as patience in verse 4,—to continue firm, to bear up under. This may apply to all kinds of temptations.
11. How are the words "for when he is tried" to be understood? *Ans.* Literally, when he is proved; when his period of trial is completed, and he has stood the test, then he will receive the crown of life.
12. Does God ever tempt men to sin? *Ans.* God does not subject us to temptation, that, through sinning, we may illustrate his grace; but trials as tests of our choice of good or evil, of our faith in himself, of our love and devotion, he does appoint for our moral discipline and culture.
13. In what sense is the word "tempt" used in Gen. 22:1, 2? *Ans.* God "did try" Abraham. Revised Version.

14. By what are we tempted to sin? James 1:14.
15. What is the offspring of lust? Verse 15, first part.
16. What does sin, finished, bring forth?—*Ib.*, last part; Rom. 6:23.
17. What death does sin bring forth? Eze. 18:26; Rev. 20:14.
18. To what does the exhortation of verse 16 relate? *Ans.* We are not to err in our views of God's relation to sin; as, for instance, to suppose that he tempts us to sin, and so make him responsible, and excuse ourselves therein.
19. From whom does every good and perfect gift come? James 1:17.
20. With what are these gifts contrasted? Verse 13. *Ans.* All good, but no evil, comes from God.
21. Does he ever deviate from this rule? Verse 17, last part.
22. What has he done for us? Verse 18.
23. Through what instrumentality does God bring us to a new life?—*Ib.*
24. What text does the use of the word "first-fruits" in this passage explain? Rev. 14:4. See note 2.

NOTES.

1. Distinctions are built up among men, based upon differences of circumstances or condition in life. But in the light of Christianity all such distinctions are shown to be fictitious. The true value of a man is shown to consist in his moral worth, and the possibilities of eternal life which are set before him. It is for what man may become in these respects that Christ died for him. But these advantages are open to the low as well as the high, to the poor as well as the rich. Christ did not die simply for the great, the talented, the wealthy of this world; but he died equally for those who are in the humblest and most destitute circumstances. Thus the "brother of low degree" need not sink down, crushed in spirit, under his circumstances, esteeming himself of no value, and harboring no high and noble aspirations; but he may read the great interest Heaven takes in him, in the infinite sacrifice made by Christ in his behalf; and thus he is "exalted" to the true plane of life, and enabled to take correct views of his privileges, both for the present and for the future; and in this he may rejoice. The rich man may also rejoice that he is brought to see himself and his life in the true light, and no longer to pride himself on circumstances which are of no value. Thus he is "brought low" in being enabled to discard the false exaltation of wealth, and estimate human worth by the true and Bible standard. The rich is brought low only as judged by the world's standard; but it is really an exaltation to him to become free from the world's low and false standard, and see himself in that light which cometh from above. It is sometimes said that "Christianity brings all down on the same level." This is just the opposite of the truth; it brings all *up* on the same level.

2. In 1 Cor. 15:20, 23 Christ is declared to be the "first-fruits;" and he alone is the first-fruits so far as his being the antitype of the wave-sheaf (Lev. 23:10, 11) is concerned, and also as related to "them that sleep." But Rev. 14:4 says that the 144,000 (of whom that passage speaks) are the first-fruits; and this at first sight appears like a contradiction. But now the passage before us in James comes in to explain, by showing that the word "first-fruits" is also used in another sense,—we are a kind of, or in a certain sense, first-fruits unto God. The 144,000 are those who are redeemed from among the living at the coming of Christ; and if James, as we have seen, also speaks particularly of the last generation, when the Lord is at the door, the relation between the two passages very strikingly appears.

From the Field.

CHRIST'S WAY OF BLESSING.

Oh! not in strange, portentous way
Christ's miracles were wrought of old;
The common thing, the common clay,
He touched and tintured, and straightway
It grew to glory manifold.

The barley loaves were daily bread
Kneaded and mixed with usual skill;
No care was given, no spell was said;
But when the Lord had blessed, they fed
The multitude upon the hill.

The hemp was sown 'neath common sun,
Watered by common dews and rain,
Of which the fisher's nets were spun;
Nothing was prophesied or done
To mark it from the other grain.

Coarse, brawny hands let down the net,
When the Lord spake and ordered so;
They hauled the meshes, heavy-wet,
Just as in other days, and set
Their backs to labor, bending low;

But quivering, leaping from the lake,
The marvellous, shining burdens rise,
Until the laden meshes break,
And, all amazed, no man spake,
But gazed with wonder in his eyes.

So still, dear Lord, in every place
Thou standest by the toiling folk
With love and pity in thy face,
And givest of thy help and grace
To those who meekly bear the yoke.

Not by strange, sudden change and spell,
Baffling and darkening nature's face;
Thou takest the things we know so well
And buildest on them thy miracle—
The heavenly on the common-place.

The lives which seem so poor, so low,
The hearts which are so cramped and dull,
The baffled hopes, the impulse slow,
Thou takest, touchest all, and lo!
They blossom to the beautiful.

We need not wait for thunder-peat
Resounding from a mount of fire,
While round our daily paths we feel
Thy sweet love and thy power to heal
Working in us thy full desire.

—Susan Coolidge.

PAPISTS AND PROTESTANTS IN EUROPE.

SINCE the establishment of the Papacy, Italy has been the seat of its power, and Europe its chief field of operation. To a certain extent, the Reformation broke the power of Rome, and gave birth to a new church. The bursting forth of light in the sixteenth century was but the first rays of a dawn which should have shone brighter and brighter till the perfect day. But the Reformers soon formulated creeds, to which their followers have adhered; and as it is impossible for the church to stand still, the moment it ceased to advance in the increasing light it began to fall backward. The result is that to-day but little of the primitive vigor is seen in the Protestant churches of Europe. In some respects they are but little better than the papists, and in many places even fall below them in zeal and missionary fervor.

The tenacity with which the church of Rome holds its ground is remarkable. For a time the Reformation wrested many from papal thralldom, but this work has now almost wholly ceased. Very few are converted from Romanism to Protestantism. While Protestants are scarcely holding their ground, Catholics are actually increasing. The latter rigidly hold the ground which they already have, and at the same time are aggressive in Protestant districts. This is especially noticeable in the larger Protestant cities, in nearly all of which the Catholics are more rapidly increasing than Protestants.

It seems to be the policy of the church to send her people in large numbers to settle among Protest-

ants, where they build the finest churches and show the greatest zeal. Even the Waldensian valleys, which so long withstood the power of Rome, are now yielding to her subtle influences. When visiting these valleys, in company with a brother, I called on the Waldensian missionary at Pra del Tor, in the Agogna Valley, the ancient stronghold of the Waldensians. When the papists had more than once gained every other point, they were defeated here. The missionary was at home, and received us kindly, but acted as though half asleep, with no special burden resting on his heart. After a short interview, we proceeded to the Catholic church below; for in recent times the Catholics have used money to send in their members to people this valley, and now they actually have a church in the Waldensian citadel.

On entering the priest's residence adjoining the church, we found the black-robed gentleman busily engaged in teaching a number of small children. He was as active and wide-awake as a fox. He informed us that they now have more than half the population in the surrounding valleys, and that they are constantly increasing. I thought to myself, Here is a good illustration of the condition of papists and Protestants in some parts of Europe. The latter seem to have no burden for the conversion of Catholics; they have not only lost the burden of the Reformation, but have largely cast aside the open Bible, which the Reformation gave them.

On the other hand, Catholics seem to be awakening in their zeal for the conversion of Protestants. The odds are greatly in favor of the former. In Bohemia, Austria, Italy, France, Belgium, Spain, and Portugal, the Catholic religion is the state religion. In these countries, Protestantism has a very weak hold, and in some is scarcely tolerated. For example, in Italy less than five per cent. of the population is Protestant; in France, two per cent.; and in Belgium, one half of one per cent. This, together with the fact that Protestantism has lost much of its power, diminishes the hopes of Protestants in the countries named. A new power, a new message, is needed. As Protestants have not walked in the advancing light, a new message, with the hand of God in it, as in the great Reformation, only more so, is needed; the third angel's message is just such a message.

After its deadly wound was healed, all the world wondered after the beast, and the third message warns against this course. The papacy seems to be gaining power, and the great question for us is, How far is the work of warning advanced? In some of the fields named it is not begun, so far as our knowledge and work extends. Yet the Lord doubtless has many honest souls in these lands, who will accept the Truth and rejoice in it as soon as it is brought to them. The Lord will surely send the Truth to such. O may we as individuals and as a people be where he can use us in accomplishing the great closing work!

When the enemy is so active on every hand in doing his part of the work, is it not time for us to awake, and make more than ordinary efforts to advance the Truth? It is a great and solemn, yet glorious message that we have to proclaim. The Lord grant that we be faithful in our charge, that his closing work and purposes may be accomplished.

Basel, Switzerland.

H. P. HOLSER.

PERSECUTION FOR TRUTH'S SAKE.

THE following letter was received in Germany, from one of our brethren, whose only crime is that he keeps the commandments of God and the faith of Jesus. For obvious reasons, name and address are withheld. From such evidences we are led to conclude that human nature is unchanged, and that we are but a step removed from the spirit of the Dark Ages.

DEAR BROTHER IN THE LORD,—

First of all, I wish you much peace and joy in

Christ Jesus our Saviour. Your letter addressed to me at——, Bessarabia, reached me here at——, on the borders of the Caspian Sea, as I was banished from Bender. You already know how it went with me when I was banished from the government of Kiev to Bessarabia, and what experience I had before reaching there—how the priests had, even before my arrival, spread abroad the report that a dangerous antichrist, a false teacher, had been banished from Kiev to their country; but they would take care that he would not long remain.

But I had very little idea of what there awaited me. As I realized it on my arrival, I decided to appeal personally to the Czar, and directed to his Majesty's court of chancery a petition praying for liberty, for freedom from police surveillance, for the recovery of my pass, for at least freedom to earn my bread, and to be spared from further banishment or persecution for my faith. I sent this petition on the fifth of December, 1889, and the eleventh of May, 1890, I was released by order of the governor of Bessarabia, with the statement that my petition was ineffectual, and that I must leave the place within seven days, during which time I must have selected a place of residence, and placed myself beyond the borders of Bessarabia. I was obliged to choose——, and having no money, I was compelled to make the long, long journey under military escort. On the thirtieth of May, with wife and children, I had to undertake this fearful journey on foot; and on Aug. 1, after two full months, we arrived here. On the journey, we met much poverty, misery, and distress; we were lodged in six large prisons on the way. From the Rostov prison, instead of seven days, thirty-five were required, because all our children were dangerously sick on account of many great efforts and hardships endured. All seven children were afflicted with boils and sores. Two of them died in the prison at Rostov, and a third died in the prison at Georgen.

When we finally arrived, I wrote to a friend in Kiev, asking that my house be sold, and that the money be sent me; but my letter was intercepted, and instead of reaching my friend, it fell into the hands of my enemy, the priest of that place; and because I said in the letter that the officers and priests had caused the death of my family, he wrote me a severe letter, telling me that the loss of my children was a judgment from God because I had drawn so many away from the church, and plunged them into ruin.

I now have everything against me, and am oppressed upon all sides by officers and priests. At present, I know not whether I shall finally be allowed to live here, or be sent farther. The resources of life are very meagre here; the land is unfruitful and poorly watered. I pray the Lord to strengthen me by his Spirit, that I may set my heart on nothing in this life, but that I may seek first the kingdom of God and his righteousness. When we compare passing events with the Word of God, we must conclude that the end is at hand; for the existing signs cannot be mistaken; they could not be more nearly like what are given in the Scriptures. If the time was short in the days of the apostles, how much more so now!

In conclusion, I pray you to speak a good word, that in the papers such cases as mine may be made known among you, and especially among the church of God, that she may know how her members in Russia are made to realize the truth of 2 Tim. 3:12.

Saddest of all, this nation places itself on the highest plane of holiness, and yet on the slightest pretext will shed the blood of the righteous! In this is again fulfilled Rev. 17:6.

But I must close, trusting that we may meet, if not in this life, in eternity. Many greetings from me and those of my family that are left.

THE SHIP-WORK IN MELBOURNE.

It is now about a month since my last report, and I am glad to state that this branch of the work is progressing favorably. There is no class of people among whom more good can be accomplished than the little-known and less appreciated toilers of the sea. While visiting the vessels that were here last year, I have been told by captains and officers that our papers are read with interest; and they are glad of a fresh supply. I have adopted a plan which seems to work well; viz, to bind together a quantity of *Echos*, and place them in the cabins and saloons of ships and steamers that go to all parts of the world, renewing them on their return to this port.

I have sold a work on the prophecies to the captains of two Norwegian vessels. One of the captains heard of the Truth in Norway, and is much interested. There are others who are interested, and wish me to call with our publications, which I intend to do. Thus the Truth will be carried to all nations, kindreds, tongues, and peoples.

All classes of vessels are visited, steamers, sailing vessels of every description, coasters as well as deep-water ships. The London steamers are visited once a week, and our papers are circulated amongst the officers and men, who appreciate them very much. The officers of a ship are gentlemen in the same sense as the master of a house is a gentleman. Their rights are just as sacred, and must be respected just as much as though they were in their own house on land.

Both officers and sailors take pride in their ships, and appreciation of their neat appearance at once places the visitor on good terms with the sailor. The sailor is a man of marked characteristics, disciplined equally as well as a soldier, accustomed to hardships; in fact, the very dangers into which his business leads him make him fearless, energetic, and faithful in the discharge of his duties. I ask the prayers of God's people on behalf of this work, that it may prosper.

C. J. ROBERTSON.

News Summary.

A general strike of miners in Germany is feared.

It is estimated that there are 500,000 lepers in India.

The telephone between London and Paris has been completed.

France is considering a law to prohibit betting on racecourses.

The failures in Canada last year amounted to £38,000,000.

Mr. H. M. Stanley will visit Australia on a lecturing tour in October next.

It is alleged that Belgian officers in the Congo Free State are trafficking in slaves.

Mr. Parnell has selected four of his adherents to visit America and collect funds for the party.

The Australian Federation Convention met in Sydney on March 2. A postal conference preceded it.

The New Brazilian constitution, sanctioning the republican form of government, has been finally adopted.

More than 2000 years ago it was proposed to cut a canal through the Isthmus of Corinth. The work is at last under way.

A very destructive hurricane passed over Japan on the 27th ult. It is stated that 27 vessels were wrecked, and 300 lives lost.

In France 5,000,000 acres of grain fields have been destroyed by frost, and throughout Europe there is a prospect of short crops.

From the late census returns in the United States, it appears that there are 700 women in that country who are ordained ministers.

Professor Liebricht's remedy for consumption, cantharidate of potash, has the approval of the well-known scientist Professor Virchow.

The financial crisis in the Argentine Republic is creating great excitement and uneasiness.

The number of earthquakes recorded at the Meteorological Observatory at Tokio, Japan, for the ten years ending Dec. 10, 1889, was 456.

A motion in favor of the one-man-one-vote principle, as opposed to the plural vote, has been lost in the British House of Commons by a majority of 102.

The governor of one of the provinces of Madagascar is charged with having submitted some hundreds of persons to frightful torture, resulting in death.

Very severe floods are reported from Arizona, a Territory of the United States. Besides the great destruction of property, a hundred lives have been lost.

According to Monsieur Spoon, in his "Researches," spectacles were invented by Alexander de Spina, a Florentine monk, between the years A.D. 1280 and 1311.

An English paper fears that "General" Booth's "Darkest England" scheme will have a tendency to withdraw funds from other charities not less deserving.

The war vessels *Wallaroo*, *Katoomba*, and *Mildura*, of the Australian auxiliary squadron, are now in the hands of the Admiralty, and are being equipped for service.

A German society spent 2,000,000 marks (nearly £100,000) for the conversion of the Jews during the year 1889, and rejoiced in the baptism of one convert as the result.

A terrible mining disaster has occurred in Nova Scotia. A thousand miners were employed in the colliery at the time, and it is feared that 150 of them have perished.

The new tariff adopted by the French Government in retaliation against the high tariff laws in the United States, virtually prohibits the importation of American textile fabrics into France.

A Chilean gunboat manned by insurgents recently overhauled a British merchantman, demanding provisions and gunpowder from the ship's cargo. The captain defied them, and went on his way.

Both Germany and Austria have intimated that improved relations between France and Italy, which are likely to be brought about by the new Italian Ministry, will not endanger the Triple Alliance.

During the year ending June 30, 1890, the public debt of the United States was reduced from £210,000,000 to £192,800,000. The yearly interest, which was almost £30,000,000 in 1867, is now less than £8,000,000.

Mr. Parnell is making a political tour through Ireland. He expresses the confident conviction that an appeal to the polls will expel his enemies from the House of Commons, and reinstate him as leader of the national party.

The centenary of the death of John Wesley was celebrated in London on March 2, with appropriate ceremonies. The feature of the day was the unveiling of a statue of the great dissenter in the City-road chapel.

Canada has promised to pay a subsidy of £150,000 per annum to aid in establishing a fast line of steamers between England and Canada. The colonies are expected to subsidize a line between Vancouver and Australia.

In Russia the authorities have prohibited the use of Dr. Koch's tuberculine, the physicians believing that in some instances its use has hastened the death of the patients. The physicians of Melbourne have a supply, and are preparing to test its virtues.

An English visitor to the *in-famous* Monte Carlo gaming tables recently won £7000 in a single night, and "broke" the bank; but the "bank" has a great deal of the india-rubber element in its composition, and will continue its hellish work with no interruption.

The ex-Empress Eugénie devotes much of her time to the preparation of a memorial volume containing the letters of her husband and son. The proceeds of the book are to be devoted to the fund for the relief of women widowed by the Franco-Prussian war of 1870.

It would seem that the evils of the system of child marriage as practiced in India would be apparent to even the natives; but a popular agitation has been awakened against a proposal on the part of the Government to institute a reform by raising the age of consent from ten to twelve years.

The ex-Emperor of Brazil is attending scientific lectures in Paris. His throne has been sold for £74.

An unusually bountiful harvest has been gathered throughout the Soudan, thus alleviating the great distress which had prevailed there for many months.

Mrs. Jamieson, widow of Mr. Jamieson, who was accused of a cruel act while connected with Mr. Stanley's expedition, does not propose to let her husband's reputation rest under a cloud. She has visited Africa to clear up the charges, and promises important revelations as to the management of the expedition.

Among the curiosities of grape culture in California is a vine that was grown from a cutting from a vine at one of the mission stations, by a Mexican woman. It is over seventy years old. Its branches extend over twelve thousand feet of space, and the main trunk is over a foot in diameter. It has borne grapes every year since it was two years old, and promises to bear for many years more. It is said that bunches weighing seven pounds have been cut from this vine.

Queen Victoria's family circle now numbers fifty living descendants, including sons and daughters, grandsons and granddaughters, great-grandsons and great-granddaughters. Besides these she has four sons-in-law, four daughters-in-law, five grandsons-in-law, and one granddaughter-in-law. The Queen has lost one son and one daughter, five grandsons, one granddaughter, one great-grandson, and one son-in-law. If these were living, her family circle would number seventy-four.

The *Forum* gives the following item respecting the Independent State of Congo: "Its government was organized after the most approved methods of Belgian administration, and it entered fully equipped into the family of nations. There is within its area, which is thirty-three times that of Belgium, a population of 450 whites, about one-half state officials and employees, and the estimated number of natives within its borders is about 40,000,000; and in the whole Congo basin is estimated at about 50,000,000. Africa is about three times the area of Europe, or 12,000,000 square miles, and some writers estimate it to contain about an equal population—325,000,000 souls."

A pretty girl of sixteen, fairly educated, and her father's pride, was recently left a widow in Bombay, India. She was immediately stripped of her ornaments, her head shaved, and the nose ring torn from her nose by two women, while her father spurned her from him contemptuously with the words, "Now you are a widow." This young girl is only one of a class numbering thousands in India, who, in the hour of bereavement that should call out the tenderest sympathy, receive only brutal cruelty, and are made to realize that their lives are wrecked. It is to labor for this class that Pundita Ramabai, whose name is well known the world over, has devoted her life. After spending two and a half years in America, and collecting money to establish a school on a permanent basis and support it ten years, she returned to India in March, 1889, and opened a school with two pupils. Within a year the number had increased to twenty-seven, of whom twelve were child-widows with no means of support. It is the aim of the school to make the pupils self-supporting, and in the end a blessing to the country; and it is meeting with unlooked-for success.

The papers indicate something very much like an epidemic of revolt. Spain has just been contending with an uprising in the Caroline Islands. The natives made a formidable resistance; and though the Spanish troops were victorious, they had to do some fighting. One of the provinces of China has just passed through a revolutionary period, the Imperial forces being conquerors. A revolution in one of the South American republics is no surprise to anybody. Just now it is Chili that is struggling with the question of lawful authority versus anarchy, with a possibility that "anarchy" may be raised to the dignity of lawful authority, as the insurgents have scored repeated telling victories. The ever-turbulent little kingdom of Hawaii, also, is distinguishing itself. The new sovereign, Queen Kamaeha, had scarcely assumed the royal prerogative, when the revolutionary agitation that arose while the late king was in America, burst out with increased violence, the immediate provocation being that Kamaeha decided to choose her own Ministers. And thus it is again and again. No government can dispense justice so equitably as to please everybody.

Health and Temperance.

DO WHAT YOU CAN.

DO WHAT you can, being what you are ;
Shine like a glow-worm, if you cannot as a star ;
Work like a pulley, if you cannot as a crane ;
Be a wheel-greaser, if you cannot drive a train ;
Be the pliant oar, if you cannot be the sailor ;
Be the little needle, if you cannot be the tailor ;
Be the cleaning broom, if you cannot be the sweeper ;
Be the sharpened sickle, if you cannot be the reaper.
—Judge Payne.

DEFICIENT FOOD ELEMENTS.

WHILE the food may be abundant in gross quantity, it may be deficient in some one or more of the various important elements which go to make up the food. If the food is deficient in farinaceous and fatty elements, the individual will soon show signs of suffering in consequence. A lack of the nitrogenous elements will occasion still more marked effects, the stomach losing its tone and vigor, giving rise to acidity, flatulency, and various associated disturbances. The deficiency of the coarser, innutritious elements of the food, is also very soon felt by diminished activity of the stomach and bowels, both in secretion and in muscular action. Hence the great importance of choosing carefully and judiciously the articles of food to be taken, especially when a regular dietary is to be followed. Such a selection should be made as will supply to the system all the elements of nutrition in proper quantity. To use a dietary in which any one of the nutritive elements is deficient, although the quantity of the food may be all that the digestive organs can digest, is as really starvation, and will as certainly occasion the same results ultimately, as total deprivation of food. To attempt to live on white bread and butter and strong tea or coffee, is as certain to impoverish the blood as refraining from eating altogether, the only difference being in the length of time required to bring about the result. Thousands of pale-faced, anæmic, thin-blooded, nerveless, dyspeptic women owe all their troubles to an impoverished diet. Tea drunkenness, in which an individual attempts to subsist on the Chinese herb almost wholly, is a not uncommon thing ; and in consequence of its pernicious influence, the sagacious physician not infrequently finds as well-marked cases of scurvy among ladies of the higher classes of society as among the poorly fed sailors of the whaling vessel after a long voyage with prolonged confinement to a monotonous saline diet. Young ladies who attempt to exist with little other food than tea, pastry, and confectionery, need not wonder that they grow to be lank and sallow and hollow-eyed dyspeptics. Under such a regimen, the most hardy quadruped would succumb.

While it is necessary to have all of the elements of the food in proper proportion, it is of first importance that the nitrogenous elements should be sufficient in quantity, even if it should be necessary to take an excess of the farinaceous elements to secure the proper amount, since it is of these elements that the vital portions of the body are formed. By reference to the subjoined table, it may be ascertained what quantity must be taken of the different kinds of food in order to obtain a sufficient supply of nitrogenous elements :—

	OUNCES.		POUNDS.
Lean Meat	15.6	Grapes	11.0
Eggs	21.2	Apples	2.5
Peas	11.2	Peaches	37.5
Oatmeal	23.6	Plums	37.5
Baker's Bread	36.7	Cherries	7.0
Wheat Flour (fine)	27.5	Carrots	14.2
Wheat Meal	25.5	Turnips	15.4
Maize Meal	26.8	Cabbage	15.4
Rye Meal	37.1	Parsnips	16.9
	POUNDS.		PINTS.
Rice	3.0	Milk	4.5
Potatoes	8.8	Beer	185.0

Man, like other animals, is made of what he eats; hence the German proverb is literally true, that "as a man eateth, so is he," and we may well credit the assertion of an eminent author that the general ten-

dency of thought in any nation may be determined by the character of the national diet. True as this principle is when applied to the body in general, it is especially true as referring to the stomach. No organ is so directly and so profoundly affected by the quality of the food as the stomach.

Bad Cookery.—The real object of cooking is to render the elements of food more digestible. It is intended, indeed, to be a sort of partial preliminary digestion of the food ; but the numerous devices of cooks and caterers—complex compounds and indigestible mixtures—have so far subverted the original design of the process as to render cooking a means of making food indigestible as often as otherwise. Altogether too little attention is paid to the subject of cookery as a science. To become a good cook requires as much native genius and far more practical experience than to become a musician or a teacher, or even to enter some of the learned professions. A poor cook in a family is a worse enemy to the health, the comfort, and even the morals of the household, than would be a swamp generating malaria a half-mile away, a cesspool fever-nest at the back door, small-pox across the street, or a Chinese Joss-house in the next block.

Fried Food.—Of all dietetic abominations for which bad cookery is responsible, fried dishes are the most pernicious. Meats, fried, fricasseed, or otherwise cooked in fat, fried bread, fried vegetables, doughnuts, griddle-cakes, and all similar combinations of melted fat with other elements of food, are most difficult articles of digestion. None but the most stalwart stomach can master such indigestibles. The gastric juice has little more action upon fats than water. Hence a portion of meat or other food saturated with fat is as completely protected from the action of the gastric juice as is a foot within a well-oiled boot from the snow and water outside.

It is principally for this same reason that "rich" cake, "shortened" pie-crust, and pastry generally, as well as warm bread and butter, so notoriously disagree with weak stomachs, and are the efficient cause in producing disease of the digestive organs. The digestion of the food being interfered with by its covering of fat, fermentation takes place. The changes occasioned in the fat develop in the stomach extremely irritating and injurious acids, which irritate the mucous membrane of the stomach, causing congestion, and sometimes even inflammation.

Uncooked Food.—Raw food, and food which is insufficiently cooked, is a frequent cause of indigestion. This is especially true of uncooked vegetables. Man is naturally a frugivorous animal, and is able to make use of vegetables and many grains as food only by the aid of cookery. The starch of vegetables is much more difficult of digestion than is that of fruits. All starch, in fact, is much easier of digestion if subjected to the action of heat before being eaten. By the action of heat, the starch granules, which consist of the starch proper inclosed in little capsules, are ruptured, and thus the digestive juices can readily come in contact with and digest the starch. When starchy substances are eaten raw, extra work is laid upon the organs of digestion, and indigestion follows. It is for this reason that raw fruit and green vegetables occasion so much disturbance of the stomach and bowels, these immature foods containing large quantities of starch in a very indigestible state. By cooking, unripe fruit and vegetables may be in a great degree deprived of their injurious properties. In Scotland, the eating of oatmeal imperfectly cooked is a very common practice, the result of which is an almost universal suffering from a peculiar form of indigestion due to it. Nearly all kinds of food are much more easy of digestion after cooking than before, providing the cooking is performed in the proper manner. For vegetables and grains, cooking is especially necessary.—*J. H. Kellogg, M.D., in Home Hand-Book of Hygiene and Medicine.*

A RISING QUESTION.

"How do you ever get your boys up in the morning, Mrs. Berry?" asked one mother of another. "We ring bells, and call and call, and at last their father has to go upstairs, and fairly drag them out of bed."

"At what time do they retire?" inquired her friend in return.

"Oh—not late. It doesn't seem to make much difference when they go to bed. They hate to get up just the same when they go early as when they go late. They are always in bed before the rest of us start, and none of us sit up later than eleven."

"But your eldest boy is only fourteen. Doesn't he go to bed before ten?"

"Oh, yes, generally. But they do hate to start, and it is apt to be later than we intended when they are fairly in bed."

It was plainly to be seen that the reason why those boys disliked to rise in the morning was because they went to bed too late at night ; but the mother did not half believe it, and she could scarcely credit Mrs. Berry's statement that it was with difficulty her three boys—who were a trifle older, respectively, than her friend's—could be kept up till their retiring hour, which was seldom later than half-past eight for the very eldest.

"What! that great boy, six feet tall, going to bed at half-past eight!" exclaimed Mrs. Berry's friend. "How absurd!"

"It is on account of his rapid growth that he needs sleep," said Mrs. Berry, warmly. "His system must have been severely taxed by it, and we are trying to keep him from undue study or strains of any kind."

In her secret soul Mrs. Berry's friend thought that those boys were in a fair way to be ruined by such a hyper-careful mother ; but as she knew that they were all bright scholars, and noted for their proficiency in athletic sports, she could not "put her finger" upon any especially bad results of Mrs. Berry's training.

If mothers would only realize that care and thought are needed when children are well—every hour—there would be much less need of care and thought for sick ones. "In time of peace, prepare for war."

If healthy boys are kept properly busy all day, they should be tired enough to be willing to go to bed. Plenty of fresh air and exercise, and a generous, wholesome diet, should make boys sleepy at a regular time, and that early, every evening. A great deal, however, will depend upon the training to which they have been accustomed from infancy.

When a healthy baby is about a year old, it is mature enough to go to sleep by itself, at about six o'clock, and to sleep all night. On no account should the rule of putting it to bed at a regular hour, and alone, be broken. It should be warm, well-fed, comfortable, and then, by a week's time, it will learn to go to sleep when laid in its usual nest. At six or seven years of age, a child who has been brought up from babyhood to go to bed regularly will retire, after a light, plain supper, at seven or half-past, according to the season of the year, without wishing to sit up later. As he grows older, his bed-time should be judiciously advanced ; but at sixteen a boy who has to rise at six or half-past, should not sit up later than nine, and not so late as that if he is growing fast. If possible, have each boy sleep alone ; at any rate, be sure that a current of fresh air runs through their rooms, and that the bed clothing is adjusted to the temperature. Too many coverlets have often made a boy toss all night, and waken unrefreshed in the morning. Lack of sound sleep during the night is a prolific cause of unwillingness to get up in the morning.

Boys should not habitually eat dinner at night before the age of twelve, and even then not later

than six o'clock. It is most imprudent to allow children to go to bed within two hours after their dinner. If possible, have all their studying out of the way before dark. The pitiful stories which are told of boys who study up to their retiring hour, and then talk, and even walk about, in the night, are heart-sickening. Pleasant games and entertaining books (read aloud in the family circle, if possible) should fill the hours between the last meal of the day and bed-time.

Boys brought up in this way will be ready to get up in the morning, and they will develop into men who will not acquire readily the horrible prevailing insomnia. Each night should be to everybody like that peaceful one, so beautifully described by the poet when he personified the night as the fairy mother, who

—slid down one long stream of sighing wind,

And in her bosom bore the baby, Sleep.

—Kate Upson Clark, in *Congregationalist*.

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Bible Echo and Signs of the Times.

Melbourne, Australia. March 16, 1891.

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PUBLISHERS' DEPARTMENT

EDITORIAL NOTES

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

WE are glad to know that a deep interest to hear the present truth has been created by the meetings of Brn. Foster and Baker in Geelong. One writer in the public print calls for a general movement to secure a wider hearing. We sincerely hope that great good may result, and that many may be brought to a saving knowledge of truth in Christ.

WE have received an interesting private letter from Bro. La Rue of Hong Kong. Bro. L. has been in China about three years, trying to carry to the people who dwell in that part of the world a knowledge of the truth as taught in God's Word. He labors principally as a colporter and ship missionary, and feels that the hand of Providence led him there. And although isolated from those of like faith, except the few who have been led to embrace the Truth through his labors, he is cheerful and hopeful, and deeply interested in the work.

NEXT year will be the four-hundredth anniversary of the discovery of America by Christopher Columbus. The fact will be celebrated both in America and Spain. A great World's Fair will be opened in Chicago on a scale of unexcelled magnitude. The Spanish celebration will be held at Huelva, in Andalusia, the discoverer having sailed from that harbor. The principal meetings are to be held at the Convent of La Rabida, where Columbus retired in despair of accomplishing his schemes, until the prior obtained for him the needful royal assistance.

It is a sharp contest between labor and capital that is agitating Queensland at present. The striking unionists number 1200 or more, and are encamped at Barcaldine, Clermont, and other places. The unionists express the determination to fight it out on their chosen line, though it involve the colony in ruin and bloodshed, and the pastoralists seem equally determined not to yield the right of free contract. At Barcaldine the unionists defied the Governor's proclamation ordering them to disperse, and troops are watching their movements. On the 28th ult., they had a grand demonstration. Over a thousand men paraded the streets, with music and banners, carrying effigies of Sir S. Griffith and Mr. Murphy, M.L.A. After a mock trial, these gentlemen were condemned to death as traitors; their effigies were then saturated with kerosene oil, and burned with many demonstrations of hate. A party from Clermont raided two stations, and succeeded in making their presence very undesirable. The pastoralists committee visited Clermont on the 7th inst.; and between 200 and 300 mounted unionists escorted them to the hotel. They hooted and howled, they squirted tobacco juice, and even threw stones and road metal into the buggy; and the single mounted policeman who was on the scene nearly lost his life by a stone aimed at his forehead. Several arrests have been made. All this reads like a chapter from the early days of the great French Revolution.

WHAT IS CONVERSION?

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

The works of holiness, which once appeared wearisome, are the Christian's delight. The Word of God, which was dull and uninteresting, is now chosen as his study, the man of his counsel. It is as a letter written to him from God, bearing the inscription of the Eternal. His thoughts, his words, and his deeds are brought to this rule and tested. He trembles at the commands and threatenings which it contains, while he firmly grasps its promises, and strengthens his soul by appropriating them to himself. The society of the most godly is now chosen by him, and the wicked, whose company he once loved, he no longer delights in. He weeps over those sins in them at which he once laughed. Self-love and vanity are renounced, and he lives unto God, and is rich in good works. This is the sanctification which God requires. Nothing short of this will he accept.—Mrs. E. G. White.

THE prospectus of the New Zealand Hydropathic and Fruit Hospital located at Ponsonby, Auckland, has reached our table. We are glad to say a good word for every enterprise which tends to the betterment of our race, either morally or physically. Hydropathic treatment of disease doubtless has superior merits in many cases, and errors of diet are responsible for the existence of a majority of diseases. But that water treatment and fruit diet will do anything supernatural by way of curing confirmed consumptives or removing a "terrible" cancer from the leg in three days, and other equally remarkable things, we have not the slightest idea. The very fact that this institution claims to do such things is to our mind a good reason for suspicion of its character. Just what the "Edenic diet" so frequently alluded to would be according to the notion of this institution, we know not, though a vision of raw edibles from the vegetable world involuntarily rises as we read the term.

DR JOSEPH PARKER, the renowned London preacher, said in his Christmas sermon in favor of a broader charity, "If any man has used me shamefully, I am prepared to forgive and forget on proper acknowledgment and confession of the same."

We know whole families who would do that much, and do not profess to be Christians at all. In fact, a man would be almost a brute who would not forgive any one who has properly confessed and retracted an insult or affront. But the teachings of Christ go further than that: "Bless them that curse you; pray for them that despitefully use you." In the midst of the most shameful abuse, under the deepest indignity and suffering, we hear the voice of the Saviour mingling with the scoffs of his enemies, while he prays, "Father, forgive them." And if the preacher has not learned this, there is much of Christian experience for him to gain, even though he be Dr. Parker.

God holds in his own hands the measures and balances of justice; therefore it is written of Christ that "he committed himself to Him that judgeth righteously." It is the part of the Christian to meet evil with good, wrong with right, unkindness with love, while resentment should have no place. Forgiveness should be spontaneous, and pity should take the place of vindictiveness.

THE man who knows how to write for a paper has been found at last, as we should judge from the way he is described in the following paragraph:—

"There is a man in our town, and he is wondrous wise; whenever he writes the printer man, he dotteth all his i's. And when he's dotted all of them with great sang froid and ease, he punctuates each paragraph, and crosses all his t's. Upon one side alone he writes, and never rolls his leaves; and from the man of ink a smile and mark 'insert' receives. And when a question he doth ask (taught wisely he hath been), he doth the goodly penny stamp, for postage back, put in."

"TREASURES FOR THE LAST DAYS."

THE apostle James, speaking of one of the characteristics of society which would appear in the last days, makes particular mention of the accumulation of riches: "Ye have heaped treasure together," he says, "for the last days." The following paragraph, which we clip from an exchange, is the only comment that is needed on that scripture:—

"Early in the present generation of business men, there were but five millionaires in this country. They were John Jacob Astor and Stephen Whitney, of New York; Nicolas Longworth, of Cincinnati; Stephen Girard, of Philadelphia; and William Gray, of Boston. There are now 500 millionaires in New York alone."—*Review and Herald.*

THE way in which it is possible to garble and wrest Scripture is illustrated by an obituary notice that recently came under our notice. It notified of the death of an infant son, and closed with these quoted words:—

"Suffer little children."

Left in this way, it represents the Saviour as condemning little children to suffering. We do not think this was the intention of the writer in the present instance, a monetary consideration probably caused the abbreviation. But it illustrates the way in which even the Scriptures of truth may be perverted and made to teach darkness for light.

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