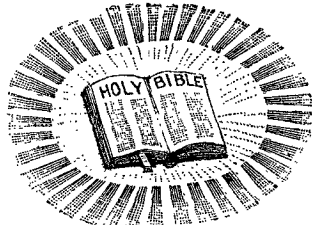


Bible Echo

AND

SIGNS OF THE TIMES



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

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ISSUED SEMI-MONTHLY

for the

AUSTRALASIAN BRANCHES

of the

International Tract and Missionary Society.

FOR IMPRINT AND TERMS, SEE LAST PAGE.

Current Comments.

TEMPTATIONS.

OUR temptations come to us with subtlety. The tempter will take care not to alarm us with too open an approach, and perhaps his device will be "little things lead to great things." Perhaps he will persuade us to try how near danger we can come without being hurt, how much we can associate with ungodly companions, how much we can indulge in unholy conversation without losing our spirituality. But there is danger there; for if you go nearer and nearer to a precipice, you will soon come within the reach of gravitation, which compromises with no one. The Christian who runs no risk is the one most to be relied upon; many fall through being too remiss, but none through being too scrupulous. Sometimes it is a thought the tempter shoots into the mind; but the thought brings desire, and desire is father to the act, and the act strengthens into a habit strong and hard to break. A foothold is all he asks in order to pour the myrmidons of evil into the soul.

We do not enter this warfare at our own charges; near us at all times is a great High Priest, wearing our nature, who is able to sympathize with and succor all who put their trust in him, and to him we may commit ourselves safely, knowing that he is able and willing to save us from the power of temptation.—*Christian at Work.*

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AUSTRALIANS, ENGLISH, AND AMERICANS COMPARED.

In spite of the retention of English ways and habits, it seems to me that the Australian type that is developing is nearer to the American than the British. The new country, the fresher, freer life, the better diffusion of wealth, are telling in the same way on the offshoot that has taken root in Australia as on the offshoot that took root here. There is, I think, in the people, and especially in the native born, evidences of the same inventiveness, the same self-reliance and push, the same independence, the same quickness of thought and movement, the same self-satisfaction and spread-eagletiveness as are supposed to be characteristic of our own. They are even more prone than the Americans to the invention and naturalization of new words and phrases,

and a considerable list of these might be made. "To sheppard," for instance, has various suggestive uses, and "to go bung," for to fail or break up, carries the idea of explosion in its very sound.

Australia has already produced a great number of successful inventions, ranging from the "stripper" which gathers grain and leaves the stalk, to the "totalisator," some sort of a horse-race gambling machine much in favor; and the tide of invention under the influence of recently improved patent laws seems only now fairly beginning to flow. The quickness of the people, the newness of the country, and the mobility of the governments make political changes and legislative experiments comparatively easy. The Australians are apt to pride themselves on the fact that they are so purely of British stock. But there are little things that one notices in England and Australia which indicate that we have profited by the admixture from continental Europe, and that it would be better for the Australians if they had a larger immigration of the same kind. We are all creatures of habit, and are apt to follow in our own ways until jostled out of them or brought into contact with something better. And in the mixing of people capable of assimilation, yet of different ways and habits, what is best in each is apt to be perpetuated.—*Henry George, in the Cosmopolitan.*

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DISESTABLISHMENT IN WALES.

THE fact is that the question of Welsh disestablishment has passed almost beyond the range of argument. Wales, through her representatives, is practically unanimous on the subject. It would be nearly as reasonable to establish a Roman Catholic Church in England as it is to maintain the Church of England in Wales. That church no doubt contains, as every religious body contains, a large number of excellent and devoted laborers in the cause they have at heart. Their field of missionary enterprise is in Wales a large one, and no one desires to discourage them in cultivating it. But even they themselves would scarcely contend, if they were disinterested parties, that Nonconformists should be taxed to pay for their own conversion, or that the chief proselytisers should occupy official seats in the Imperial Legislature. Much time has this session been spent over a Tithe Bill, which is the fourth successive attempt of Her Majesty's Government to provide increased facilities for the collection of tithes. Everybody knows that but for Wales these bills would never have been introduced. Few people believe that the present bill will satisfy the Welsh people with the justice of taking a tenth part from the produce of the soil to support an alien church or English colleges. We should like to ask any sensible Conservative whether he thinks it worth while to pass elaborate measures, and to run the risk of constant social disturbance, for the sake of keeping up a small ecclesiastical outpost which is a source of

weakness rather than of strength to the organization it does so much to discredit.—*London Daily News.*

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THE BIBLE AND CIVILIZATION.

KAULBACH'S famous cartoon of the Reformation presents Luther holding aloft an open Bible, while grouped around and before him are the inventors, the discoverers, the thinkers, the writers of genius that were nurtured in the cradle of the Reformation. It is a true picture. Where that open Bible has not gone, there to-day is darkness illimitable. Where that Bible has gone partly opened and partly closed, there is a dawning of the day. And where it is an open Bible and a free page and a well-read one, there is the illumination of civilization. We hear much praise of the light of the nineteenth century. Is there no nineteenth century in China? Is there no nineteenth century in Turkey? Is there no nineteenth century in India? in Siberia? in Russia? Hang the map of the world there before you, and look at it. China dark, India dark, Africa black with darkness; grey lines on Russia where there is a half-open Bible; grey lines in Spain and Italy where there is a half-open Bible; and the tints growing lighter and lighter as the pages of the Bible become more and more open, until at last you reach those lands where the hands hold aloft the open Bible; and there, and there only, is the full light of our boasted nineteenth century—the light that streams, not from the book, nor from the lid or cover or printed page or any such thing, but the light that streams from the living Christ. For the book is the manger. And we worship not the manger; the Christ that is in the manger makes it sacred; and him alone we worship.—*L. A. Abbott.*

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LORD WOLSELEY ON LONDON.

TO ME London is a pest-house of infamy, of terrible immorality in its worse sense. I cannot go a hundred yards in any direction without seeing a public house where large placards tell you that "Cream Gin" is sold cheap within. Outside I see a dozen or so of the persons who now have voices in the management of our public affairs more or less tipsy. Take a turn in the Strand or in Piccadilly at 9 or 10 P.M. Who do you find there? . . . Look at your thieves' quarters! The horrors and abominations of London would not be tolerated even in Cairo for a day. We only make ourselves ridiculous by declaiming against what we style sins, that we sanction around us. When I see strong measures taken in England to prohibit the sale of poisons in the form of spirits of all sorts, then I shall believe in the new British Reformation. It is to me in our present state the most monstrous imposition and humbug to preach abroad what we dare not carry out at home.—*The Review of Reviews.*

"WE WOULD SEE JESUS."

We would see Jesus, when our hopes are brightest,
And all that earth can grant is at its best;
When not a drift of shadow, even the lightest,
Blurs our clear atmosphere of perfect rest.

We would see Jesus, when the joy of living
Holds all our senses in a realm of bliss,
That we may know he hath the power of giving
Enduring rapture more supreme than this.

We would see Jesus, when our pathway darkens
Beneath the dread of some impending ill;
When the discouraged soul no longer hearkens
To Hope, who beckons in the distance still.

We would see Jesus, when the stress of sorrow
Strains to their utmost tension heart and brain;
That he may teach us how despair may borrow,
From faith, the one sure antidote of pain.

We would see Jesus, when our best are taken,
And we must meet, unshared, all shocks of woe;
Because he bore for us, alone, forsaken,
Burdens whose weight no human heart could know.

We would see Jesus, when our fading vision,
Lost to the consciousness of earth and sky,
Has only insight for the far elysian;
We would see Jesus when we come to die!

—Margaret J. Preston.

General Articles.

PAUL'S LAST CHARGE TO TIMOTHY.

MRS. E. G. WHITE.

IN his ten holy precepts, God has given a rule for man's life, a law which Christ declares is not to abate one jot of its claims upon men through all their generations, to the close of time. That law is still the believer's rule of life, the sinner's condemnation. That law Christ came to magnify and make honorable. He showed that it is based upon the broad foundation of love to God and men, and that obedience to it comprises the whole duty of man. In his own life he gave men a perfect example of this obedience. In his sermon on the mount he showed how its requirements extend beyond the outward acts, and take cognizance of the thoughts and intents of the heart. That law, obeyed, will lead men to deny ungodliness and worldly lusts, and to live "soberly, righteously, and godly, in this present world." But the enemy of all righteousness has taken the world captive, and has led them to make void the law of God.

With the growing contempt for God's holy law, there is an increasing distaste for religion, an increase of pride, love of pleasure, disobedience to parents, and self-indulgence; and thoughtful minds everywhere anxiously inquire, What can be done to correct these alarming evils? The answer is found in Paul's exhortation to Timothy: "Preach the Word." In that Word are the only safe principles of action. It is a transcript of the will of God, an expression of divine wisdom. It opens to man's understanding the great problem of life. It will prove a guide to all who heed it, so that their lives will not be wasted in misdirected efforts. God has declared his will, and it is absolute madness for men to change or even question that which has gone out of his lips. After Infinite Wisdom has spoken, there can be no doubtful questions for man to settle, no wavering probabilities for him to adjust. All the interests of time and of eternity are involved in a frank, earnest concurrence of the mind and will of men with the expressed will of God. Obedience is the highest dictate of reason as well as of conscience; and those who listen to other voices and follow other guides, will be turned unto fables.

Paul continues his charge: "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." Now that Paul is called to finish his course, he would have Timothy supply his place, and guard the churches from the fables and heresies with which Satan and

his agents would in various ways endeavor to seduce them from the simplicity of the truth. He therefore admonishes him to shun all temporal pursuits and entanglements which would prevent him from giving himself wholly to this work; to endure with cheerfulness the opposition, reproach, and persecution to which his faithfulness would expose him; to "make full proof of his ministry," by employing to the uttermost every means of doing good to the souls of men for whom Christ died.

Paul had never been afraid or ashamed to confess Christ before men. He had stood in no doubtful position, but under all circumstances had unhesitatingly committed himself upon the side of justice and righteousness. His own life was a living illustration of the truths he taught; and herein lay his power with the people. The voice of duty was to him the voice of God. Cherishing in his own soul the principles of truth, he never shrank from maintaining them in full view of the world. His soul was ever pervaded with a deep and abiding sense of his responsibility before God; and he lived in close and constant communion with Him who is the fountain of justice, mercy, and truth. He clung to the cross of Christ as the only guarantee of success. The love of Christ was the omnipotent, undying motive which upheld him in his conflicts with self and the power of Satan, in his struggles with spiritual wickedness in high places, in his life-long labors, as he pressed forward against the unfriendliness of the world and the burden of his own infirmities.

What the church needs in these days of peril is an army of workers, who, like Paul, have educated themselves for usefulness, who have a deep experience in the things of God, and who are inspired with earnestness and zeal in his service. Cultivated, refined, sanctified, self-sacrificing men are needed; men who will not shun trial and responsibility, but who will lift the burdens wherever they may find them; men who are brave, who are true; men who have Christ formed within them, and who, with lips touched with holy fire, "will preach the Word" amid the thousands who are preaching fables. For the want of such workers, the cause of God languishes, and fatal errors, like a deadly poison, taint the morals and blight the hopes of a large part of the human race.

Paul concludes his letter with various personal messages, and again and again repeats the urgent request that Timothy use all diligence to come to him soon, and if possible to come before winter. He describes his loneliness from the desertion of some friends and the necessary absence of others, and, lest Timothy should still hesitate, fearing that the church at Ephesus demanded his labors, he states that he has already despatched Tychicus to fill the place of Timothy in his absence. And then he adds the touching request, "The cloke that I left at Troas, with Carpus, when thou comest, bring with thee, and the books, but especially the parchments." At his second arrest, Paul was seized and hurried away so suddenly that he had no opportunity to gather up his few "books and parchments," or even to take with him his cloak. And now winter was coming on, and he knew that he would suffer with cold in his damp prison-cell. He had no money to buy another garment, he knew that his end might come at any moment, and with his usual self-forgetfulness and fear to burden the church, he desired that no expense should be incurred on his account.

After describing the scenes of the trial already past, the desertion of his brethren, and the sustaining grace of a covenant-keeping God, and sending greeting to faithful fellow-laborers, Paul closes by commending his beloved Timothy to the guardianship of the Chief Shepherd, who, though the under-shepherds might be stricken down, would still care for his servants and his flock.

THE NEW ZEALAND HOT SPRINGS.

S. N. H.

DURING my last week in New Zealand, I visited the Hot Springs at Rotorua and the surrounding country. I had a desire to visit these springs five years ago when I was in New Zealand, before the terraces had gone down. The eruption took place soon after I left; but the hot place is still there. If I believed in the doctrine taught me by my mother when I was a small boy, that there is a burning lake of fire into which the wicked are plunged as soon as they die, I should think that part of the country to be the gateway to this region.

We had an eight hours' ride of one hundred and twenty miles on the train, after which we took coach. This left us at a large hotel built in an open field. I was very anxious to see the "Haus Haus," or Sabbatarians, many of whom are in this section of the country. On Tuesday morning we left the hotel, and set out on a journey of about thirty miles. On making inquiry on the coach as we rode along respecting this people, I made the acquaintance of a Mr. Sherwin, who had written up the early history of New Zealand, and for the past ten years had made the Haus Haus and their religion a special study, and was then contemplating writing a book on them. I remember also of making the acquaintance of a certain Captain Chapman on the coach, who said that his partner had built the ship *Pitcairn* for the Seventh-day Adventists.

The religion of the Haus Haus is a mixture of heathenism, Church of England, and Roman Catholicism. They were first instructed by the Church of England missionaries, and when they lost confidence in the Christians and in the government, they got up a religion of their own, each chief giving it a certain mould, according to the impressions he had received from the missionary teachers. There are several thousands of them, in all, that strictly observe the Sabbath.

Rotorua is a small town of about two hundred inhabitants. It is in the township of Ohimenua. These two hundred people include the Maoris. There are a number of hotels here and a government Sanitarium bordering on the Lake Rotorua, a body of water about eight by twelve miles. There are three churches, the English, Haus Haus, and Roman Catholic; and during the week I was there, services were held twice a day in each of them. Judging from what I could see of the inhabitants, this was appropriate; and it is hardly necessary for their sins to reach to heaven for fire to come down; for the fire is already in the ground beneath them, and bursting out in every direction.

Whether eating, drinking, or sleeping, one is surrounded by fire and boiling water in every direction. At the table I said something to the waiter in reference to the fire and brimstone that seemed to be just below us; she immediately lifted the carpet, and showed where the steam had even come through the floor. In front of the hotel in different directions the steam could be seen rising out of the ground. In the morning I went down near the lake, and walked around among the Maori huts. The burning, gurgling, and hissing were on all sides, and I was at a loss to know where to stand to be safe. The very ground seemed to be boiling, and trembled while it shot forth fire and brimstone. Cauldrons of hot liquid were close by the path on either hand, some of them boiling and gurgling, some gently simmering, and others rushing above the ground for a space, only to sink into holes with a swish and gurgle. Here and there were reservoirs used for washing, bathing, and cooking purposes. On every spot of this quivering place large enough for a hut, the Maoris have located. In front of some of the huts I saw a pool encircled with a lot of flagstones. The heat and steam came up between the stones, on which were seated numbers of

Maoris, passing away the time with conversation and tobacco.

At one side of this place is a "whare puni," or sleeping-house, where religious services are held each morning. This building is about 20x40 feet, boarded at the ends and roofed with zinc. The front is a sample of Maori architecture and carving. I certainly could not imagine that this carving represented anything in heaven above or the earth below, neither in the waters under the earth. The roof extends about ten or fifteen feet beyond the gable, forming a sort of verandah, or portico. On the base of a timber which supports the ridgepole is a grotesque Maori image, decorated with Maori carvings. The head of this image is large, and has a lolling tongue and goggle eyes made from some kind of shell. The body is long and narrow, the arms bent and elbows projecting at sharp angles, and the hands, with three and four fingers, placidly folded on the stomach with hideous suggestiveness. The thighs are knobby and ill-shapen, and the extremities big and undefined. Such is the carving on the base of the pillar. It would seem that they had no idea of copying anything they ever saw or that ever existed, and only sought to make something entirely foreign to created creatures. The imagination is exhausted in the contemplation, and language fails to describe, this little Maori settlement in the midst of outbursting fire and brimstone. But this place is nothing in comparison to the springs at Whakerewarewa, about three miles distant.

Among the Maori meeting places in this settlement is an English church, and by its side a graveyard. A little gravestone is here erected to the "Memory of Ellen Himema Wilson," a child who met her death by falling into a boiling hole in her father's garden. And tradition has it that quite a portion of this peninsula sank into the lake in one night, giving the people no time to escape. The whole peninsula is evidently nothing but a thin crust of earth covering a mass of boiling water. The lake on each side is raised to a high temperature by the hot water that runs into it.

The view of this place in the morning from the hotel beggars description. A few Maori gentlemen may be seen sauntering about, clad in long cotton shirts, and a few dark-skinned urchins, chasing each other, and running in and out amid these unsteady and quivering safety valves of the lower regions. Here were women resplendent with colored apparel, shouting to each other in front of the Pah, and there washer-women waist deep at their work. Anon would be seen a mother pig with a dozen young pigs in her train, industriously seeking something to eat, while half a dozen dogs and cats filled in the scene. All these variegated sights and sounds are weirdly mingled with the unearthly sound of the boiling and rumbling water. The smoke and steam at times envelop the whole scene, making objects scarcely discernible, and giving them a dim and confused aspect. Then the wind clears the smoke away, bringing everything distinctly into view.

(Concluded next Number.)

THE CHRISTIAN'S RACE.

CHAS. L. BOYD.

THE Bible teaches very largely by the use of parables, illustrations, and figures of speech. Things in nature with which the people are familiar are taken to illustrate spiritual things with which they are not so familiar. Indeed, some of the most impressive lessons which God has given us through prophets, apostles, and by the blessed Saviour himself, are taught in this manner.

I Cor. 9 : 24 says, "They which run in a race run all, but one receiveth the prize. So run that ye may obtain." The two leading thoughts which suggest themselves to my mind in this text are, first, the Christian journey to the kingdom of God; and

second, the rules by which he is governed. This illustration is drawn from the Olympic games. At stated times all the different tribes of Greece assembled to engage in, or to witness, the athletic exercises. Among these games was the foot race. A prize of honor was kept attractively displayed at the end of the race. On this prize the contestants kept their eyes continually fixed. As they ran, they recognized neither friends nor foes, who formed a living wall along the track. This race demanded the undivided attention. If one would win the prize, he must run in a straight course.

The Christian's race demands an equal earnestness and zeal. He must have his "feet shod with the preparation of the gospel of peace;" for the path is thorny, and an enemy has strewn many sharp stones along the way.

We are not only exhorted to "run," but to so run that we may receive the prize. How shall we run? In Heb. 12 : 1, 2, we have the command to "run with patience the race that is set before us, looking unto Jesus." Here it is; we must keep our eye constantly fixed on Jesus. Not only to Jesus, who is our reward at the end of the race, but to the example and pattern which he left us in his own life. He was tempted in all points as we are; but all these temptations were resisted without sin. We are to walk in his footsteps. He says of his followers, "Ye are they that have continued with me in my temptation." In John 15 : 10, he says, "I have kept my Father's commandments." When the young man came to Jesus and inquired, "What good thing shall I do that I may have eternal life?" Jesus replied, "If thou wilt enter into life, keep the commandments." That is one of the rules of the race. That is one of the conditions that must be complied with by those who would obtain the prize. From Rev. 22 : 14 it will be seen that this is really the testing point in the rules of the race, in the final judgment. As they reach the goal, it is said, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

FAMILY PRAYERS.

R. A. UNDERWOOD.

It has been my privilege during the last fourteen years, to visit many Christian homes, and I have been pained to find so many where no special importance is attached to the family altar. I was once stopping at the home of a church member who was also a deacon. I soon observed that he had no family prayers in his home. When I spoke to the brother about it, he replied, "I pay the minister to do my praying. I have not the time." No wonder the church has lost her power to convert men to God, and is asking the State to supply her lack by religious legislation, where the members of the church do their praying by proxy!

God commanded Moses to make an altar of incense. "And Aaron shall burn thereon sweet incense every morning; when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the Lord throughout your generations." Ex. 30 : 1-8. It is interesting to inquire what this "perpetual incense" to be offered every morning and evening represents. We are not left to speculate upon this, with no light to make God's ways known to us. It is said of Zacharias, that when he ministered before the Lord in the priest's office, "according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without, at the time of incense." Luke 1 : 9, 10. Here we learn that at the time of incense, morning and evening, the whole multitude of Israel were engaged in prayer.

The earthly sanctuary and its service was typical of the heavenly. Therefore we read of Christ and the twenty-four elders (associate priests): "When he had taken the book, the four beasts [living creatures] and the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors [incense, margin], which are the prayers of saints." Rev. 5 : 8. From these scriptures we see that the sweet incense offered morning and evening at the throne of mercy, is the prayers of the saints. Moses, Elias, and Enoch are doubtless among the twenty-four elders. However this may be, we know that those holy beings associated with Christ's ministry as priests in heaven are all redeemed men, who have known by experience the power of temptation, and the Source of conquering grace; and how gladly they fall before the Lamb, to present our requests with thanksgiving (Phil. 4 : 6) morning and evening!

But alas! how many families have no altar of prayer from which sweet incense ascends! The influence of God's precious Spirit sent into our homes in answer to the united prayers of the family, is absent, and the chilling influence of doubt and worldly-mindedness takes its place, to choke out the plant of faith and love. If some do not wake to their true condition, they will share the fate of those who know not God, expressed in Jer. 10 : 25: "Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name."

How can parents and heads of families expect to lead their children and the members of their households to Christ, with no altar of prayer? It was at my father's family altar, when but a boy, that I found my Saviour. And my own experience is but the experience of thousands in this respect. It is here the father and the members of the family can present their united requests to God with thanksgiving, and realize that Heaven sends angels to minister to them, and encamp round about their home. How can we expect to be saved from the power of sin and the final wrath of God, if we are so indifferent to our eternal welfare as to feel no need of the blessings that come through Heaven's own appointed means? At the family altar, parents, children, servants, and guests all bow with reverence and thanksgiving, to invoke the divine blessing upon the home. The tender mercies of the Lord are open to such as remember the time of the evening and the morning incense. And from the family altar of each home our requests are made known to him who says, "Ask, and it shall be given you."

MADAGASCAR.

NATURAL FEATURES.

PERCY T. MAGAN.

THE island is divided into twenty-eight provinces. All of these, with the exception of one or two, are watered by innumerable streams and torrents, which flow from the mountains and hills. Many parts of the island are marshy; but in general the face of the country exhibits all that is pleasing to the eye and the imagination. Nature seems here to have done her utmost, and to have lavished her stores in boundless profusion. The English or American traveller who has hitherto been unacquainted with tropical scenery is lost in astonishment when traversing the vast plains and forests of Madagascar. The former are clothed with eternal verdure, and covered with numerous herds of cattle; the latter overhang the sides of the mountains, whose summits seem to vie with one another and the very clouds in height, and present a scene of gloomy sublimity which strikes the mind with awe. The effect is heightened by the stupendous cataracts which tumble over the craggy precipices, with a roaring that is heard for miles around.

The forests are composed of trees of every description and adapted to every purpose, both useful and ornamental. Some are of immense size, and seem almost coeval with creation. Many of the woods are of great extent, and all of them are difficult to explore on account of the immense number of parasitical plants which crowd around in every direction. With these are also mingled an impenetrable mass of brambles. A chain of mountains runs the length of the island. It is stated that there are many belts rich in iron, silver, and copper. In the streams gold and precious stones have been found.

The contour of the place is greatly diversified by gently rising grounds, on which the natives build their towns and villages. These are surrounded by plantations of rice, barley, yams, etc., the most fertile spots being selected for the purpose. The rivers and streams which intersect the country impart beauty and fertility to an inconceivable degree.

The most famous tree on the island, and one which is found all throughout its domain, is the "traveller's tree." It rises on a thick stem for ten or twenty feet, and then branches out in fan-like form. The tops are boiled and eaten. Its wood is used in the construction of houses, and its leaves have the solidity of wood and the pliability of leather. They form the walls and partitions. The leaves are used to thatch the houses, and are also converted into plates, dishes, knives, and spoons. A gummy substance is found in the membranes which enclose the flower, which has an exquisite flavor. It is termed a natural honey. By piercing the stem at the base of any of the leaves, an abundant supply of fresh water flows forth. This has been stored there since the last rain or dew, as the leaves are hollow, and retain it. It is reported to be very cool and fresh, and the natives will use it in preference to that found in the springs or rivers. On the banks of some of the streams are meadows of the richest pasturage. These are enamelled with flowers of every variety and of the most splendid colors. All the rivers are infested with monstrous crocodiles.

The soil is a good deep loam, and the climate is salubrious during the greater part of the year. The sea breezes blow from nine A. M. till six P. M. The rainy and unhealthy season is during the months of January and February. Rice is in all stages of growth at any time of the year. It can be seen green, in flower, and in harvest at the same time. It is cut and saved stalk by stalk.

COFFEE.

D. LACEY.

Among the narcotics we enjoy, and the powerfully stimulating beverages we are all too ready habitually to indulge ourselves in, there is perhaps none more popular than that made by the infusion of coffee. Like tea, it has come to be classed among the necessities of daily life, and it is often spoken of as a drink which immediately exhilarates without sensibly intoxicating; and thus "the cup that cheers, but not inebriates," is a saying but too familiar to all. But not so familiar to all is the real truth of the subtle influence of this beverage, as also of tea, upon the habitual drinkers thereof. The results of modern research are throwing light upon this as upon many other questions, and as a consequence we discover that things are not always what they seem. Thus of coffee, its habitual and excessive use has been found to be fraught with many serious if not alarming evils. All doubt as to the deleterious results of the use of either coffee or tea twice or three times daily has been removed, and the certainty of their both being as harmful as they are stimulating is now physiologically established.

Professor Johnston, thirty years ago, in his lectures on the "Chemistry of Common Life," speaking

of the effects of the use of tea and coffee as beverages, while admitting generally that they "exert a remarkable influence on the activity of the brain, exalting, so to speak, the nervous life," when used moderately, very distinctly demonstrates the inevitably deleterious results of a too free use of them. That eminent physiologist, though far more inclined to look upon coffee and tea drinking with indulgence than other eminent men of his class of our own day, nevertheless points out some of the evils of over-indulgence in coffee in these words: "The increased action of the heart, the trembling, the headache, and the peculiar intoxication and delirium sometimes produced by coffee-drinking, are mostly caused by the caffeine;" and let it not be forgotten that exactly the same results are characteristic of the excessive use of tea as a beverage; for caffeine, a crystallizable substance obtained from coffee, is the same with the essential principle of tea called theine. Of this principle, good tea contains as much as ten grains in every ounce, and coffee about five.

Another and more recent physiologist, whose researches into the effects of coffee-drinking in Germany have brought some startling and almost alarming facts to light, is Dr. Meudel of Berlin. This eminent man, as the results of a prolonged and careful investigation into the habit of coffee-drinking by people in some parts of Germany (a habit as inveterate, it would seem, there as is that of tea-drinking by the people here in these colonies), describes this custom as so rife in one locality where work is abundant and wages good as to give rise to a form of stimulation to which he gives the name of "coffee inebriety." This form of intoxication, Dr. Meudel declares, frequently "leads to the more alarming, but not actually more dangerous form produced by alcohol."

Dr. Meudel had under observation more especially the working classes connected with the great gun factories of Essen. Coffee is the favorite stimulant, of which the women often use on an average one pound per week, while some of the men drink considerably more. The result, Dr. Meudel declares, is a widespread form of neurosis to which he gives the name of inebriety. In kind and degree, it approaches to delirium tremens, the whole nervous system becoming deranged, if not utterly ruined. Consequent upon the powerfully stimulating effects of this repeated excessive coffee-drinking, there supervene sleeplessness and depression of spirits, with headaches and a host of other evils. In the train of these evils caused by this over-indulgence in coffee stimulation, the heart's action is disturbed and irregular, dyspepsia and melancholia ensue, and finally the lives of these inveterate coffee-drinkers become overclouded and burdensome.

At first temporary relief from these ills is sought by recurrence to the evil which has caused them; but so fully do these coffee-drinkers succumb to the influence of this habit that they are driven by their gloom and misery to other and still more immediately powerful narcotics and intoxicants. It is affirmed by Dr. Meudel that many of the most hopeless victims of opium and alcoholic cravings attribute their downfall to the excessive use of coffee and tea, the one drug or drink being taken when the other has lost its power to relieve.

What has been said of coffee may help to bring more prominently to light the insidious danger lurking behind the liking for all classes of stimulants; and what has been said of coffee applies almost word for word with equal force to tea, which is the too common beverage of nearly all in these colonies. All tea-drinkers will do well to take warning from the evils Dr. Meudel has discovered as the outcome of excessive coffee-drinking, because, as we have endeavored to point out, the difference between excessive tea and coffee drinking is so exceedingly slight as scarcely to be called even a distinction without a difference.

THE LAW OF THE SABBATH.

[The reader of the following article will observe that it is not written as an argument in favor of keeping the Sabbath. The writer, Prof. D. R. Dungan, is a prominent member of the people known as the Disciples, whose system of belief is associated with the name of Alexander Campbell. Their position, as we understand it, and as the reader will gather from the article, is that the law of ten commandments is abolished, and Mr. Dungan shows the inconsistency of those who believe in the binding claims of that law—as almost all denominations profess to do—and yet do not keep the Sabbath commanded by God. It is clearly a choice between throwing the ten commandments over, or keeping the day commanded. Seventh-day observers choose the latter course, as the only one consistent with the teachings of Christ and the whole Scriptures.—*Present Truth.*]

There is now a very earnest effort being made by Adventists and Seventh-day Baptists to bring about a return to Sabbath-keeping according to the law. If I have understood them correctly, their positions are as follows:—

1. The Sabbath was given at the creation of the world.
2. It was given to all men, and was to be observed during all time.
3. It was to be observed on the seventh day of the week.
4. The law of which it was a part has never been done away.

Now, beyond all question, if their theory is right their practice cannot be wrong. I understand the religious world generally to agree with their views concerning the giving of that law as to form, time, and extent. Indeed, I am not aware that either of the four positions taken by Sabbatarians is dissented from by the average religious teacher of to-day. Still, the practice is very distinct. The whole religious world, aside from the parties already named, keep the first day of the week instead of the seventh, which was required to be observed by the law.

Here is a manifest inconsistency, and no man can deny it. If God required us to keep the seventh day of the week, keeping the first will not be obeying that command. And it is vain to talk of keeping the spirit of a law when we deliberately violate its letter. It is impossible to be religiously right and scripturally wrong at the same time. If God commanded all men to keep the seventh day of the week, and has never changed or removed that law, then we must either keep the seventh day or violate the commandment of God. This is so self-evident that to elaborate or repeat it would indicate a want of confidence in my readers.

Some have been heard to say, however, that the Sabbath has been changed from the seventh to the first day of the week. But the Bible does not know anything of such a change. No inspired man ever called the first day of the week the Sabbath. It was centuries after the last apostle was dead before men began to speak of keeping the Sabbath by observing the first day.

It will be said, however, that the Sabbath, as required by the Israelite, could not be observed in cold climates, and hence the rigor of the law must necessarily have been somewhat abated. But if any such necessity has existed, He who gave the law has surely known it quite as well as any of his creatures, and has therefore, somewhere in his Word, removed the severities of the law, or he has not intended it to be regarded in these cold climates. No one can change a law in any feature, except he who gave it. And if God had made any such a change, such amending enactment could be found somewhere in the Bible. But as no such enactment can be found, the law remains as it was.

I have heard a peculiar argument against the

Sabbath to the effect that all men cannot observe the Sabbath at the same time: but when it is daylight on one side of the globe, it is night on the other. Hence while one-half of the world are keeping the Sabbath, the other part will be busily at work. They illustrate by starting two men around the world from the same place, but in opposite directions. With one the days get shorter, and with the other they grow longer, so that the man going east has gained a day on his neighbor, at their next meeting; hence one will be keeping one day for the Sabbath, and the other will be keeping the next. And some ingenious person has made a reckoning showing clearly enough to himself, that we are really now keeping the seventh, not the first day. All this seems to me very much like surrendering the question. These men say—without intending it—that the Sabbath-keepers are right in their demands, and that it is necessary for us to find some way of excusing ourselves. Whatever difficulties there may be found in keeping the Sabbath in other countries or under other circumstances than could be found in Palestine at the time it was intended for the Israelites, may show that it was not given to other peoples, but can have no effect to prove that the law has in any sense changed.

Again, it is argued that Jesus taught the superiority, not only of man, but also of the beast, to the strict demands of the Sabbath. It is claimed that Jesus violated this law when occasion required, and justified himself in doing so on the ground that human want was of more importance than the letter of the law. But no man has yet been able to find a single instance in which Jesus violated any declaration of the law given by Moses. He could not do so after the statement we find in Matt. 5:17-19: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

No one could be the author of that language and then violate the law himself without gross inconsistency, such as would unfit him for a public teacher.

Christ neither violated the law nor winked at such conduct on the part of any one else. No case has yet been reported, and no such teaching can be found as coming from him.

Sabbatarians are claiming, and with some show of reason, that a large majority of the Protestant clergy believe just as they do respecting the sanctity of the Sabbath, and that, if their popularity and salaries were not endangered, they would advocate the keeping of the seventh day just as they do. They conclude this from their admissions, as before stated, which legitimately bind them to the law of the Sabbath. They further claim, too, that the devotion of the Christian world to the first day of the week is a superstition which has no higher origin than the edict of a heathen king.

Now to my mind the question resolves itself into this: Are we now under the law of which the Sabbath was a part, or is the Sabbath now binding on Christians? For it is certain, if we are to keep the Sabbath, then we are bound to observe the seventh day of the week.

THE very elixir of life is often distilled from tears. We look up tremulously to thank the Creator, not for this experience or that, but for all experience, the whole sum of suffering and of joy; for not an iota of it is worthless, if it leads us closer to him, and gives us that knowledge of divine things which is the sum of all wisdom.—*Christian Register*.

Timely Topics.

PERILOUS TIMES.

THE comments of the Sydney judge who pronounced sentence in the cases of the bank defaulters point out a state of affairs which is both sad and startling in its nature, although it needs no comments to make its truthfulness apparent to all. He remarked that we seem to have reached an epidemic of frauds, embezzlements, and crimes of various shades. The newspapers both in city and country are laden with tales of violence and evil deeds. And the fact that many of these crimes are committed by young men and youths, and that the boys of more tender years are many of them experts in crime, indicates that we have but little room to hope for the betterment of this state of things in the coming generation. There is a case now going through the courts in Melbourne under the charge of perjury growing out of a case of arson, that beats the record for contradictory statements of witnesses, many of whom are involved in the outcome of the trial. Perjury seems to be upon the lips of many of the principal witnesses, and they openly charge one another with deliberate lying. How any court or jury can arrive at a just decision under these circumstances is a mystery. We hope they will be able to do so, and it seems tolerably sure that in order to do so a most corrupt state of morals upon the part of the interested parties is destined to be brought to view. Men are charged with deliberately trying to fasten a capital crime upon an innocent party, while the evidence *pro* and *con* criminales and re-criminales all who have been connected with the affair. It will require the discernment of the infinite Judge of mankind to bring to light the hidden things of darkness.

No less than six men have in the last few weeks been convicted of deliberate and wilful murder in the colony of Victoria. Four have been executed, two are under sentence of death, while the last is a self-confessed murderer, but has not yet received his sentence. The number of victims of these crimes is eleven, and several other cases of murder have occurred, the responsibility of which has not yet been located. Suicides are almost too common to attract much attention.

INTEMPERANCE.

THE drink bill of the United Kingdom for 1890 is given at £139,495,470, being £3 13s. for every man, woman, and child, an increase of 3s. per head over the previous year, and this is in a country where it is supposed that civilization and Christianity have their securest dwelling place; the country which sends out Bibles by the million, which has its Christian missionaries in every part of the world, whose boasted enlightenment and civilization places it in the very van of modern nations in the road of progress. It is in a country, too, where philanthropists are struggling with the great problems of want and squalor, of suffering and distress in every form. One hundred and forty million a year sacrificed upon the altar of Moloch, an offering which consumes the substance, the bodies and the souls of men and women, and this Tophet of an altar is permitted to stand in the midst of the very home of philanthropy, and send abroad to all the world the foul savor of its dreadful offerings. It will take many General Booths and many Dr. Barnardos, a whole army of them, to withstand the terrible inroads of this monster vice. Could we imagine a state of things in which this almost incalculable waste of wealth were stopped, and the mighty current turned to the good instead of to the evil, used to help and bless instead of to curse and damn mankind, we could then almost hope for the dawning of the long-looked-for, but vainly looked-for, millennium.

PLAYING AT WAR.

THE extreme sensitiveness of the relations existing between the European nations is well illustrated by the alarm which is occasioned by any unusual movement of troops in any of the countries. In the event of war between neighboring states, the first act upon the part of the aggressor would be to mass troops on the border of the country to be attacked. And it sometimes appears expedient to practice this work for the same reason that soldiers are drilled in the other tactics of war.

Lately Russia made a rush for the German frontier, and the German's could not tell by the look of Russia's eye whether it was made in play or earnest. The result was that no small agitation occurred in Berlin, and extended in some degree to other parts of the world. And when all German eyes were watching the ominous signs in the east, a rumble was heard in the west, and lo, dark clouds of Frenchmen with guns and swords were mustering on the other border, a sight which after the recent trivial affronts offered by France made the Deutsch blood to boil for a few days. But it has turned out that France and Russia were simply trying to see what they could do in case they wanted to. But the fact that they are both practicing on Germany is rather suggestive of what their real purposes may be.

LABOR VERSUS CAPITAL.

It cannot be too deeply regretted that there should be such bitter strife between labor and capital, two factors of modern civilization that are so necessary to the well being of society, and that might be so mutually helpful. But the daily records show that the conflict is going uncompromisingly on, and that the hatred and suspicion which characterize it are intensifying.

In Queensland the case for the unionists is desperate. Free laborers have been brought in, and the unionists are in danger of finding their services as unnecessary as they have been made undesirable. They find themselves unable to cope with their employers, free labor, and the Government aided by the military; and this fact disheartens them, but does not lead them to yield, or adopt a more conciliatory policy. When the free laborers were brought in, the authorities held the telegrams of the unionists announcing the movements of the trains until it was too late for the unionists to rally to meet them, and the engines were not allowed to whistle on approaching a station. It is as novel as it is sad to read of free laborers conducted through the colony by stealth and guarded by a military escort. Notwithstanding the presence of soldiers, telegraph wires have been cut, and some other acts of lawlessness committed. And the strike has even brought terrible murders in its train.

In other countries the combatants are not resting on their arms. Strikes have taken place in England, America, and Austria. It is a feature of these labor troubles now that in connection with them we so often read that "serious disturbances have taken place," and the police, and perhaps the military, have been called out. This was lately the case at Bradford, England, where both police and military charged on the rioters with fixed bayonets, wounding many persons.

The Miner's Congress which has just been held in Paris passed a resolution in favor of a general European strike, should the various governments refuse to legalize eight hours as a day's work for miners. In America, 75,000 colliers have announced their intention to strike the first of this month, if their demand for the eight-hours system is not conceded.

Thus everywhere the love of money is proving itself the root of evil.

The Home Circle.

THE BURIAL OF JACOB.

IT is a solemn cavalcade, and slow,
That comes from Egypt; never had the land,
Save when a Pharaoh died, such pomp of woe
Beheld; never was bier by such a band
Of princely mourners followed, and the grand
Gloom of that strange funereal armament
Saddened the wondering cities as it went.

In Goshen he had died, that region fair
Which stretches east from Nilus to the wave
Of the great Gulf; and since he could not bear
To lay his ashes in an alien grave,
He charged his sons to bear them to the cave
Where rested all his kin, that from life's cares
And weariness his dust might rest with theirs.

So when the best embalmers for the bier
Had dressed him,—in the pungent nitre laid
The body, and with galbanum, and myrrh,
And cedar-oil, a costly unguent made,
And in a spikenard-dripping shroud arrayed
The limbs ne'er delicately clad till now,—
The twelve assembled to fulfil their vow.

For seventy days through Egypt ran the cry
Of woe, for Joseph wept; and now there came
Along with him the rank and chivalry
Of Pharaoh's court,—the flower of Egypt's fame;—
High captains, chief estates, and lords of name,
The prince, the priest, the warrior, and the sage
Made haste to join in that sad pilgrimage.

By the green borders of the reedy Nile,
Where wades the ibis, and the lotus droops,
The armed horsemen ride in glittering file
To Goshen, swarthy chieftains with their troops
Of vassals from the Thebaid, gathering groups
Of pilgrims from the populous towns, whose vast
And massy piles loomed o'er them as they passed.

The hoary elders in their robes of state
Were there, and sceptred judges; and the sight
Of their pavilions pitched without the gate
Was pleasant; chariots with their trappings bright
Stood round, till all were met, and every rite
Was paid; then at a signal the array
Moved with a heavy splendor on its way.

They pass by many a town then famed or feared,
But quite forgotten now; and over ground
Then waste, on which in after time were reared
Cities whose names were of familiar sound
For centuries,—Bubastus, and renowned
Pelusium, whose glories in decay
Gorged the lean desert with a splendid prey.

For many a dreary league the treacherous swamp
Still lengthens on the left; the loose-blown sand
Beneath their steps, the vapors breathing damp
From the green marsh, annoy the straggling band;
But Joseph's thoughts none there may understand—
His mind recalls the time when through this wild
The merchants bore the unresisting child.

The way that then was watered with his tears
Is wet with them again; the tender thought
Of his fond father and his boyish years
Before his eye the hills of Canaan brought;
He saw his childhood's tents, and many a spot
Where oft, at eve, a visionary boy,
He wandered on in innocence and joy.

Now Jacob rests where all his kindred are;
An exile from the land in which of old
His fathers lived and died, he comes from far
To mix his ashes with their mortal mould.
There where he stood with Esau, in the cold,
Dim passage of the vault, with holy trust
His sons lay down the venerable dust.

They laid him close by Leah, where she sleeps
Far from her Syrian home, and never knows
That Reuben kneels beside her feet and weeps,
Nor glance of kindly recognition throws
Upon her stately sons from that repose;
His Rachel rests far-sundered from his side,
Upon the way to Bethlehem, where she died.

Sleep on, O weary saint! thy bed is bless'd;
Thou, with the pilgrim-staff of faith, hast passed
Another Jordan into endless rest;
Well may they sleep who can serenely cast
A look behind, while darkness closes fast
Upon their path, and breathe thy parting word,—
For thy Salvation I have waited Lord!

—J. D. Burns.

WOMEN OF THE BIBLE.—XIV.

Rahab.

A. M.

IN reading the Scriptures we should inquire, not only, What is this? but, What is this to us? What use may we make of it? We pray that this may be the inquiry of every reader of the lesson before us.

When the forty years of weary wandering in the wilderness ended, and the children of Israel were to pass over Jordan to take possession of the promised land, "Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went and came into an harlot's house named Rahab, and lodged there." And when the king sent to demand them, Rahab hid them, and saved their lives. The reason she gave for this action was: "I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the Lord dried up the water of the Red Sea for you, when ye came out of Egypt; and what he did unto the two kings of the Amorites that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we heard these things, our hearts did melt, neither did there remain any more courage in any man; for the Lord your God he is God in heaven above and in earth beneath. Now therefore, I pray you, swear unto me by the Lord, since I have showed you kindness, that ye will also show kindness unto my father's house, and give me a true token; and that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death. And the men answered her, Our life for yours, if ye utter not this our business. And it shall be, when the Lord hath given us the land, that we will deal kindly and truly with thee." Joshua 2. This promise they kept. When the children of Israel took Jericho, Joshua "said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye swear unto her. . . . And Joshua saved Rahab the harlot alive, and her father's household, and all that she had." Chap. 6: 22, 25. And she dwelt among the Israelites, because she hid the messengers which Joshua sent to spy out Jericho.

Fifteen hundred years after this event, we find it spoken of in Heb. 11, that wonderful chapter on faith: "By faith the walls of Jericho fell down, after they were compassed about seven days. By faith the harlot Rahab perished not with them that believed not, when she received the spies with peace." Verses 30, 31. Now let us notice carefully the point of difference here brought out between Rahab and those of whom it is said that they "believed not." Rahab distinctly declares that all the inhabitants of Jericho had heard of the wonders God had wrought in delivering the children of Israel out of the hand of their enemies; they not only heard it, but they believed it, so that their hearts fainted, and their courage failed. And yet we read that they "believed not."

Let us turn to the Scriptures again, that we may discover the meaning of each statement. James says: "Thou believest there is one God; thou doest well; the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness; and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab

the harlot justified by works, when she had received the messengers, and had sent them out another way?" Then is added this solemn fact: "For as the body without the spirit [margin, breath] is dead, so faith without works is dead also." James 2: 19-26. Herein lies the great difference between believing and *not* believing. Rahab believed, and proved it by her actions. The inhabitants of Jericho believed, but gave no proof; this, the Scriptures say, is not believing, or a dead faith, being alone.

We have followed out our first inquiry, What is this history of Rahab? Also the second, What is it to us? "Ye see then how that by works a man is justified and not by faith only." And now comes the most important inquiry, *What use will you make of it?* First, do you believe this inspired word? "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16. If so, have you by works proved your faith according to God's requirements? "We love him [God], because he first loved us. If a man say, I love God, and hateth his brother, *he is a liar*; for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" 1 John 4: 19, 20. "Every one that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5: 1-3.

Notice carefully the proof that each *must give*, and which any one whose heart is rightly affected by his own unworthiness and God's great love will be only too willing to give,—"*This is the love of God, that we keep his commandments.*" Mark well what immediately follows: "And his commandments are not grievous." Then why reject his command of believers' baptism? "He that believeth and is baptized shall be saved; but he that believeth not shall be damned," were among our Saviour's last words. Mark 16: 16. Belief is the first step; then baptism. Many say, "I was baptized when an infant; there is no further need of baptism." Thus putting contempt on this God-appointed ordinance. All such who read these words of Jesus, and still disobey, must be prepared, when judged by these words at the last day, to suffer the penalty. "His commandments are not grievous," *he still pleads.*

Again: "Remember the Sabbath day to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God," is the command of God. Ex. 20: 8-11. Many hear and obey, while others, from training and custom, keep the first day of the week, ignorantly supposing "the Sabbath was changed at the resurrection." But all who have carefully searched the Scriptures know that there is no truth in this. Speaking of these commandments, Jesus said, "One jot or one tittle shall in no wise pass from the law, till all be fulfilled," adding, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5: 18, 19. Which are you doing? Remember: "Faith without works is dead," and remember also that they must be works of God's appointing.

Jesus said: "If ye know these things, happy are ye if ye do them." John 13: 17. And again: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7: 21. And thus has God summed up the character of his faithful ones: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12.

OLD MRS. HEMINGWAY.

THE following story was told by a famous Methodist minister of a member of his flock in Kentucky.

Brother Jones was a large, florid, pompous man, so wrapped in self-conceit and arrogance as to be almost intolerable to other members of the church. One elder after another had remonstrated with him upon his monstrous vanity, and reminded him that such pride was unbecoming to a Christian; but he was deaf to hints or rebukes.

At last, after a solemn consultation, it was resolved that the minister should preach a sermon aimed at Brother Jones, and at him only. No word of it was to be applicable to any other man or woman. The rebuke was to be so severe that it was hoped he would be cured of conceit for the rest of his life.

The day came. The church was even more than ordinarily full of people. Many of them had come from curiosity; others hoped to see the vain man, who had often treated them in a supercilious manner, chagrined and mortified. Some of the more tender-hearted of the congregation stayed at home, not wishing to witness his humiliation.

The sermon began. Brother Jones, with a complacent expression of face, disposed himself to listen. The man's infirmity was sketched with bold, severe strokes. He smiled with lofty superiority. As the denunciation grew more scathing, his smile deepened with a touch of complacent pity. At the conclusion of the services he swaggered down the aisle. One of the elders joined him.

"What did you think of the sermon, Brother Jones?" he ventured to ask.

"A great effort, sir! But personal. The pastor aimed his shots too directly. Poor old Mrs. Hemingway! I felt sorry for her. But really that woman's conceit is e-normous, sir!"

We are all ready to give over the rebukes intended for ourselves to some Mrs. Hemingway.

It is not uncommon in insane asylums for a patient to believe that all of his companions are mad, while he alone is sane.

Another singular peculiarity of human nature is that we are most keen in detecting in others the very faults which are worst in ourselves.

If we would learn our own defects, we must compare ourselves, not with our acquaintances, but with the one perfect Model given to the world for all time.—*Youth's Companion*.

HOUSEHOLD HINTS.

WHITE straw matting should be occasionally wiped off with salt and water. It will prevent its turning yellow. Or yet a very thin coat of varnish can be applied to matting, and it will keep it from wearing off so quickly as it otherwise would do.

Cornices, mountings, and picture frames of gilt should be carefully wiped off with a soft bit of canton flannel, dipped in water in which a very little borax has been dissolved. They should be rubbed with exceeding care, lest their lustre be tarnished. A coating of copal varnish improves either new or old gilt frames, and fly-specks can be more readily wiped off.

All lamps should be kept very bright and clear, the wicks well trimmed, and the air-holes free from dust or dirt. If wicks are boiled in water in which a trifle of soda has been dissolved, they will burn with a clearer and steadier light than if put into the lamp without previous preparation. Globes, if good crown or tempered glass, ought to bear the heat well, and not crack upon any ordinary exposure. But any glass will bear to be put into cold water and boiled before using, being toughened thereby. This rule applies equally well to lamp globes, and to other glass utensils in common use.

Useful and Curious.

WHAT IS AN ARISTOCRAT?—The question is not easy to answer. But the following conversation between two London street arabs is suggestive of a solution. Scene.—The outside of a grocer's window. First Boy: "What's them green things in a bottle?" Second Boy: "Olives. Can't you see it's wrote on the label?" First Boy: "Well, what's olives?" Second Boy: "Oh! things what the aristocracy eat." First Boy: "And what's the aristocracy?" Second Boy: "Why! them folks what eats anything."—*Pall Mall Gazette*.

THE invention of the lucifer match is variously attributed. A contemporary says: "The friction lucifer—that universal servant of society—passed its jubilee in 1877. In the month of April, 1827, the inventor, Mr. John Walker, chemist and druggist, in Stockton-upon-Tees, was led by one of those occurrences called accidents to the invention of friction matches. In the above month of April, friction matches were on sale at a shilling for fifty, and Mr. Walker and his agents had instant sale of his boxes. No patent had been taken out by the inventor, and when competition came in upon him, he quietly retired from the field, content with his modest gains and careless of his fame. Whole forests are now machined into friction matches, and the price of a gross or two, as of newspapers, is well-nigh nominal."

THE CONTENTS OF A TON OF COAL.—According to the authority of an English chemist, it is found that besides gas a ton of ordinary gas coal will yield 1500 pounds of coke, 20 gallons of ammonia water, and 140 pounds of coal tar. Now, destructive distillation of this amount of coal tar gives about 70 pounds of pitch, 17 pounds of creosote, 14 pounds of heavy oils, about 9½ pounds of naphtha yellow, 6.3 pounds of naphthalin, 4¾ pounds naphthol, 2½ pounds alizarine, 2.4 pounds of solvent naphtha, 1.5 pounds of phenol, 1.2 pounds of aurine, 1.1 pounds of aniline, 0.79 pound of tulodine, 0.46 pounds of anthracite, and 0.9 pounds of toluene—from the last-named substance being obtained the new product, saccharine, said to be 230 times as sweet as the best sugar cane.

THE VEDDAS OF CEYLON.

M. DESCHAMPS read an interesting paper before the Geographical Society in Paris the other day on the above subject. The Veddass ("hunters") of Ceylon, who are said to be descended from the Yakkas ("demons") of Ceylon, the original inhabitants of the island, live in a belt of forest on the eastern border of the Central Province; but as a distinct race they are now rapidly disappearing. They dwell in villages of huts made from branches and bark, but in the rainy season some take shelter in caves. Their weapons are the bow and hatchet, and they never speak unless it is absolutely necessary. They do not know how to laugh. Their language is meagre and their manner of speaking brusque. Although surrounded by polygamous and polyandrous peoples, they remain monogamists, and attach great importance to the baptism of their children. They have no chief or social system, and their religion is a belief in demons, with which the forest is supposed to be filled. A Vedda betrays no emotion; anger astonishes and laughter exasperates him. His favorite recreation is dancing. The villagers meet to dance the evil spirit away from a sick person. Doctors and medicines they have none. The men are small, but strongly if badly made; their hair is coarse and black, their eyes fierce and bright, their brows straight and wide, their noses broad. The color of their skin is a maroon tint. The women are small and unattractive.—*Colonies and India*.

HOW THE TELEPHONE CAME TO BE DISCOVERED.

THE name of Edison is, in connection with the telephone, sounded world wide; but it is not his invention pure and simple, for associated with him in perfecting it was a young Scotchman, Alexander Graham Bell by name. This person was born in Hope Street, Edinburgh in 1846, and is the son of A. Melville Bell, who for many years taught elocution and vocal physiology in Edinburgh. He has since removed to Canada.

Young Bell owed most of his early training to his mother, who taught him diligently. He taught for a time in the town of Elgin, and afterward was associated with his father in publishing and illustrating "A System of Universal Alphabetism." In his thirtieth year he received an appointment to teach the deaf and dumb in the Lowell Institute, Boston, the oral or lip system.

There was a tender sympathy between young Bell and his mother, and her deafness was the first incentive, without doubt, which set him making experiments for reproducing and carrying sound; as he ardently desired to render speaking to her as easy as possible. He experimented on string, catgut, and wire; and spent his leisure time trying to perfect the ideas which he was constantly endeavoring to put into practical shape. His father invented a visible speech of universal alphabetism, and this possibly aided young Bell in his own attempts somewhat. At any rate he concluded that if a system of symbols could reproduce the correct speech of every nation, the sound of that speech could be carried over the world. And this finally led him to unite with Edison in the introduction of the telephone.

BLAST-FURNACE GASES.

AT three or four of the Scotch iron-works, the Furnace Gases Company are paying a yearly rental for the right of collecting the smoke and gases from the blast-furnaces. These are passed through several miles of wrought-iron tubing, gradually diminishing in size from 6 feet to about 18 inches, and, as the gases cool, there is deposited a considerable yield of oil. At Messrs. Dixon's, in Glasgow, which is the smallest of these installations, they pump and collect about 60,000,000 feet of furnace gas per day, and recover on an average, 25,000 gallons of furnace oils per week; using the residual gases, consisting chiefly of carbon monoxide, as fuel for distilling and other purposes, while a considerable yield of sulphate of ammonia is also obtained. In the same way a small percentage of the coke ovens are fitted with condensing gear, and produce a considerable yield of oil, for which, however, there is but a very limited market, the chief use being for the Lucigen light, and other lamps of the same description, and also for pickling timber for railway sleepers, etc. The result is that four years ago the oil could be obtained in any quantity at ½d. per gallon, though it has since been as high as 2½d. per gallon. It is now about 2d. per gallon, and shows a falling tendency.—*English Mechanic*.

THE deep sea is full of wonders. There are fish living 2600 feet down; some blind, others almost eyeless, which are so compressed from the weight of the water, that when brought to the surface their bodies expand. Three miles down there is no light and no change of temperature. Being no light, there is no vegetable growth, and the fish feed on each other—at least so many as have teeth probably do so. Those without teeth, no doubt, feed on animalculæ. From Professor Tait's experiments, it seems that at a depth of six miles the sea is compressed about 620 feet. May this compression long continue; for should it cease, something like 2,000,000 square miles would be inundated.—*Sel.*

Bible Echo and Signs of the Times.

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

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Melbourne, Australia, May 1, 1891.

STUDIES ON THE BOOK OF DANIEL.

THE VISION OF CHAPTER SEVEN.

THE seventh of Daniel would, in point of time, be placed after the fourth chapter; for it is said that the dream, or vision, which forms its subject, was given in the first year of Belshazzar. Chapter five relates to the last year of Belshazzar, and chapter six details circumstances which occurred under Medo-Persian rule. This deviation from the regular course of narrative is without any material significance, and may be easily accounted for, since it has no connection with personal events.

This chapter, as an exposition of the future, is one of the most remarkable in the Bible, if, indeed, it does not stand alone in that respect. It is true that its lines lie parallel with those of chapter two, or the great image. But it excels that picture in its faithful representation of character and in the extent of its details. This latter feature is especially prominent as it nears the close of human history; and it is in this fact that its greatest value to us consists. When we behold a hand-writing upon the imperishable tablets of the past that reveals in distinct characters the mysteries of the future, and we live to see those characters become living facts, we are constrained to acknowledge that it is the work of the hand of God. And it would seem that if there were no other evidences of the divine origin of the Scriptures than that to be found in prophecy, this alone would carry conviction of their proceeding from that power which forms the nations of the world, directs their course, determines their bounds, and controls their destinies.

The great image of chapter two was divided into four sections, indicative of the four universal kingdoms of the past. And here in this chapter we have the same divisions. To save the space of transcribing, the reader is asked to read from the Bible, at this point, the first eighteen verses of Daniel 7. Having done so, the subject is now before us. Daniel saw in his dream four great beasts come up, not simultaneously, but consecutively. They came up from the sea, and appeared to be produced by the violent raging of the waves as the four winds strove upon the deep. Every feature has its significance. The great sea represents nations and peoples. Rev. 17:15: "And he saith unto me, The waters, which thou sawest are peoples, and multitudes, and nations, and tongues." And the strife of winds well represents the wars and revolutions which cause the downfall of kingdoms, and bring others into existence. In verse 17 it is plainly stated that "these great beasts, which are four, are four kings [or kingdoms] which shall arise out of the earth."

The first beast was like a lion, except that it had eagles' wings. This corresponds with the golden head of the image of chapter two, and, like that symbol, it represents the kingdom of Babylon. Its wings were plucked, and the lion's nature gave place to the flaccid nature of man. This notable change took place in the bold, vigorous government of Babylon after the death

of Nebuchadnezzar. His successors found themselves in possession of a kingdom already established in supreme power, of a capital of unexcelled glory, and abandoned themselves to luxurious vice. Intemperance and carelessness descended from the throne to all departments of the government and to every grade of society. They proved the ruin of the nation. Jeremiah, who prophesied of the overthrow of Babylon in several instances, says in chapter 51:57: "I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men; and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the Lord of hosts."

The second beast was like a bear—a character which well shows forth that of the bloodthirsty Medes and Persians. This was succeeded by a leopard having four heads and four wings, the symbol of the Grecian kingdom, which during the conquests of Alexander was built up with great rapidity. The young warrior and monarch marched with surprising swiftness from one part of the world to another, conquering everything as he went. Starting out at the head of thirty thousand Greeks, he crossed the Hellespont, and in eight years marched his forces over five thousand miles, and brought the world to his feet. It requires the fleetness of the leopard supplemented by four wings to adequately symbolize such celerity of conquest. The four heads indicate the fact that after the death of Alexander his kingdom was divided into four parts.

The consideration of the fourth symbol will form the most important and interesting portion of the study of this remarkable chapter. Before entering upon it, we will pause till our next.

AT SINAI.

E. J. B.

FROM Rephidim the children of Israel made their way through the Wady es Sheik to Er-Rahah before Sinai. Dr. Manning, Mr. Lord, and other travellers tell us that this wady answers all the requirements of the Scripture narrative. More like a broad plain than a wady, it affords ample room for such an encampment as that of Israel, even without the space gained by the numerous wadies and gorges opening into it. In the very heart of the Sinaitic mountains, shut in on every side by a forest of towering, rocky peaks, and approached only by aisle-like mountain passes, it would be difficult to imagine a more secluded place than this. Dean Stanley well says of it: "Here, beyond all other parts of the peninsula, is the adytum, withdrawn, as if in the end of the world, from all the stir and confusion of earthly things." Other nations have had their birth on the battle-field, where, amid "confused noise" of warriors and "garments rolled in blood," pride and ambition strove for the mastery; but this nation, whom God chose as his own, in the silence of the mountain and the wilderness, alone with their Maker, his mighty works, and their own hearts, with nothing to distract their attention from the solemn words they heard and scenes they witnessed.

The halt there afforded opportunity for organization, instruction, and the building of the sanctuary. The Israelites were the children of Abraham, and heirs to the covenant that God made with their father; but it was left to their own deliberate and individual choice to accept or reject that covenant. Nor did they decide ignorantly. The Lord himself, with his angelic retinue, came down upon Sinai; "and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness." And Moses says: "The Lord spake unto you out of

the midst of the fire; ye heard the voice of the words, but saw no similitude; only ye heard a voice." Deut. 4:11, 12. And the words which were spoken to them "with a great voice out of the midst of the thick darkness" (Deut. 5:22) were the "ten words" of the law of God. This was God's commanded covenant (Deut. 4:13; Ps. 111:9), the basis of his covenant with Israel. Ex. 24:8. The law was fully explained to them; they understood what God required, and the privileges of the new relationship they were to assume, before the agreement was ratified, and they became the covenant people of God.

Other nations had become hopelessly rebellious; and it seems that it was the design of God that Israel should sustain to some extent the relationship to him as their Creator that mankind would have sustained, had they not fallen. Hence their government was a theocracy. The Lord was both their sovereign and their God; and the civil and religious elements were intimately blended in their national life. In no other nation has this union of the civil element with the religious been attempted without working serious results; for God, as Creator and Redeemer, has claims upon each individual that no government devised and administered by man has any right to define or interfere with.

As the sovereign of Israel, God was their legislator, and was the author of their civil code and national polity. They promised allegiance, and received instruction in the rights and duties of citizenship. Other nations received their laws from kings who were often cruel and despotic, and always ruled in accordance with their own selfish, ambitious aims; but the laws of Israel secured justice to all, and fully guarded the rights of the poorest and most helpless. As their God, the Lord gave them moral precepts and a system of worship. As their sovereign and their God, he dwelt among them. The tabernacle was the dwelling which they built for him in the wilderness; and besides the divine glory that hovered over the mercy-seat, his visible presence was before their eyes in the pillar of cloud and of fire that by day and by night hung over the sanctuary.

The tabernacle was the centre of Israelitish worship, and had an influence to unify and consolidate the nation, that otherwise might have been broken up into separate tribes. It was a point of deep and common interest. Here were treasured the most sacred things of their religion; here, daily, the priests ministered in their behalf; and hither, three times in each year, all the tribes assembled to worship.

Nearly a year had passed at Sinai, when on a spring morning the pillar of cloud was lifted from the tabernacle, and all was stir and busy bustle in the camp of Israel. The camp was divided into sections, each of which moved forward at a signal from the silver trumpet. Num. 8:5. The standard of Judah headed the long procession, with Issachar and Zebulun in its train. Then followed the tabernacle in charge of the sons of Gershon and Merari. The standard of Reuben headed the next section; and then, as Moses exclaimed, "Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee" (Num. 10:35), the Kohathites with the ark and other sacred vessels moved forward. Then followed the sons of Rachael, and Dan, Asher, and Naphtali brought up the rear. Never before or since have the mountains of Sinai seen such a procession as that, when the newly born nation of Israel wound through its rocky passes to the desert beyond.

In the thorough organization that was effected at Sinai is shown the fitness of Moses for the leadership. It is true that the work was done

under the supervision and direction of God himself; yet it could not have been accomplished without great tact and wisdom on the part of Moses. The thorough development of all his faculties, the knowledge of statesmanship and military science, gained in the court of proud, cultured Egypt, were invaluable. This training made him a man "mighty in words and in deeds;" but the patience, meekness, unselfish devotion, and self-control that enabled him to bear with perverse, rebellious, murmuring Israel were gained while keeping the flocks of his father-in-law in Midian.

When at the Red Sea the children of Israel were delivered and the Egyptians destroyed, it is said that "Israel saw that great work which the Lord did upon the Egyptians; and the people feared the Lord, and believed the Lord and his servant Moses." Ex. 14:31. A little later, when the power and majesty of God were displayed upon Sinai, he told Moses it was, for one reason, "that the people may hear when I speak with thee, and believe thee forever." Ex. 19:9. And when Aaron and Miriam rebelled, God asked them, "Were ye not afraid to speak against my servant Moses?" Num. 12:8. One reason for this regard was the love and care that God had for his faithful servant; and another was that the success of his wise and beneficent plans for Israel required that they should have confidence in Moses; these plans were marred, and their execution was hindered, by their unbelief and rebellion.

THE COMING CRISIS IN JAPAN.

S. N. H.

THAT a crisis awaits Japan in the near future is believed by many. This will affect the progress of Christianity to a greater or less extent. There are a host of influences that are contributing and will contribute to bring about this crisis; to see this, we have only to open our eyes, and accept facts as they are transpiring. Some missionaries have been assassinated; others have left the country, as it is thought, for safety; and still others have been insulted in various ways. Perhaps no one thing has awakened the forebodings of those who are looking for the Christianization of Japan more than the assassination of Viscount Mori, the Minister of Education, who was anxious for favorable treaties with other nations. After he had fallen, the assassin was cut down by his guard in an instant. An attempt was also made to assassinate Count Okuma, the Minister of Foreign Affairs, by throwing a bomb into his carriage. Both these gentlemen were Japanese; but they favored progression in the civil and educational departments. The would-be murderer in this second case paid the death penalty on the spot, a retribution which he expected and was prepared to meet.

These things show that there is a fire burning below the surface that is ready to burst forth, and which will do so unless there is a more decided effort on the part of the Government to quell it. But no doubt in the eyes of foreign nations the knocking down of the Rev. Mr. Imbrie, a teacher, by some of the students of the Imperial school, will appear even worse. The only offence he had committed was to step over a hedge instead of going around by the gate. He freely forgave the students, and left the matter in the hands of the authorities to treat as they thought best; but they have taken no cognizance of it. This is sufficient to demonstrate that were foreigners to come under Japanese laws, they would not be protected. It was on this account that England refused to sign

the treaty, which was signed a year or so ago by the United States and Germany. England's plea was that she could not trust the safety of her people in the hands of the Japanese, without a British judge being allowed to sit on the bench to aid in trying them. To this the Japanese took offence, and so the treaty that would have thrown open the doors in Japan as they are in England, the United States, and Germany was dropped.

But it should be remembered that Japan is just coming out from darkness; that the Japanese have been an exclusive people, and have known nothing of liberty or civilization, in the sense that these words are understood by civilized countries. The teaching in their schools has been calculated to introduce atheistical ideas; and young men who have attended the Imperial University, which is managed by a man who is in no manner friendly to the foreigners, and we understand is atheistical in his belief, or non-belief, have been under an influence which is calculated to inspire in them a hatred of Christian civilization.

The Samurai are a class of feudal lords who in olden times held the leading positions as heads of the armies. When, in 1868, the Mikado was restored to the position of emperor and head of the Imperial forces, these men were removed, and pensions given them. Some have become poor, and they are restive under the present form of government, and think this change to their disadvantage has been brought about by foreigners. The sons of these men are at the Imperial University at Tokio, in charge of the principal mentioned above. All these influences are well calculated to increase the prejudice that rapid civilization is likely to create, as it is too fast for the common people. Perhaps this, as much as any other one thing, tends to produce a crisis.

One of the national characteristics of the Japanese is never to complain, but rather to fight. It is a mark of honor with them, if condemned to die, to meet it with the greatest composure, and as smiling as though it were an ordinary occurrence. If it be a man of position that is doomed, he will kill himself as though it were a common affair. This leads them to starve or die in any manner without complaint. In times of partial famine, missionaries search them out, and find them in all stages of starvation, having sold their clothes, and then without complaint lain down to die. They also find them in all conditions of disease and suffering. The Japanese do not place the same value on life as do those who have had more civilized advantages, neither do they regard difference in position; they would as soon murder a leading man as a common person. For generations they have received an education from their nobles which inspired them with the belief that it was a sign of bravery to have no regard for their own life or the lives of others.

But the Japanese possess some excellent qualities, and this is why the missionaries have had such success. They are very sympathetic, are easily won by kindness, and will remember a kindness for a long time. We were told that a servant engaged himself to the Rev. Dr. Hepburn, one of the earliest missionaries in Japan, for the purpose of killing him. But the kindness of the doctor led him to embrace Christianity, and he afterwards became a useful laborer in the gospel. Like other heathen nations, they will also retain a hatred for a long time, and years after the offence will avenge it in a terrible manner.

The attitude which some missionaries or late have taken towards the natives has not been right. These things have been taken up by the

public papers, and have left an impression on the readers that all was not right with the foreigners.

Now, let us sum up these points: 1. Japanese Government Ministers favoring foreign civilization and foreign treaties, have been assassinated; 2. The missionaries teaching foreign religions have been murdered and are looked upon with no small degree of disfavor; 3. The Samurai, the warrior nobles, are dissatisfied under the present form of government; 4. The Government manifests weakness in not dealing with offenders as it should; 5. Atheistical ideas are fast becoming prevalent. Bearing these things in mind, can any one logically conclude that there is not trouble in store, both civil and religious, for Japan? We trow not.

ORIGIN AND HISTORY OF THE THIRD ANGEL'S MESSAGE.

U. SMITH.

AS we have now considered what the Third Angel's Message is, and have glanced at the conditions under which, as a separate movement, its work began, it only remains that we pass onward into its history, and note the chief features which have characterized some of the years of its progress.

In the year 1847 James White and Joseph Bates stood forth as the only public advocates of the Sabbath reform in connection with prophecy. The former was dependent on what he could earn chopping cord-wood at fifty cents a day, and the latter sat down in the autumn of that year, with only a York shilling at his command, to write a tract on the Sabbath question.

In the spring of 1848, Brn. White and Bates called, at Rocky Hill, Connecticut, the first general meeting ever held by S. D. Adventists. The entire company assembled numbered less than thirty; but in point of influence, and consolidation of the work, it marked a new era in the cause. In the summer of 1848, a second conference of believers was held in Western New York. Notice had been given to all in the Empire State who were known to be favorable to the Sabbath truth, and there was a general rally from the whole State; but not over forty were present. But though few in numbers, not so in sentiment. This, in that period of transition, was perhaps not strange. But every one was disposed to contend for his own ideas. A spirit of discussion was fostered, and the time was being frittered away to no purpose. The errors in which some were enveloped, and the danger of their situation, were pointed out through the special gift bestowed on Sister White. The necessity was shown of dropping minor, non-essential, or erroneous points, and uniting on the great principles of the Third Angel's Message. None of the congregation could doubt the genuineness of the work, and they accepted it accordingly. The result was that harmony was brought out of confusion, and souls began to flock to the standard of the truth.

Thus early was the utility and necessity of this gift in the church demonstrated. But for this, disunion would have set its blighting seal upon the very threshold of this message, to scatter its members, and divert and dissipate their efforts to useless ends. And what has tended more than anything else to keep this people in union and co-operation, and so to strengthen this cause (for without unity there can be no strength), is the general acceptance by the body of believers, of this gift which the Lord, from its earliest stages, has connected with this work. Union has characterized this work more than it has any other movement connected with the fulfilment of prophecy in these last days. It has been the

remark and the envy of those who have opposed this work. And if we are glad for this union, and rejoice in the oneness of this work in whatever continent or island of the sea it may be found, ought we not to appreciate and honor with thankful hearts that gift which is designed to secure this very end (Eph. 4:11-13), and the fruits of which we have ourselves seen so largely manifested in this direction? And this will become more and more important, and should be valued more and more highly, as we pass into the perils that ever increase in number and danger as we draw nearer to the end.

The mighty agency of the press was one of the first brought into requisition for the advancement of this work. In 1849, Bro. White started, in Middletown, Connecticut, a little sheet called *The Present Truth*; and this little paper, as a medium through which precious doctrines could be from time to time brought out, and believers could speak to one another, was a great help in the work. In November, 1850, the paper in an enlarged form, and called the *Advent Review*, was issued in Paris, Maine. Aug. 5, 1851, the first number of the second volume of the *Review* was published in Saratoga Springs, New York. Meanwhile marked success was attending the efforts of the laborers East and West.

As converts began to multiply, it became apparent to those who were leading in the work that some kind of order and discipline was necessary to save the cause from confusion and the people from distraction and imposition. By some restless and independent spirits this was opposed; and it was no small struggle to secure church order as a part of the policy of this cause; but the better counsel at length prevailed.

In 1855 the printing office was moved to Battle Creek, Michigan, where the brethren had erected a building for its accommodation. It then had "a local habitation and a name." In this place a small building was also erected the same year for meeting purposes. This and another built the same year in Buck's Bridge, New York, were the first meeting-houses built by Seventh-day Adventists.

In 1857, a steam-power press was purchased to meet the growing demands of the publishing work. A further step toward the unity and the consolidation of the cause was the adoption, in 1860, of the name by which our work and people were to be known. In 1861 the first legal association, known as the Seventh-day Adventist Publishing Association, was incorporated, for the more extensive prosecution of the publishing work, and marked another important era in that branch of the cause. In the same year church organization was adopted, and the Michigan Conference was organized. In 1866, the Health Reform Institute was founded, and the health journal, then called *The Health Reformer*, was started. In 1868, the first Seventh-day Adventist camp-meeting was held, in Wright, Michigan. The same year Brn. Loughborough and Bourdeau went to proclaim the message on the Pacific Coast. In 1871 the first Statetract and missionary society was organized in New England. In 1874 the Seventh-day Adventist Educational Society was organized, Elder J. N. Andrews went as missionary to Switzerland, and the publication of the *Signs of the Times* was begun in Oakland, California. Under the auspices of the Educational Society, the College was opened in Battle Creek the following year. In 1876 the General (now International) Tract and Missionary Society was organized. In 1878 the General Sabbath-school Association was formed, and in 1879 the Health and Temperance Association. In 1887 the General Conference Association was legally incorporated, and in 1889 the National Religious Liberty Association, the

youngest child in the sisterhood of our organizations, came into being. All these are efficient agencies in the work, and the oldest of them dates not a great way in the past.

We now have thirty-four Conferences, ten missions, 411 ministers, 1,016 churches, thirty-four State tract and missionary societies, 1,000 vigilant missionary societies, 29,711 members, 1,349 Sabbath-schools, and yearly contributions for ministerial labor of over 200,000 dollars; while the book sales for 1889 (we have not the statistics for the present year) amounted to over half a million dollars.

A few figures will show the growth of the cause for a few years past. During the last decade, the number of licentiates increased twenty-one per cent.; ministers, fifty-nine per cent.; churches, sixty-three per cent.; members, ninety-three per cent.; funds, 334 per cent.; and book sales, 438 per cent.

This visible growth of the cause, and the marked blessing of God upon the labors of his people, have helped the church to bear what otherwise would have been a severe trial; namely, the delay in the accomplishment of the blessed hope for which the church has so long been waiting; for "here," says the prophet, "is the patience of the saints." Naturally, the inquiry will force itself upon the mind, How long before all the work will be accomplished and the Lord come? Some have questioned the propriety of investing means so largely in building up publishing institutions, colleges, etc., as tending to put off the coming of the Lord. But remember that nothing which helps to accomplish the work we have to do, puts off the coming of the Lord, but rather hastens it. Look at what the Battle Creek College has already done. Its graduates are laboring in every mission, and in almost every Conference, throughout the field. And the college now being built at Lincoln, and other schools projected, will, with the blessing of God, in a very few years, well repay all the labor and means, by fitting up men and women to go forth and labor more efficiently in the cause of the Lord.

Looking at the progress of our work in the past and the prospect for the future, we have no reason to be discouraged. No cause presenting so high a standard as the Third Angel's message presents, has made so great progress as this has made in the same number of years. Mohammed labored thirteen years, and had scarcely any fruit to show. It was not till he threw wide open the door to lust and plunder, that his converts multiplied so fast. Mormonism, also, appeals to the baser nature of man, and through that has achieved success. Such systems find congenial soil in the natural heart of man. But no higher standard, or one more unattractive to the natural heart, can be raised, than that which is presented in the Third Angel's message, which is, "The commandments of God, and the faith of Jesus." But neither the work of Moses, nor the best systems of ancient philosophy, nor Christianity, nor the later reforms among Christian denominations, did so much in the same length of time as has been accomplished by this movement.

And now both prophecy and the trend of events point to an immense agitation in the near future. On the line of this movement comes the culmination of the long conflict in this world between light and darkness, truth and error. And the crisis is not far away. The victors will stand at last, redeemed, upon the sea of glass; the hosts of evil, deceived, and at last defeated, will fall beneath the just judgments of the God of righteousness and truth.

FALLING FROM GRACE.

TO THE EDITOR OF THE BIBLE ECHO.

Would you kindly give your opinion of the doctrine of "once in grace always in grace." I have had an argument with a gentleman upon this subject lately, and amongst other portions of the truth he quotes John 10:28, 29: "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all, and no man is able to pluck them out of my Father's hand."

On the other hand, in Paul's epistle to the Hebrews, 6:4-6, you will find: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

I know that God is his own interpreter, and I have studied this question a good deal, but only to find passages of Scripture which support either side. Under these circumstances, I appeal to you, sir, hoping that you will refer me to some portion of God's Word that will make plain the position of a converted soul that wilfully sins. Thanking you in anticipation, I am yours sincerely,

A. E. R.

THE last requisition of our correspondent it would be comparatively easy to comply with. The position of any soul, whether converted or unconverted, who wilfully sins, is that of a wilful sinner, and the Book says very plainly, "The soul that sinneth, it shall die." We apprehend that the real question is as to whether the really converted man can or will sin; and as our opinion is asked upon this point, we are willing to give it unqualifiedly that no person ever reaches a time during his probation in which it is not a matter of voluntary choice with him as to whether he will do good or evil. When the position is taken that an individual ever reaches a point where it is impossible to do good or to do evil, as he may freely choose, he is thereby divested of any agency in the formation of his character. We entirely disapprove of any such position, and all the texts which are used to establish it are misconstrued. In the scripture quoted by the gentleman mentioned above, there is no such condition of things intimated. Nothing is said there of falling from grace or voluntarily departing from God. What the Saviour declares in this instance is that those who are the children of God are under his protection, and the enemy will not be able to take them by violence from the fold or from his hand, which is a very different thing from wandering voluntarily from the fold.

It is true that an individual who is walking with God cannot sin, as stated in 1 John 3:9. But the impossibility is a moral one, and is dependent upon his sustaining a close relationship to God. As Joseph said when he was tempted, "How can I do this great evil, and sin against God?" And as we sometimes say, "I cannot do this or that, because it would be wrong." But if our moral sensibilities were blunted, and we were living at a distance from God, this restraint would be withdrawn. Take the case of Saul. When he was called of God to the kingdom of Israel, the prophet said, "The Spirit of the Lord will come upon thee, and thou shalt be turned into another man;" that is, he was converted to God and prophesied among the prophets, the Spirit of the Lord resting upon him. We cannot doubt but that Saul was accepted of God and beloved of him. He was at this time small in his own eyes and trusted in the Lord for guidance and success; but repeated successes rendered him proud, self-sufficient, and rebellious, until the Lord utterly rejected him.

David was a man accepted and beloved of God; and yet he fell and committed a sin, and if he had not deeply repented, he would have been lost. Numerous other instances might be cited to the same effect, but the principle

itself is very clearly stated in the Word of God. For instance, in Eze. 18:24, we read: "But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." Peter also says: "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning." 2 Peter 2:20.

There are repeated injunctions and admonitions for watchfulness such as the following: "Let him that thinketh he standeth take heed lest he fall." "We ought to give the more earnest heed to the things that we have heard, lest at any time we should let them slip," etc. Paul the apostle said that he kept his body under, lest, having preached to others, he himself should become a castaway. Certainly there was a possibility of his falling, and the whole tenor of the teachings of the Scriptures upon this point is that "he that endureth to the end, the same shall be saved." If we run successfully the Christian race, we shall win; in due season we shall reap if we faint not. For with every promise contained in the sacred Word there is connected a condition, upon the fulfillment of which we receive the promise. The promise of eternal life is made to the overcomer, and final success in the Christian warfare depends upon the faithfulness with which we pursue our course. The parable of the talents proves this. From every standpoint, in fact, it seems clear to us that our eternal destiny is decided, not by any one action, but by the final record disclosed in the Judgment. And while life remains and probation is extended, it is our privilege to make the issues of the Judgment what we will,—either weal or woe.

Bible Student.

SABBATH-SCHOOL LESSONS.

Lesson 7.—May 16, 1891.

JAMES 3:1-9.

1. What exhortation is given in James 3:1?
2. What is the force of this exhortation? *Ans.* That none should assume to be master, or dictator, in the church.
3. Why should no one assume such a position? Matt. 23:8; 1 Peter 5:3.
4. Why will those who do this have greater condemnation? See note 1.
5. How many offend in many things? James 3:2.
6. What is a test of one's power to bridle the whole body?—*Ib.*
7. What is meant by the expression "to bridle the whole body"?
8. What illustration is used in verse 3?
9. What more forcible illustration in verse 4?
10. In these illustrations, with what are the bit and helm compared? Verse 5.
11. What is said of the tongue? Note 2.
12. What is a principal cause of alienation among brethren, and trouble in the church? Verse 6. See note 2.
13. From what does the tongue draw its supply of material for mischief? Verse 6; Matt. 12:34.
14. What, then, is the only sure safeguard against mischief from the tongue? Luke 6:44, 45.
15. Why is the tongue called a fire? Prov. 16:27, 28.
16. By what is it set on fire, when scattering its evil? James 3:6, last clause.

17. What skill have men shown in subduing animal natures? Verse 7.
18. Have they succeeded with the tongue? Verse 8.
19. Why is it so hard to control the tongue?—*Ib.*
20. Does the apostle speak of the tongues of Christians, or those of unconverted persons? See note 3.
21. What inconsistent use of the tongue is further described? Verse 9.
22. Whom does the apostle mean by "we" in this verse? See note 4.

NOTES.

1. The word rendered "master" in verse 1 is by some here rendered "teacher"—be not many teachers—and thought to refer to an aggressive and offensive propagandism of religious views. One of the definitions of the word, to be sure, is "teacher;" but the lexicons make it, in the New Testament, the equivalent of "rabbi," so that Matt. 23:8 would apply to it; and if we give it the sense of "teacher," the subject and context would oblige us to understand it as meaning to dictate, or set up one's views as the standard, and try to oblige every one else to conform to them. Such expose themselves to greater condemnation; for all are fallible and liable to mistakes. This is true even of prophets and apostles. See the cases of Noah, Abraham, Moses, Jonah, Paul, Peter, and Barnabas. Acts 21:26-28; Gal. 2:11-13.

2. No work is more difficult than the proper government of the tongue. Useless, frivolous, idle, or injurious conversation is the bane of many lives. How apt many are, even if they do not originate a slanderous report, to take it up and repeat it to others! And this is a twin evil; for without this the occupation of the fatter and busy-body in other men's matters would soon be gone. The danger of abuses of the tongue enters even into the domain of religion; and religious controversy is too apt to be characterized by sharp, bitter, and contentious words.

3. In verses 6-8, James evidently has reference to the unregenerate tongue; for the grace of God can bring it into subjection. The grace of God can purify the heart, which is the great fountain out of which come thoughts, that blossom into words. "A good man out of the good treasures of his heart bringeth forth that which is good." Luke 6:45. The true remedy, then, against the evils which flow from the tongue is to have the heart subdued and made right in the sight of God.

4. Verse 9 would seem rather to apply to those who have a form of godliness but deny the power thereof, who have a form of lip service toward God, and while professing to honor God, the Creator or Father of all, yet denounce or curse their fellow-men, the creature, either for their lack of religion, or because they fancy they have the wrong religion. By the word "we," the apostle doubtless refers to a general condition among men, not including himself personally as guilty of the inconsistency of which he speaks. Just as it is often said that "we" do this or that, and take this or that course, when all that is meant is that people generally do so.

Lesson 8.—May 23, 1891.

JAMES 3:10-18.

1. What inconsistency is mentioned in James 3:10, first clause?
2. What does James say of this?—*Ib.* Note 1.
3. What does Solomon say is in the power of the tongue? Prov. 18:21.
4. What question is asked in James 3:11?
5. What is the force of this question? Note 2.
6. What figures does James introduce? Verse 12.
7. Are these stronger or weaker than the preceding one respecting the fountain? Note 3.
8. What conclusion does James draw? Verse 12.
9. If salt water is mingled with fresh, how does it affect it for ordinary use?
10. If a person shows by his words an evil character, and yet claims that his character is good, what is his real character?
11. What turn is given to the subject in verse 13? *Ans.* Conditions are introduced by which all pretensions can be tested.

12. How is a man to prove his claims to wisdom and knowledge? Verse 13. Note 4.

13. What is the meaning of the word here rendered "conversation"? *Ans.* The whole course of life—deportment.

14. To what words of Christ's is this portion of James' epistle parallel? Matt. 7:15-20.

15. What is the meaning of the exhortation in James 3:14? *Ans.* If a person has bitter envying and strife in his heart, it matters not how much scientific knowledge he may possess, or how skillful he may be in debate, he has nothing over which to glory. He has no religion nor true wisdom, and to pretend that he has, is to lie against the truth.

16. What is the source and nature of this wisdom? Verse 15.

17. What always accompanies envying and strife? Verse 16.

18. What are the seven characteristics of true wisdom? Verse 17.

19. In what class will the fruits of righteousness appear? Verse 18.

20. How does Christ speak of this class? Matt. 5:9.

NOTES.

1. James 3:10: "These things ought not so to be." The word translated "ought" is stronger than is expressed by the English word. It means that it *must not* be so.

2. Verse 11: "Sweet water and bitter." The sweet water corresponds to the "blessing" and the bitter water to the "cursing" spoken of in the verse before. And as a fountain does not send out both sweet and bitter water from the same place at the same time, so from the fountain of the heart should not come forth both blessing and cursing. But, as in a fountain if bitter water should perchance be mingled with the sweet the whole would be spoiled, so all the blessings which the heart utters toward God are utterly vitiated and spoiled by the cursings which the same heart utters toward men. Hence it brings forth no good fruit at all.

3. James' statement concerning the fig-tree and the vine is much stronger than that in reference to the fountain; for two veins of water, a good and a poor, might possibly meet and pour forth their mingled streams from the same orifice; but in nature it is impossible for the fig-tree to bear olives, or a vine figs. But the fruit determines the nature of the tree. If olive berries are produced, however much the tree may bear an outward semblance to the fig, it is not a fig-tree, but an olive-tree. So if the traits of a man's character are evil, if that is the fruit he bears, however much he may profess to be a Christian, he is not such, but a sinner. A soul that is depraved must act within the bounds of that depravity. Hypocrisy, the counterfeit, can be manifested only on the side of the good. A soul really good cannot manifest sham traits of evil, for it would thereby become evil; but a soul really evil can manifest sham traits of goodness, and not thereby become good.

4. Heavenly wisdom has an inseparable attendant, which is love; and love produces fruits by which its presence is ever manifested, and by which a person's condition can be tested. If any one claims to be endowed with true wisdom, let us note what effect it has on his temper and conduct. Is his whole course of conduct characterized by meekness? Does he seek to avoid sin, and follow the things which make for peace? Is he in behavior modest and moderate, patient and harmless? Is he ready to yield to claims which are just and proper? Is he kind and compassionate, and ready to forgive? Is he careful and diligent in the performance of his duties toward God and toward men? Is he sincere and upright in all his decisions? Such traits are characteristic of true wisdom, that which is from above, as specified in verse 17.

THE extent of the jurisdiction of the law of God is shown by Rom. 3:19: "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." With such a statement so plainly made, it is quite incomprehensible how any can suggest that the law of God has been abolished and is not now binding on the human race.—*Selected.*

From the Field.

ONLY.

ONLY a word for the Master,
Lovingly, quietly said,—
Only a word;
Yet the Master heard,
And some fainting hearts were fed.
Only a look of remonstrance,
Sorrowful, gentle, and deep,—
Only a look;
Yet the strong man shook,
And he went alone to weep.
Only some act of devotion,
Willingly, joyfully done;
"Surely 'twas naught"
(So the proud world thought),
But yet souls to Christ were won.

—Selected.

FROM NEW ZEALAND TO AUSTRALIA.

At the last session of the Australian Conference a resolution was passed recommending that the writer remove, as soon as consistent, from New Zealand to Australia. This resolution was favorably considered by the General Conference; and in obedience to these instructions, on March 19th we sailed from Wellington for Sydney. On this occasion, it was but natural that we should review our experiences during the four and a half years of our residence in New Zealand; and perhaps a brief statement of the work may be of interest to the readers of the BIBLE ECHO.

My wife and I arrived in Auckland Nov. 13, 1886. Although entire strangers to all, we were not without friends; for we received a kindly greeting from those who had embraced present truth under the labors of Bro. Haskell. A few of these were living in Auckland; but the majority lived at Kaeo, one hundred and fifty miles north. There were about thirty in all. The welcome and assistance we received from these believers made our way both pleasant and easy, and we shall ever hold them in grateful remembrance.

We erected our tent in Auckland, and held our first service Dec. 29, 1886. This series of meetings continued seventeen weeks, the attendance being good to the close. About sixty persons accepted the views we presented. During the last month, Bro. W. D. Curtis and wife were with us. Their assistance was truly appreciated at that stage of the work. A Sabbath-school of about one hundred members was organized, and a movement was set on foot which resulted in the erection, in a few months, of a good house of worship.

The results of this, our first effort with a tent in that country, were very encouraging. We found that the weather was admirable for tent-meetings; that there was but little prejudice against that mode of working, and that a fair proportion of those who attended would obey the claims of God.

From this company we organized a church, tract society, Sabbath-school, health and temperance society, and a small company of canvassers. Each of these organizations still lives, and some have grown to large proportions, and have done a work which the Judgment alone will wholly reveal. This is especially true of the canvassing class.

In the early part of 1888, Bro. Tenney and wife, en route for Melbourne, spent one month with us. We visited the Kaeo church, completed the organization of the Auckland church, and more thoroughly organized the canvassing work.

About this time, Bro. R. Hare and wife came from America to labor in New Zealand. Bro. Hare and the writer removed the tent to Napier. Here we had an excellent series of meetings. The attendance was large, our publications were freely purchased, and many accepted the Bible truths we

presented. A church of over fifty members was organized, and a good house of worship was built.

At the close of the tent work, Bro. Hare removed to Gisborne, where he remained some months. He was successful in raising up a company there. Instead of building a house of worship, they succeeded in purchasing from another denomination a very good building.

In March, 1889, M. C. Israel from Tasmania came to New Zealand, and spent several weeks visiting the churches. During his stay with us, a general meeting was held in Auckland, at which time the New Zealand Conference and Tract Society were organized. The financial statement showed that from the opening of the mission it had been almost wholly self-supporting, and that there was, after paying all bills up to that time, a balance in hand of over £50.

Bro. and Sister Morrison, who came from America in the interest of the canvassing work, arrived in time to attend this meeting. They remained some months in New Zealand, during which time the canvassing and Sabbath-school work received new life. Since that time, the sale of our publications has been truly blessed of God.

Bro. Israel and family arrived in New Zealand in the early part of 1890, and about the same time Bro. Hare was transferred to Australia. The first annual meeting of the Conference was held in April, at which the laborers were enabled to present encouraging reports.

Immediately after the Conference, the work was commenced in Wellington, the capital of the colony. We located the book depository of the tract society there, and began a canvass of the city, public meetings being held at the same time. Our publications met with a rather favorable reception; but our work generally received the bitterest opposition we have experienced in New Zealand. On account of attending the Biblical Institute in Melbourne in September and October, 1890, and visiting the churches in New Zealand with Bro. Haskell, we have not put forth a very protracted or systematic effort in Wellington.

During the last few weeks of our stay there, S. McCullagh, who had been transferred from Australia, did a good work in one of the suburbs. Several embraced the truth. In Wellington a few are obeying, and quite a number are deeply interested. We believe success will yet attend the work in that city.

As we review the progress of the work in that field, we have much to thank God for. This is an age of selfishness; we are living at extremely high pressure; popular religion is formal and well-nigh lifeless; the truths we bear to the people are laden with crosses, calling for self-sacrifice and worldly loss, and they are designed to dethrone every idol of the heart. We therefore feel that to meet with any degree of success in this work calls for gratitude and praise to the Most High.

The more we reflect upon our personal efforts in connection with the work, the less confidence we have in the flesh. Man is a failure in the work of God, unless closely connected with Christ, the living vine.

We are now settled in Sydney to do what we can in this part of the vineyard. This is a large, and, we apprehend, a difficult field. Bro. D. Steed and wife have been here some time, and have accomplished a good work. There are about thirty who love the cause we are laboring to extend, and are ready to help us all they can. Bro. Michaels is here drilling workers. Already some are at work in the city, meeting with fair success.

We now feel like consecrating our lives more fully than ever to God and his cause. We earnestly desire that our work shall be more acceptable to the great Head of the church than it has been hitherto.

A. G. DANIELLS.

THE SHIP WORK IN MELBOURNE.

Quite an interest is taken in our publications by the seamen, especially the Danes. I find many who are anxious to know more of Bible truth. Some of them have attended meetings held by Seventh-day Adventists in various towns in Norway. They tell me that there are many of our people throughout Norway and Sweden, and that they are having good success. They seem willing to purchase works on the prophecies, especially as they can have them in their own language. As a class, the Danish seamen are hard-working, temperate, and healthy; they are also hospitable, and above all, lovers of the Word of God.

There are several officers on board our sea-going ships who take a deep interest in the circulation of our papers. Two vessels will leave this port shortly bound for Cape Town and the Mauritius, which will carry large quantities of our papers for distribution.

Number of vessels visited during the month of March, 36; books sold, 14; papers distributed, 148.

The prayers of God's people are requested in behalf of this work. C. J. ROBERTSON.

A SUGGESTIVE EXPERIENCE.

A BROTHER residing in Baltimore, Maryland, has been spending part of his time on Sundays among the seamen visiting that port. A few friends have been associated with him in this work; and the results attained, as given in an extract from a letter published in the *Review*, show the "importance of such ports as fields for missionary work;" and they are also quite suggestive of what can be done with a little expenditure of time and means, if there is "a mind to work." Such opportunities are all around us.

"The fields are all whitening, and far and wide
The world now is waiting the harvest tide."

"I find there are 559 foreign and 1553 coastwise ships, or 2112 heavy, sea-going vessels, besides a still larger number of sloops, barges, tugs, fishing and oyster boats, etc., that put in and out of this port in a year, making over 4000 crafts great and small, each carrying from two to two hundred men, or as many in all as the population of some States. In my experience among these men, I find many things that are encouraging. Nearly all receive the papers thankfully, and thus far I have seen none destroyed or thrown away. Of course we meet all kinds of men; but I see no reason why these men are not as susceptible to the truth as those who live on land. I think the prospect of future good arising from the broadcast, world-wide distribution of our literature will compensate for the outlay. As we are to sow in the morning and in the evening, not knowing which shall prosper, I think these men who do business in the great waters should not be neglected.

"The Scandinavians seem the most promising. They are nearly all respectful, and many are even cordial, and all seem to have a regard for God's Word. When I meet these honest, simple-minded sons of the North, and have only time to say a few hasty words to them, I have an intense desire to spend more time with them, that I may more effectually point them to the way of life. I am forming the acquaintance and gaining the confidence of many men of real worth among the officers of the ships. One captain of a large ship came out nearly seven miles to find me, and talk more with me on the Truth.

"My wife and another lady correspond with, and send tracts and papers to, interested persons whose addresses I get on the ships. In this way some officers' wives are becoming interested."

THE power of that earnestness which comes from a heart full of Christian love and courage never fails to impress all who come within its circle of action, but only a Christian appreciates whence it comes.—*Occident.*

News Summary.

NOTES.

WE are familiar with the thought that almost everything we eat, drink, or handle may be a medium for communicating disease, or may menace our safety if not our lives by its poisonous qualities; but now a new danger crops up, it being asserted that new ready-made clothing may be charged with the germs of deadly disease, brought from the homes of the toilers who make the articles. It is not difficult to believe that this is no false alarm, as large quantities of work are done at homes where want and suffering are permanent dwellers, and disease, their natural ally, a too familiar visitor. And the thought of disinfection never occurs to these poorly paid workers, unless the law steps in and insists.

A FEW weeks ago, the steamer *Shanghai* was burned near Chiankiang, and nearly three hundred Chinese passengers lost their lives. An English paper just received tells how this great loss of life happened. There were twenty large junks and thirty smaller craft in sight of the burning vessel; but instead of trying to rescue their unfortunate countrymen, the sailors plundered them, and threw them into the water. Those who reached the shore were not more fortunate. Many were stripped of their clothing, and driven back into the water to perish. The British Consul at Shanghai has inquired into the matter, and will bring the facts in this case of almost unparalleled atrocity under the notice of the Chinese Government.

THE Federation Convention at Sydney has adjourned after a six weeks' session. It seems that the movement in favor of federation sprung from the report of General Edwards of the British army, who, at the request of the colonies, was sent out to inspect the colonial defenses, and who expressed the opinion that the colonies could make no efficient defense, except by combining their strength. The Convention drafted a Constitution, which places the regulation of the tariff, the defense of the colonies (which will become States on the adoption of the Constitution), and other matters pertaining to the well being of the country as a whole, in the hands of the general government. The Federal Parliament is to consist of a Senate chosen by the several State Parliaments, and a House of Representatives chosen by the people, on the basis of one representative for 30,000 inhabitants. The Constitution is to become operative when three colonies have adopted it.

THE loan of £3,000,000 which Victoria desired to place on the London market has proved a partial failure, only about £2,000,000 being realized. It is said that the London colonial secretary, by the Premier's orders, seeing the state of the money market, withdrew £1,000,000 of the sum asked for before the loan was raised. One cause of the failure may be found in the disturbed state of the money market. Although the Baring Brothers are the only large banking firm that have been obliged to make their affairs public, the London correspondent of the *Age* states that with the exception of the Rothschilds there is scarcely a prominent banking house in any of the great money centres of London, Paris, Vienna, Berlin, Frankfurt, or New York, but that has been more or less shaken in the recent financial crisis. The "political railroads" of Victoria and the Australian labor troubles may also be factors helping to produce distrust in financial circles.

THE Russian town of Baku on the west coast of the Caspian Sea is the centre of an important and extensive petroleum industry. Baku and the Caucasus, with Galicia, Roumania, and the United States, furnish the petroleum of commerce. In the Caucasus and on the Caspian Sea, where petroleum is plentiful and cheap and other fuels scarce and dear, the latter is used as fuel even for engines. Baku is a very ancient town, and its population consists of a mingled and motley throng of Circassians, Russians, Persians, Armenians, and Turkomans. Many of these find employment in the great petroleum works, or on the wharves where it is shipped. "Baku is not only a principal station of the Russian fleet, but it carries on a very extensive trade, exporting naphtha, iron, linen and woolen goods, and receiving in return cotton, grain, fruits, etc. The numerous naphtha

wells in the neighborhood, and the remarkable escape of inflammable gases, rendered Baku a favorite resort of the fire worshippers, who long maintained their temples in the district; but, though the natural phenomena display themselves as abundantly as ever, they are now almost entirely deserted by devotees."

ASSAM is a province of India lying in the Brahmaputra Valley. It contains over 55,000 square miles, and was ceded to Great Britain by Burmah in 1826. A rebellion against the Maharajah broke out in Manipur, one of the divisions of this province; and Mr. J. W. Quinton, the Chief Commissioner of Assam, with a body of Goorkhas commanded by British officers, proceeded to the scene of disturbance to bring the rebels to terms. The reports of what followed have been various and conflicting; but all indicate a tragedy. It is now definitely stated that Mr. Quinton, five officers that were with him, and a bugler, were murdered after the fighting was over. The murders were most brutal, and the mutilated corpses were thrown to the dogs. Lieutenant Grant with his detachment was more fortunate. He captured the Thobal fort, which he held until reinforcements came. The troops were armed with Sniders, while the reserve ammunition furnished them by the authorities was manufactured for the Martini-Henry rifle, and hence useless. In the Punjab, in the northwest of India, there is an alarming rising of one of the Pathan tribes, and the Mohammedan priests are preaching a holy war against the British. An Anglo-Indian force of 10,000 men is in the field, and severe fighting is anticipated. In Burmah there have been serious disturbances; and in the city of Benares there has been an outbreak so threatening that it was found necessary to call out the military to protect the banks and other public buildings. There is trouble among the nations whichever way we look, and India is not escaping her share.

ITEMS.

Russia has just raised a loan of £20,000,000.

The valuation of London exceeds £40,000,000.

Greece is arranging for a loan of about £3,200,000.

At latest advices, cholera was raging in Bangkok and Java.

In the civil war in Chili, the insurgents are still victorious.

Influenza is raging in several cities in England and on the continent.

There are at present three men in the Ballarat gaol under sentence of death.

A disastrous fire has occurred in Chicago. The loss is estimated at £400,000.

Italy has adopted the word boycott, and "boicottaire" is said to be the infinitive.

On the 20th of February, Leo XIII. entered upon the fourteenth year of his pontificate.

The German Emperor for this year purposes visiting England, Spain, Portugal, and Italy.

Last year the arrests for drunkenness in Ireland were nearly 5,000 in excess of those in 1889.

P. T. Barnum, the great American showman, has just died in the eighty-first year of his age.

Four Frenchmen, escaped convicts from New Caledonia, were recently landed on Thursday Island.

Mr. Stanley's share of the profits of his lecturing tour in the United States is estimated at £22,000.

An important work just completed in Germany is a canal connecting the Baltic Sea with the German Ocean.

Russia is constructing a military railway designed to facilitate the movement of troops on the Polish frontier.

The Russian Government has refused to grant permission to Polish emigrants to cross the frontier into Germany.

The Russian Government is again oppressing the Jews cruelly, and expelling them from the country in a wholesale manner.

The defensive alliance between Germany, Austria, and Italy, known as the Triple Alliance, has been renewed for five years.

The Nihilists have been making it uncomfortable for the Czar lately. Several telegrams came giving particulars of a plot to assassinate him, and of arrests being made; but a later telegram contradicts these rumors.

The copper mined in the United States last year is estimated at 278,610,000 lbs. The exports for the year amounted to £1,709,740.

The Italian Government is preparing to float a loan of £20,000,000 on the Berlin market. The public debt is already over £451,000,000.

The Spanish Government is considering legislation limiting the number of hours of labor for women and children employed in factories.

The finding of a diamond of great value on the north coast of South America has awakened hopes that a new diamond field may be developed there.

An explosion of gunpowder recently took place near the palace of the Sultan of Zanzibar, killing thirteen persons and wounding eighteen others.

The Marquise de Brives, a lady of 98, without heirs, has settled on Cardinal Lavigerie a sum of no less than £640,000, in return for an annuity of £1,000.

Miss Kate Drexel, a wealthy lady of Philadelphia, has devoted a fortune of £1,500,000 to philanthropic work for the Indian and negro, and retired into a convent.

The Royal Commission to inquire into the relations between labor and capital, and suggest remedial legislation, is at last organized and ready to commence work.

An expedition to explore the interior of this island continent has been organized in South Australia. A surveyor and other scientific gentlemen will accompany the party.

The telephonic communication recently opened between London and Paris has been extended to Marseilles, and the latter city is now in direct communication with London.

It is stated that there has been a failure of the rice crop in Siam; and fears are entertained that rebellion, or at least rioting, may result unless prompt measures are taken to meet the emergency.

Italy's exports for the past year show a falling off of some three millions sterling as compared with the previous year, while the imports exceeded the exports by about sixteen millions sterling.

A cave has been found in Indiana with a perfect floor and walls; but it has no outlet, and appears to have been sealed for years. Skeletons of human beings and a large number of flint tools were unearthed.

The cliff at Black Rock, near Brighton, England, gave way recently, about 10,000 tons of chalk falling upon the beach. There have been serious landslips along the Essex coast, caused by inroads of the sea.

Popery does not stand well near head-quarters. Of 1298 newspapers published in Italy in 1884, only 194, or 15 per cent., favored the papacy, while the remaining 1104 antagonized the Romish Church and the Pope.

The Canadians have a grand engineering feat on hand; it is the construction of a tunnel under Northumberland Strait, a distance of twenty-six and a half miles, connecting Prince Edward Island with the mainland.

Under the name of the "Brotherhood of the Sea," two hundred Norwegian sea-captains have pledged themselves to have regular religious services on board their ships, and to conduct everything there and on shore in the fear of God.

The *Lancet* (London) says: "It is appalling to find that the drink bill of 1890 amounts to £139,495,470, an increase of £7,282,194 over the sum of the previous year—all common sense and medical science notwithstanding."

India's production of coal last year was 2,045,359 tons, more than double the output of 1880. It is a question in British commercial and industrial circles whether India may not become a serious rival in this important industry.

Ex-King Milan of Serbia is to receive a pension of 800,000f., for leaving the country until his son, King Alexander, reaches his majority. This will be in 1894, when the young king is eighteen. Ex-Queen Natalie refuses to leave, unless compelled to do so by force.

Grand Duke Michael, a cousin of the Czar's and one of his aids-de-camp, recently contracted a secret marriage with a daughter of the Duke of Nassau. The Czar was so angry that he deprived his cousin of his military rank. The Princess Cecilia of Baden, the Archduke's mother, has committed suicide in consequence of her son's disgrace.

Health and Temperance.

DON'T FRET.

WHEN worries and troubles surround you,
Don't fret.
Go to work!
You will always have troubles around you,
If you let
Yourself shirk.
The world doesn't care for your woes,
Oh, no!
Not a bit!
The man who is wise never shows
His foe
That he's hit.
Every one of your neighbors has griefs of his own;
He greatly prefers to let your griefs alone,
And he doesn't at all enjoy hearing you groan;
So take warning, and quit!

—Somerville Journal.

SOME HYGIENIC HINTS.

Tobacco.—Not infrequently, though less often than is the case with alcoholic liquors, this narcotic drug is recommended as a remedy for dyspepsia. Nevertheless, in the case of tobacco as in that of alcohol, the remedy suggested is itself an active cause of stomach disease. Both smoking and chewing weaken and debilitate the digestive organs, though both of these practices are thought by those who indulge them to stimulate the process of digestion, which they probably do for the time being, but only at the expense of subsequent injury. The immense waste of saliva occasioned by chewing and smoking may fairly be considered as one of the means by which the system sustains loss and injury through the use of tobacco. Those who chew or smoke to prevent excess of fat, should understand that any drug which will exert such an influence upon the system must be a powerfully destructive agent. Those who succeed in keeping down fat by the use of tobacco, may depend upon it that they are doing so only at the ruinous expense of their digestive organs, and may look forward with certainty to the breaking down of the nervous system.

Hard Water.—Experience has often proved that the use of hard water impairs the integrity of the stomach sooner or later when long continued; and in numerous instances its effects are almost immediate upon persons who visit a hard-water district, having been accustomed to the use of soft water. These injurious effects are undoubtedly attributable to the lime and magnesia which are contained in water called hard. These alkalies neutralize the gastric juice, and thus work their mischief. There is little necessity for the use of hard water. Where there are not soft-water wells or springs, rain-water may be caught and preserved in cisterns, and by filtration through carbon filters it can be made pure and palatable for drinking and cooking purposes.

Alkalies.—Soda, saleratus, and the numerous compounds of these substances with ammonia, alum, cream of tartar, etc., are all objectionable on the same grounds as hard water. Being alkaline, they antagonize the action of the acid gastric juice, and thus weaken digestion. Doubtless well-prepared baking-powders are much preferable to soda and cream of tartar, and sour milk, mixed by the cook in accordance with the not remarkably accurate "rule of thumb." In baking-powders, the various ingredients are so mixed as to leave nearly neutral products, and yet these compounds are scarcely less pernicious in their influence upon digestion than the original chemicals from which they are formed. We deem the use of these chemical bread-making agents bad omens for the digestion of the next generation; though we readily grant that if the alternative is between heavy bread and bread made "light" with baking-powder, the latter is preferable.

Perverted Appetites.—Strangely perverted tastes,

as shown in a fondness for earthy and other inorganic or innutritious substances, while sometimes the result of dyspepsia, are often the cause of stomach disorders, being the result of nervous or mental disease, or being adopted as a habit through example. In South America there are whole tribes of human beings who habitually eat considerable quantities of a peculiar kind of clay. Several North American tribes have the same habit, being known as clay-eaters. A similar propensity sometimes appears among more civilized human beings, being almost exclusively confined, however, to young women, chiefly school-girls, who acquire the habit of chewing up slate pencils. While indicating a depraved state of the system, and often of the mind also, this practice has a very pernicious effect upon the stomach, which is not intended, as is that of the fowl, to receive inorganic matter of that sort.

The habit of swallowing cherry stones, apple and other small seeds, is a very reprehensible one. Such objects not only disturb the stomach, but sometimes find lodgment in the appendix at the lower end of the cœcum, giving rise to inflammation and death. As a general rule, the innutritious parts of foods, as the skins of fruits and vegetables, the seeds and cores of apples, and similar parts, should be carefully separated from the nutrient portions and discarded.

Adulterations of Food.—The numerous adulterations of food which are now so extensively practiced must be recognized as a not unimportant cause of functional disease of the stomach. Alum in bread and in baking-powders; lead in drinking-water which has passed through lead water-pipes, or has been stored in lead cisterns, or collected from a roof covered with sheet-tin containing lead; lead occurring in the tin cans used for preserving fruit, or in tin pans or other tinned ware, or in the glazing of kettles; vinegar containing sulphuric and other strong mineral acids; pickles boiled in copper or brass vessels and thus poisoned with copper; sugar adulterated with glucose—or sugar made from corn, refuse starch, etc.—and containing iron, sulphuric acid, tin, etc.; flavoring extracts made by purely chemical processes, and containing not a drop of the extract of the fruit after which they are named; chalk and water in milk,—these, with numerous other equally harmful adulterations, work havoc with the stomachs of people who are so unfortunate as to be victimized.

Unseasonable Diet.—The failure to recognize the necessity of adapting the diet to the season and climate is a prolific source of a certain class of dyspeptic disorders. This is especially noticeable when the use of large quantities of carbonaceous food, especially fats and sugar, which may be used in the winter with comparative impunity, is continued into the warm season of the year, or when a diet of this sort is continued in a warm climate by persons who have been accustomed to it in a cold country. It is this sort of transgression of the laws of digestion that gives rise to "biliousness," "bilious dyspepsia," etc., in many persons. Large quantities of fat and sugar are not well tolerated by the stomach at any time; and in warm climates, and the warm season of cold and temperate latitudes, they are exceedingly injurious.

Pressure upon the Stomach.—The stomach is remarkably sensitive to pressure. It even sometimes becomes temporarily paralyzed by excess in eating, or by the accumulation of gas from fermentation, by the distension of its walls. It is equally liable to injury of a similar sort from external causes. A sudden blow upon the stomach has been known to produce almost instant death. In ladies, the wearing of corsets, and tight-lacing with or without the corset, are common causes of dyspepsia as well as of other serious diseases. Wearing of the pantaloons drawn tightly, and without suspenders, has a similar effect in men. The soldiers of the Russian army once suffered so much from this cause that it became neces-

sary to correct the evil by a royal edict for the purpose. Very soon after the evil practice was discontinued, the effects disappeared. Book-keepers and school children from sitting at a desk, seamstresses and tailors from stooping over at their work, shoe-makers, weavers, and washer-women from direct pressure upon the stomach incidental to their work, suffer from disturbance of that organ.

Drugs.—The continued use of drugs of several sorts, and especially of patent medicines, "bitters," and "purgatives," particularly the latter, has a very damaging effect upon the stomach and bowels. Too much cannot be said to discourage the use of laxatives, purgatives, "liver pills," etc. While sometimes beneficial, agents of this sort, if used for any length of time, are quite certain to work mischief. Purgatives should never be used except as temporary palliatives. If the bowels require artificial aid, the enema is far preferable; and yet this plan also has its inconveniences, and results badly if too long continued. In general, the less drugs one takes the better. Patent nostrums should be shunned as the most virulent poisons, which in many instances they are.—*J. H. Kellogg, M. D., in Home Hand-Book of Hygiene and Medicine.*

IRRITABILITY.

SOME people are naturally calm, and not easily disturbed. Others are quick to feel, and strong in the expression of their feelings. The difference is constitutional.

But every one, whatever his natural temperament, is liable to become irritable as a result of physical disturbance. Marked irritability is often the first symptom of undue brain-work. A man who may have been remarkable for his self-control is surprised to find himself disturbed by trifles. Annoyances such as he once hardly noticed now fairly unnerve him. He is impatient, and expresses himself in tones, if not in words, of which he is soon ashamed.

Overwork of the brain is not confined to professional men. Merchants, the uncertainties of whose business often involve the keenest anxiety, are at least equally liable to it, and in this case the trouble is often aggravated by a luxuriousness of social and personal habits.

Nor are wives and mothers free from the same danger. Woman's work is never done. For her, care seldom ceases while she is awake, and too often it pursues her even in her sleep. Fashion and social life sometimes make large demands upon her, while the petty annoyances of home fall to her lot almost exclusively. At length unwonted impatience, fretfulness, and severity with her children give warning of nervous prostration, and her husband may perhaps precipitate the crisis by his unjust reproaches.

Irritability may have its source in the stomach. The dyspeptic is notoriously fretful and low spirited. What a difference between him and the well-fed man who knows only from books that he has any digestive apparatus!

In softening of the brain, one of the first indications of something wrong is increasing irritability, which, however, is seldom referred to the true cause. If the patient is a mother, she finds fault with her children on the slightest provocation, and punishes them with unwonted severity.

Irritability and general feebleness of the nervous centres are frequently due to a lack of suitable nerve-food, just as the muscles may be enfeebled through lack of the food essential to their proper nourishment.—*Youth's Companion.*

It has been demonstrated that the use of alcohol, when employed moderately, makes the average of life thirty-five and a half, while that of non-users reaches an average of sixty-four and one-sixth years.—*Dr. Willard Parker.*

PUBLIC services are held each Sabbath, seventh day, in the following cities, to which all are cordially invited :—

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	Sabbath-School.	Church.
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BALLARAT—Societies' Hall	2 p.m.	3 p.m.
HOBART—Baptist Chapel, Harrington St.	2:30p.m.	11 a.m.
NORTH FITZROY—Federal Hall, 14 and 16 Best St.	9:30a.m.	11 a.m.
PRAHRAN—U. F. S. Hall, Cecil Place, nearly opposite Town Hall	2 p.m.	3:15p.m.

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Bible Echo and Signs of the Times.

Melbourne, Australia, May 1, 1891.

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

THE long series of articles from the pen of Mrs. White on the Life of the Apostle Paul is with this number brought to a close. Although these articles have been in the form of a consecutive series, still each article has been distinct in its subject matter. We trust that our readers have drawn benefit and instruction from them, and it is with some regret that we have reached the final number; but this is offset by the fact that we have waiting us articles of equally as great interest upon intensely practical subjects, and we hope to be able to place before our readers in each number one of these gems of religious thought and experience.

THE want of denominational school advantages has been felt among our people in Australasia from the very beginning of our work. As the work extends, the want is more seriously realized. Several young men have gone to America from the colonies, impelled by a sense of their need of a proper education in Bible truth to seek it, at the trouble and expense of a long journey, at our colleges in the United States. There are many other young people just as anxious to obtain these advantages, but who cannot reach them. The urgent demands for the establishment of an educational institution to be conducted upon principles in harmony with our work has impressed itself upon the mind of Bro. S. N. Haskell, who lately visited our country in the interests of the general cause. He has, we are happy to state, written an extended article upon this point, and we have good reason to believe that the present General Conference will have made provision for this important step in the progress of our work.

If we hope to have our prayers answered, there is at least one prayer that we should utter with care, and thoughtful consideration of our relations to our doubtful friends. It is this: "Forgive us our debts, as we forgive our debtors." We all have abundant occasion to realize that it is a blessed thing to be forgiven. Our only hope is that God will be merciful to us; but under certain circumstances, the answer of that prayer would be to call severe retribution down upon our own heads. Those of hard, implacable natures should be careful when they pray for forgiveness not to ask for it on the terms suggested by our blessed Saviour. People are apt to feel that if they do not mete out justice for the injuries they receive, it will not be meted; if they forgive, it will be forgotten, and the evil deed will go unrequited. But the Lord says, "Vengeance is mine; I will repay. Therefore if thine enemy hunger, feed him; if he thirst, give him drink."

THE first years of life are more important than any other period. Decided progress will be made, either in a right direction or a wrong one. On one hand, any amount of frivolous attainment may be gained; and on the other, any amount of solid, valuable knowledge for practical life, in becoming acquainted with God, and in learning how to strengthen every faculty that God has intrusted to us. Most important and essential for our present and eternal good is the knowledge of divine truth as revealed in the Word of God.

We are living in a time when everything that is false and superficial is exalted above the real, the natural, and the enduring. The mind must be kept free from everything that would lead it in a wrong direction. It should not be encumbered with trashy stories, which do not add strength to the mental powers. The thoughts will be of the same character as the food we provide for the mind. The time devoted to needless, unimportant things would better be spent in contemplating the wonderful mysteries of the plan of salvation, and in using every God-given power to learn the ways of the Lord, that our feet may not stumble upon the dark mountain of unbelief, or stray from the path of holiness which was cast up by infinite sacrifice for the ransomed of the Lord to walk in. The strength of intellect, the substantial knowledge gained, are acquisitions which the gold of Ophir could not buy. Their price is above gold and silver. This kind of education the young do not usually choose. They urge their desires, their likes and dislikes, their preferences and inclinations; but if the parents have correct views of God, of the truth, and of the influences and associations which should surround their children, they will feel their God-given responsibility to firmly guide the inexperienced youth in the right way, knowing that what they sow they will also reap.—Mrs. E. G. White.

WELLINGTON aptly called the command, "Go ye into all the world," etc., the church's "marching orders." It is scarcely a century since she awoke to the extent and the importance of this order; but in that time some good work has been done. In India, where eighty years ago missionaries were not allowed to land, there is now no governmental restriction on their work; and 6,200 foreign missionaries are laboring there, aided by 31,000 native helpers; and there are at least 1,000,000 adherents of Christianity, a large percentage of whom have been hopefully converted. Until 1853, it was a capital offense for a Christian to set foot in Japan. Now, there are 31,000 professed converts, and their contributions last year amounted to £10,000. Of the three hundred members of the Japanese House of Commons, fourteen are Protestant Christians, and the President of the House, appointed by the Emperor, is a Christian. In China, where in 1807 there was not a convert, there are now 33,000, with perhaps 250,000 adherents. Madagascar was entered about fifty years ago. In 1857, 2,000 natives sealed their testimony for Christ with their blood; and to-day there are between 60,000 and 70,000 converts, with perhaps 250,000 adherents. But while rejoicing that the gospel has gathered some out of each of these nations, we must not forget that these converts, in comparison with their heathen countrymen, are but as "a gleaning of grapes when the vintage is done."

NINETY thousand copies of the illustrated Bible, issued in weekly parts, have been sold among the Roman Catholics in Italy.

THE Editor has lately spent a few days with the friends in Sydney. It was a real pleasure to witness the progress that is being made in that city by the cause of present truth. Through the faithful labors of Bro. D. Steed and those associated with him, the little band of Sabbath-keepers there has been, in a little over a year, increased to about fifty. The arrival of Eld. A. G. Daniells gives new courage and strength to the workers, and we may reasonably hope that good will be done and many jewels be found for the crown of the Master. Another series of meetings is just being opened in Newtown; and a small force of workers has been organized for the dissemination of literature, which is destined to do a good word.

CAUSE FOR ALARM.

A SIGNIFICANT cry of alarm was lately uttered from an English pulpit, in reference to the growth of Romanism, and the possibilities before it, in the British Isles.

The Bishop of Liverpool (Dr. Ryle), addressing the clergy of his diocese, took occasion to speak of the great change that had taken place in the tone of public feeling about Romanism within the last sixty years; and he would not be surprised, he said, if it were proposed to repeal the Act of Settlement as too illiberal for the nineteenth century, and to allow the crown of England to be worn by a papist.

This change of feeling, he considered, had arisen partly from the untiring zeal of the Romish Church, but had been furthered by the proceedings of a well-meaning but mistaken party within the Church of England herself. (He might have said, by Jesuits who have cunningly wormed themselves into English pulpits for this very purpose.) "Once let popery," he exclaimed, "get her foot laid on the neck of England, and there would be an end to our national greatness; God would forsake us, and England would be ruined."

And this would be true not only of England, but of any other free country over which popery might gain control; for all the history of the past has shown that the effect has been to paralyze, blight, and curse every nation which it has succeeded in bringing under its yoke.—Review and Herald.

"AMONG the Northern Icebergs" is the title of No. 6 of the Young People's Library, copies of which have reached us. Those who were fortunate or thoughtful enough to subscribe for this delightful series of books certainly will not regret it. The effect of reading this good, well-prepared, and carefully selected kind of reading must be salutary upon young and old. The volumes so far have abundantly justified the promises of the publishers, and we do not hesitate to advise those who wish to secure a neat, attractive, and wholesome little book each month for their youth or for themselves to subscribe for the Young People's Library published by the Pacific Press, Oakland. Price, postpaid, per copy, cloth 2s. 6d., paper 1s. 6d.

DR. A. T. PIERSON, in some pithy practical hints on pulpit oratory, says that to be winning is to be wise, but it must not be overdone. He has a friend, an evangelist, who got into the habit of calling his audience, "dear souls." Inadvertently he would say, as he passed from place to place, "dear Belfast souls," "dear Dublin souls"—and before he knew it, he was saying, "dear Cork souls!" which convulsed his Irish audience.

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