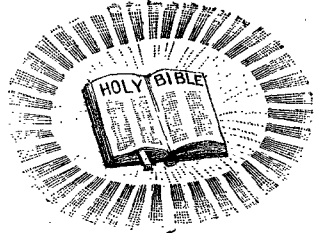


Bible



Echo

SIGNS OF THE TIMES

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

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Current Comments.

THE MAN OF SCIENCE.

PROFESSOR Protoplasm sings:—

I'm a mighty man of science, and on that I place reliance,
 And I hurl a stern defiance at what other people say:
 Learning's torch I fiercely kindle, with my Haeckel, Huxley,
 Tyndall,
 And all preaching is a swindle—that's the motto of to-day.
 I'd give the wildest latitude to each agnostic attitude,
 And everything's a platitude that springs not from my mind:
 I've studied entomology, astronomy, conchology,
 And every other 'ology that any one can find.
 I am a man of science, with my bottles on the shelf,
 I'm game to make a little world, and govern it myself.
 —Unidentified.

A NOBLE SENTIMENT.

FIRMLY relying, ourselves, on the truths of Christianity, and acknowledging with gratitude the solace of religion, we disclaim the right or the desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be in any wise favored, none molested or disquieted, by reason of their religious faith or observance, but that all shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us that they abstain from all interference with the religious belief or worship of any of our subjects on pain of our highest displeasure.
 —Queen Victoria.

LENT AND THE THEATRE.

A SIGNIFICANT statement is made in a recent report of a theatrical performance, in the Oakland Morning Times. It says:—

"A fair-sized audience was in attendance, but not as large a one as would undoubtedly have been present had it not been the Lenten season."

The statement is not made in a vein of sinister insinuation, but merely as a fact recognized as a matter of course. Therefore we take it as showing a state of affairs so common that it is deemed perfectly legitimate. Now who is it that pays any attention to the Lenten season? Nobody outside of the churches. Then who swells the audience of the theatres before and after the Lenten season? It must be the church-members. But some Protestants will reply that only the Catholic, Greek, Episcopal,

and Lutheran Churches observe Lent. That is true; but other Protestant churches are fast falling into the observance of Easter, which is the closing festival of the Lenten season, and we may reasonably expect that they will soon be ready to swallow the whole dose. Then the extra religious *doing* of the forty days will naturally open the way for the extra indulgence in worldly enjoyments the remainder of the year.—*Signs of the Times.*

THE JEWS AND PALESTINE.

THE intentions of Baron Hirsch for the relief of the Jews have been variously represented. According to some reports he has given up his idea of locating them in Palestine, and it is said that he has since been negotiating for the purchase of land in Argentina and Brazil, with what success has not yet appeared. To whatever quarter he turns, he may expect to meet with obstacles which will render his task an irksome one. The South American Republics would be glad to have some of his money, and would, no doubt, be liberal in their allotment of land. But where there is no room for Italians, there cannot be an opening for Jews. A homogeneous community of Jews is a thing that is nowhere to be found, and would not be likely to prove a success anywhere. It would have to be supported entirely by nonresident Jewish capitalists, who would soon get tired of a speculation which afforded no return. An autonomous Jewish colony could not be self-supporting, and so soon as Baron Hirsch's money was spent, the settlement would be broken up, and its Jewish population would once more become wanderers on the face of the earth. They must continue so to be until they give up their claim to be regarded as a divinely favored race.—*The Age Correspondent.*

CHRISTIANS AND THE BIBLE.

THE genuine reformer in Christian days has always been a man who has discovered the Bible as a new book. We find the New Testament magnificently bound in our churches and homes; but is it really the law we are living by? Here is the burning truth that men cannot serve God and mammon at the same time. Here is the astonishing truth that God has chosen, not the rich, but the poor in this world, rich in faith. Here also is the very minute regulation that if a poor man comes in among us he is not to feel himself at any disadvantage compared with the rich, but is to be put in the best place. Is this the living law of the so-called Christian churches? Here is the marvellous truth of the brotherhood of man in Jesus Christ, by contact with whom men and women feel conventionalities suddenly removed and face one another as children of one God. Is this really the book of the law which is read and believed in the so-called Christian churches? And here is the daring assertion that love is everything,—the only thing

that abides forever,—and that faith is empty and useless without it. This book has to be rediscovered for this generation, and read afresh with hearts burning under a prophet's hand. We must offer ourselves to God, besides all we have. We cannot hope to find the book when living in daily disobedience.—*Mr. Hortan.*

PROFESSION AND PRACTICE.

EVIDENTLY practice does not always correspond with profession. This is clearly demonstrated in the case of Captain Verney. He was a great advocate in Parliament of social purity, but outside of Parliament he seems to have exemplified the very opposite. His professions were right enough, but his practice was all wrong. His case furnishes a sad commentary upon the character of some of our public men. But the prompt manner in which justice has been meted out to him is an encouraging proof that the public mind is beginning to be sensitive on the questions involved in his case.—*Christian Commonwealth.*

DUTY AND LOVE.

SAFE is the tempted soul when its firm anchorage is duty. Duty, plain, stern, unflinching duty, has a right to claim our loyal adherence; but the sense of duty which inspires to noble deeds seldom acts alone, but closely allied to this fine sentiment is the warm, tender, life-giving principle of love. The most effective work which has been done for others in the home, the church, and among the hard-pressed people, has been accomplished by those who have been impelled, no doubt, by a vivid sense of responsibility, but whose great motive power has been this vital principle of love to the Saviour which has made their hearts so warm and tender that they have been enabled to see the image of a sister or a brother in every man and woman whom they have met. The labors of the would-be philanthropist prosper or fail of their highest purpose in proportion to the amount of love which he is able to infuse into his work.

Those who have a sincere desire to minister to others in any capacity, need to have their souls filled with a large measure of love. A poor but sensitive person, who would proudly spurn a gift given in cold alms, accepts it with grateful tears when it comes freighted with the love and prayers of the almoner. The very poor and destitute often have an intuitive perception of this difference in the attitude of those who seek to befriend them, and their gratitude is often touchingly out of proportion to the amount of tangible aid which they have received. The warm heart which meets theirs in tender sympathy, even if the outstretched hands are empty, is often more to them than the cold gift of the careless stranger.—*Christian Weekly.*

ALONE.

WHAT shall I do when I stand in my place,
 Unclothed of this garment of cloud and dust,
 Unclothed of this garment of selfish lust,
 With my Maker, face to face?

What shall I say for my worldly pride?
 What for the things I have done and *not* done?
 There will be no cloud then over the sun,
 And no grave wherein to hide.

No time for waiting, no time for prayer,—
 No friends that with me my life-path trod,
 To help me,—only my soul and my God.
 And all my sins laid bare.

No dear human pity, no low loving speech.
 About me that terrible day shall there be,
 Remitted back to myself, I shall see
 All sweetest things out of my reach.

But why should I tremble before th' unknown,
 And put off the blushing and shame? Now,—to-day,—
 The friends close beside me seem far, far away,
 And I stand at God's Judgment alone!

—Alice Cary.

General Articles.

THE ARK IN CAPTIVITY.

MRS. E. G. WHITE

AFTER the capture of the ark, the Philistines removed it in triumph to Ashdod, one of their five principal cities, and placed it in the house of their god Dagon. They imagined that the power which had hitherto attended the ark would be theirs, and that this, united with the power of Dagon, would render them invincible. But upon entering the temple on the following day, Dagon had fallen upon his face to the earth before the ark of Jehovah. The priests reverently lifted the idol, and restored it to its place; but the next morning they found it, strangely mutilated, again lying upon the earth before the ark. The upper part of this idol was like a man, and the lower part was in the likeness of a fish. Now every part that resembled the human form had been cut off, and only the body of the fish remained.

The inhabitants of Ashdod were smitten with a distressing and fatal disease. Remembering the plagues that were inflicted upon Egypt by the God of Israel, the people attributed their afflictions to the presence of the ark among them. It was decided to convey it to Gath. But the plague followed close upon its removal, and the men of that city sent it to Ekron. Here the people received it with terror, crying, "They have brought about the ark of the God of Israel to us, to slay us and our people." They turned to their gods for protection, as the people of Gath and Ashdod had done; but the work of the destroyer went on, until, in their distress, "the cry of the city went up to heaven." Fearing longer to retain the ark among the homes of men, the people next placed it in the open field. There followed a plague of mice, which infested the land, destroying the products of the soil, both in the store-house and in the field. Utter destruction, by disease or famine, now threatened the nation.

For seven months the ark remained in Philistia, and during all this time the Israelites made no effort for its recovery. But the Philistines were now as anxious to free themselves from its presence as they had been to obtain it; for wherever it went, the judgments of God followed. The people called for the princes of the nation, with the priests and diviners, and eagerly inquired, "What shall we do to the ark of Jehovah? Tell us wherewith we shall send it to his place?" They were advised to return it with a costly trespass-offering. "Then," said the priests, "ye shall be healed, and it shall be known to you why his hand is not removed from you."

To ward off or to remove a plague, it was anciently the custom among the heathen to make an image in gold, silver, or other material, of that which caused

the destruction, or of the object or part of the body specially affected. This was set up on a pillar or in some conspicuous place, and was supposed to be an effectual protection against the evils thus represented. A similar practice still exists among some heathen peoples. When a person suffering from disease goes for cure to the temple of his idol, he carries with him a figure of the part affected, which he presents as an offering to his god. It was in accordance with the prevailing superstition that the Philistine lords directed the people to make representations of the plagues by which they had been afflicted,—"five golden emerods, and five golden mice, according to the number of the lords of the Philistines; for," said they, "one plague was on you all, and on your lords."

There were some among the Philistines who stood ready to oppose the return of the ark to its own land. Such an acknowledgment of the power of Israel's God would be humiliating to the pride of Philistia. But "the priests and the diviners" admonished the people not to imitate the stubbornness of Pharaoh and the Egyptians, and thus bring upon themselves still greater afflictions. A plan which won the consent of all was now proposed, and immediately put in execution. The ark, with the golden trespass-offering, was borne back to the land of Israel.

It was now the time of wheat harvest, and the men of Bethshemesh were reaping in the valley. "And they lifted up their eyes, and saw the ark, and rejoiced to see it. And the cart came into the field of Joshua, a Beth-shemite, and stood there, where there was a great stone; and they clave the wood of the cart, and offered the kine a burnt-offering unto the Lord." The lords of the Philistines, who had followed the ark "unto the border of Beth-shemesh," and had witnessed its reception, now returned to Ekron. The plague had ceased, and they were convinced that their calamities had been a judgment from the God of Israel.

The men of Beth-shemesh quickly spread the tidings that the ark was in their possession, and the people from the surrounding country flocked to welcome its return. Instead of preparing a suitable place for its reception, they permitted it to remain in the harvest-field. And at last, overcome by curiosity, they removed the coverings, and ventured to open it. All Israel had been taught to regard the ark with awe and reverence. When required to remove it from place to place, the Levites were not so much as to look upon it. Only once a year was the high priest permitted to behold the ark of God. The irreverent daring of the people at Beth-shemesh was speedily punished, many being smitten with sudden death.

Eager to be freed from its presence, yet not daring to remove it, the Beth-shemites sent a message to the inhabitants of Kirjath-jearim, inviting them to take it away. With great joy the men of this place brought the sacred chest to their city, and placed it in the house of Abinadab, a Levite. This man appointed his son Eleazar to take charge of it, and it remained there for many years.

During the years since the Lord first manifested himself to the son of Hannah, Samuel's call to the prophetic office had come to be generally acknowledged. The Israelites as a nation still continued in a state of irreligion and idolatry, and as a punishment they remained in subjection to the Philistines. During this time, Samuel visited the cities and villages throughout the land, seeking to turn the hearts of the people to the God of their fathers; and his efforts were not without good results. After suffering the oppression of their enemies for twenty years, the Israelites "mourned after the Lord." Samuel counseled them: "If ye do return unto the Lord with all your hearts, then put away the strange gods, and Ashtaroth, from among you, and prepare your hearts unto the Lord, and serve him only;"—here we see that practical piety, heart religion, was

taught in the days of Samuel as taught by Christ when he was upon the earth. Without the grace of Christ, the outward forms of religion were valueless to ancient Israel. They are the same to modern Israel.

With the co-operation of the heads of the tribes, a large assembly was gathered at Mizpeh. Here a solemn fast was held. With deep humiliation the people confessed their sins; and as an evidence of their determination to obey the instructions they had heard, they invested Samuel with the authority of judge.

The Philistines interpreted this gathering to be a council of war, and with a strong force set out to disperse the Israelites before their plans could be matured. While Samuel was in the act of presenting a lamb as a burnt-offering, the Philistines drew near for battle. Then the Mighty One who had descended upon Sinai amid fire and smoke and thunder; who had parted the Red Sea, and made a way through Jordan for the children of Israel, again manifested his power. A terrible storm hurst upon the advancing host, and the earth was strewn with the dead bodies of mighty warriors.

The Israelites had stood in silent awe, trembling with hope and fear. When they beheld the slaughter of their enemies, they knew that God had accepted their repentance. Though unprepared for battle, they seized the weapons of the slaughtered Philistines, and pursued the fleeing host to Beth-car. This signal victory was gained upon the very field where, twenty years before, Israel had been smitten before the Philistines, the priests slain, and the ark of God taken. The Israelites enjoyed peace from this time until the close of Samuel's sole administration.

That the occasion might never be forgotten, Samuel set up, between Mizpeh and Shen, a great stone as a memorial. He called the name of it Ebenezer, "the stone of help," saying to the people, "Hitherto hath Jehovah helped us."

FAITHFUL SERVICE.

R. HARR.

IN the great struggle for life, and in the wild chase after pleasure and position, humanity has learned to bow at the altars of many strange gods. Deities as numerous and varied as the kaleidoscopic imaginations of fancy, have at times claimed a share in the devotions paid by earth's many worshippers. It may be that of all this number, the great polyonymous god, self, has received the most faithful service.

The worship paid to each god has been fitted to the character with which fancy or faith has invested that object of veneration. Humanity has thus been raising standards for the formation of its own character; and the more perfect the service rendered, the more perfect the conformity of the character of the worshipper to that of his god. Seldom, if ever, among all its millions of deities, has humanity developed an elevating standard. The altars have been polluted by sacrifices to carnality, and this has rendered the worshippers unholy. It is revelation alone that has pointed out a deity whose service can lift the worshipper above the regions of hopeless imperfection.

The "lords many and gods many" that have thus been developed, in thought or practice, have, according to the assumptions of their devotees, claimed a service at once faithful or fickle, as their supposed divinity would dictate. But the God of revelation stands before his worshippers, proclaimed the changeless one, demanding a service at once faithful in its completeness and complete in its faithfulness. No altars reeking with sensuality and crime defile the heavenly temple; and no fickle or unfaithful worshippers tread the lofty courts of his holy sanctuary. His

service is all there is of worth! "Fear God and keep his commandments; for this is the whole duty of man." Christ declares: "No man can serve two masters." A divided service does not reach the whole duty of man, so can never be a faithful service. Paul writes: "If I yet pleased men, I should not be the servant of Christ."

Many who desire to offer him service, fail in their object, because they do not apprehend his requirements. A service that is half guess-work and half feeling can never be accepted for the worship that should be given in spirit and truth. Jehovah has spoken definitely as to the nature and extent of the service he claims from his creatures. "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6: 8. God has given us a standard of justice in his law, and an example of mercy and obedience in the life and sacrifice of Christ. How foolish, then, for us to suppose that the great "I AM" will be pleased with the senseless excitement that many call devotion, or the half-hearted profession that so often passes for Christianity.

God rightly demands that the service of every worshipper be characterized by justice. But can this be claimed of him who takes all an indulgent Father bestows without returning any portion in recognition of such goodness? To these the Lord puts the inquiry, "Will a man rob God?" Can justice be claimed of his service who, week by week, steals the sacred hours of the Sabbath, and devotes them to his own purpose or profession? "My holy day," that has been given to man as the one memorial of the Creator's work, cannot be thus stolen without making our service imperfect and unfaithful.

My friend, what is your service? Are you attempting to feed your soul on the husks of worldly sentimentalism or worldly gain, and then deceiving yourself with the idea that you are offering a faithful service? The Master inquires, "Why call ye me Lord, Lord, and do not the things which I say?" The unfaithful servant is at last to find his place with hypocrites and unbelievers; but faithful service will reach beyond the shadows of the centuries, and secure for the servant the crown of immortality which Christ is coming to bestow. During the waiting time he calls: "Be thou faithful unto death, and I will give thee a crown of life."

MARRIAGES IN TURKEY.

MARRIAGE receives scarcely more attention among the Turks than birth and death, and there is but little embarrassment from the administrative formalities that precede and accompany this solemn act in the West. There are no bans, no announcements, no registrations. A man obtains a wife just as he would buy a bouquet; but neither the buyer nor the seller, nor the intermediary asks for a receipt. As it is forbidden a man to enter the harem of another (even if he were a near relative of the latter) to see a young woman and talk with her, there are no marriages for love and no engagements. One father meets another father, and says to him, "You have a son, and I have a daughter. If the mother of your son knows my daughter, let us strike a bargain; if she does not know her, let them see each other, and then let us close up the business." The conditions are discussed, and dowery haggled over, then all the arrangements between the parents are made, and the young people introduced to each other.

Let us add, in passing, that among us the marriages that are contracted in the great capitals of Europe, especially in Paris, do not depart far from this programme. In France, however, a man is still allowed to behold the object for the acquisition

of which negotiations are in progress. In Turkey this is forbidden; there marriage is a lottery indeed.

Turkish girls are promised usually when they are very young, even at a tender age—when they are only three or four years old. If the young bride should happen to die before her marriage, or be required for the Sultan's harem—for it may be premised that this is a case that breaks all engagements, and is esteemed as a great honor by parents—the intended husband is not expected to weep over that which he loses, for he has never seen it. When the young girl reaches her twelfth or thirteenth year, or somewhat later, her fourteenth year, she receives the nuptial blessing, and the husband cannot see the face of his wife until after that ceremony.

No woman, not even the wife, takes part in the solemnity of marriage, which is effected by proxy, delegated to an uncle or to an elder brother, often with a full beard, who plays the role of the bride. The parents of the couple sign the contract before the *imam* of their quarter, in the presence of a few friends who act as witnesses. The nuptials are then celebrated by the families with a calmness and gravity that would be as suitable for a funeral as for a wedding.—*Christian at Work.*

GOOD TEMPER.

We are inclined to look upon bad temper as a very harmless weakness. We speak of it as a mere infirmity of nature, a family failing; a matter of temperament, not a thing to take into very serious account in estimating a man's character. But the Bible again and again returns to condemn it as one of the most destructive elements in human nature.

The peculiarity of ill-temper is that it is the vice of the virtuous. It is often the one blot on an otherwise noble character. You know men who are all but perfect, and women who would be entirely perfect, but for an easily-ruffled, quick-tempered, or "touchy" disposition. This compatibility of ill-temper with high moral character is one of the strangest and saddest problems of ethics. The truth is, there are two great classes of sins—sins of the body and sins of the disposition. The prodigal son may be taken as a type of the first, the elder brother of the second. Now society has no doubt whatever as to which of these is the worst. Its brand falls without a challenge upon the prodigal. But are we right? We have no balance to weigh one another's sins, and coarser and finer are but human words; but faults in the higher nature may be less venial than those in the lower; and, to the eye of Him who is love, a sin against love may seem a hundred times more base. No form of vice—not greed of gold, not drunkenness itself—does more to unchristianize society than evil temper. For embittering life, for breaking up communities, for destroying the most sacred relationships, for devastating homes, for withering up men and women, for taking the bloom off childhood—in short, for sheer gratuitous, misery-producing power, this influence stands alone. Look at the elder brother; moral, hard working, patient, dutiful—let him get all credit for his virtues; look at this man, this baby, sulking outside his own father's door. "He was angry," we read, "and would not go in." Look at the effect upon the father, upon the servants, upon the happiness of the guests. Judge of the effect upon the prodigal, and how many prodigals are kept out of the kingdom of God by the unlovely character of those who profess to be inside? Analyze, as a study in temper, the thunder-cloud itself, as it gathers upon the elder brother's brow. What is it made of?—Jealousy, anger, pride, uncharity, cruelty, self-righteousness, touchiness, doggedness, sullenness—these are the ingredients of all

ill-temper. Judge if such sins of disposition are not worse to live in, and for others to live with, than sins of the body. Did Christ indeed not answer the question himself when he said: "I say unto you that the publicans and harlots go into the kingdom of heaven before you?" There is really no place in heaven for a disposition like this. A man with such a mood could only make heaven miserable for all the people in it. Except, therefore, such a man be born again, he simply cannot enter the kingdom of heaven. For it is perfectly certain—and you will not misunderstand me—that to enter heaven a man must take it with him.

You will see, then, why temper is significant. It is not in what it is alone, but in what it reveals. This is why I take the liberty now to speak of it with unusual plainness. It is a test for love, a symptom, a revelation, of our unloving nature at bottom. It is the intermittent fever, which bespeaks unintermittent disease within; the occasional bubble escaping to the surface which betrays some rottenness underneath; a sample of the most hidden products of the soul dropped involuntarily when off one's guard; in a word, the lightning form of a hundred hideous and unchristian sins. For a want of patience, a want of unselfishness, are all instantaneously symbolized in one flash of temper.

Souls are made sweet, not by taking the acid fluids out, but by putting something in—a great love, a new spirit, the Spirit of Christ! Christ, the Spirit of Christ, interpenetrating ours, sweetens, purifies, transforms, all. This only can eradicate what is wrong, work a chemical change, renovate and regenerate and rehabilitate the inner man. Will power does not change men. Christ does. Therefore "let that mind be in you which was also in Christ Jesus." Some of us have not much time to lose. Remember, once more, that this is a matter of life and death. I cannot help speaking urgently, for myself, for yourselves. "Whoso shall offend one of these little ones, which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." That is to say, it is the deliberate verdict of the Lord Jesus that it is better not to live than not to love. *It is better not to live than not to love.*—*Henry Drummond, in the Greatest Thing in the World.*

LOVE OF THE WORD OF GOD.

A. HARTMAN.

"GREAT peace have they which love thy law; and nothing shall offend them." Ps. 119: 165. The meaning of this is well brought out in the marginal reading, "They shall have no stumbling-blocks." Their peace is the result of loving the law of God; their minds do not stumble at it, because they love it. They do not criticise it any more than they would criticise a face that they love; and those things which appear as stumbling-blocks before others, are harmless to those who have learned to reverence and love the Word. Oh, may this be the temper in which we approach so sacred an object! May we receive the revelation of God to man as dutiful children receive a beloved father's letter; not accepting or rejecting such portions as please or displease us, not submitting its precepts to the judgment of our notions of what is right, but bowing our spirits before it and learning in meekness what our God condescends to teach us of himself and his ways towards man. Then shall we have "great peace," that peace that flows from a lively faith, conscious of its own weakness, but strong in its God and Saviour.

"Oh, that thy statutes every hour
Might dwell upon my mind!
Thence I derive a quickening power,
And daily peace I find."

CONSTANCY IN PRAYER.

T. W. PHILPS.

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Eph. 6:18.

PRAYER is the Christian's vital breath. It is part of his spiritual life. Prayer is indispensable, and without it we become weak and helpless, and are ever liable to be overthrown by Satan. In the context, the apostle refers to our formidable enemies, and urges believers to avail themselves of the divine armor provided, which he specifies in verses 11-17. The weapon of *all prayer* must be used; without this the others would be of no avail; in fact, they could not be used at all. Prayer ought to be no mere ceremony, no form of words; these will be useless without the heart. Prayer is prompted by a deep sense of need, a deep conviction that God alone can supply that need, and an application by faith in the Redeemer for the blessings required. In short, prayer is the desire of the soul going out after God, whether in a set form or without one. See Ps. 42:1; 1 Sam. 1:13. Prayer should be simple, but although simple, it embodies four great acts of worship; viz., adoration, thanksgiving, confession, and petition. Prayer should and must be *constant*. Wherever we are, whatever we are doing, in all conditions of life, we must *pray*. "In everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God." Phil. 4:6. "Pray without ceasing." 1 Thess. 5:17.

These are the injunctions of Paul; but many people think it is impossible to comply with the latter quotation. A number of ministers were once assembled for the discussion of difficult questions, and it was asked how the command to pray without ceasing could be complied with. Various suppositions were started, and one of the number was appointed to write an essay on the subject, to be read at the next meeting. This being overheard by a plain, sensible servant-girl, she exclaimed, "What! a whole month wanted to tell the meaning of that text? It is one of the easiest in the Bible." "Well, well," said an old minister, "Mary, what can you say about it? How do you understand it? Can you pray all the time?" "Oh, yes, sir." "What! when you have so many things to do?" "Why, sir, the more I have to do, the more I can pray." "Indeed! well, Mary, do let us know how it is; for most people think otherwise." "Well, sir," said the girl, "when I first open my eyes in the morning, I pray that God would open the eyes of my understanding; while I am dressing, I pray that I may be clothed with the robe of righteousness; when I have washed, I ask for the washing of regeneration; as I begin to work, I pray that I may have strength equal to my day; when I begin to kindle the fire, I pray that God's work may revive in my soul; as I sweep out the house, I pray that my heart may be cleansed of all impurities; while preparing and partaking of my breakfast, I desire to be fed with the hidden manna and the sincere milk of the Word; and as I am busy with the little children, I look up to God as my Father, and pray for the spirit of adoption, that I may be his child; and so on all day; everything I do furnishes me with a thought for prayer." "Enough, enough," cried the old divine: "these things are revealed to babes, and often hid from the wise and prudent. Go on, Mary, 'pray without ceasing;' and as for us, my brethren, let us bless the Lord for this exposition, and remember that he has said, 'The meek will he guide in judgment; and the meek will he teach his way.'" After this the essay was considered unnecessary.

This illustration is instructive, and clearly shows that prayer can be offered at *any time* and *in any place*; but in conjunction therewith, there are always *special* seasons for prayer, which call for more than ordinary exercise of perseverance. Christians are not ex-

empt from trial more than other men. They endure pains and weakness of body, domestic trials, family bereavements, sometimes worldly losses, distress of mind, and all have trials peculiar to themselves. "Many are the afflictions of the righteous." These afflictions do not proceed from chance, but are the chastisements of a Father's hand, the proofs of paternal love; "for whom the Lord loveth, he chasteneth." What conduct should become the child of God under such circumstances?—He should pray,—pray, in submission to the divine will, that the afflictions may be removed, also that they may be sanctified.

Christians should resort to prayer when great and important duties devolve upon them. Especially is this the case with those of us who are striving to present the Truth for these days to our fellows. We cannot do this ourselves; we must have help. It is a time of great need; but the help is only to be obtained from the Omnipotent One, and that through prayer and supplication. Unless we individually feel the responsibility of our position, we cannot hope to be blessed as we would. We must be humble and willing to be used as the Lord directs; for if pride or self gets uppermost, we shall not have success in our labors. All vain glory must be laid aside; and through the prayer of faith that is seasoned with grace, we should seek the glory and advancement of the cause of our beloved Redeemer. To do this effectually, the spirit of love and unity must ever pervade our hearts, and we should remember others as well as ourselves before the Father's throne of grace; guarding ourselves, at the same time, against ill feeling and improper motives, words, or actions, so that the "Word of our God" may have free course and be glorified. "Confess your faults one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working." Jas. 5:16, R. V.

The following lines by Coleridge are applicable to our own times:—

"Be not afraid to pray; to pray is right,
Pray, if thou canst, with hope; but ever pray,
Though hope be weak, or sick with long delay;
Pray in the darkness, if there be no light;
Near is the time, not far from human sight,
When war and discord on the earth shall cease;
And every prayer for universal peace
Availeth the blessed time to expedite.
Whate'er is good to wish, ask that of Heaven,
Though it be what thou canst not hope to see.
Pray to be perfect, though material heaven
Forbid the spirit so on earth to be;
But if for any wish thou dares't not pray,
Then pray to God to cast that wish away."

THE "MANNER OF SOME."

W. N. GLENN.

THERE is a large class of persons, embracing members of all the churches, who make attendance at meetings a matter of inclination or of convenience. Their plea generally is that there are other things just as necessary as going to meeting; or perhaps it will be an insinuation that those who go to meeting all the time do so to the neglect of more important matters.

The class of Christians who are generally indifferent about the church assemblies are comprehended in the word "some," in Hebrews 10:25, and the "manner of some" is set forth there as a dangerous habit. The duty enjoined, the act of neglecting it, and the fatal result, are all included in verses 24-26:—

"And let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another; and so much the more, as ye see the day approaching. For if we sin wilfully after that we have received the knowledge

of the truth, there remaineth no more sacrifice for sins."

No one who will carefully consider the foregoing premise and conclusion can fail to see the importance of frequent assemblies and mutual encouragement of Christians. It shows by what subtle means we may be led even beyond the pale of redemption, after having received the knowledge of the truth. It shows that a carelessness regarding the welfare of others tends to loss and ruin on the part of the one so neglecting. It shows that a practice which many Christians deem of small importance will, if continued, end in apostasy.

But the exhortation of the apostle implies that considering one another, and counselling together often, are more and more important as the end approaches. Worldly allurements, Satanic deceptions, and all manner of attractions will combine in the last days to absorb the attention of Christians. In the multiplicity of occupations and supposed duties, they will think that they have no time to attend the meetings. Then their interest will wane, and they will imagine that it is no use for them to go so often, as other obligations, real and imaginary, press upon them. Finally, there is no inclination to attend the stated assemblies; there is no desire to encourage the brethren; the need of counsel from others is not felt; a feeling of satisfaction with present attainments settles upon the soul, and unconsciously communion with the Spirit is lost.

This urgent appeal of the apostle is especially applicable in the last days to those who "see the day approaching." Seeing, in this connection, does not refer to the natural sight, but to mental perception. Those who are convinced by the Word of God, and the signs of the times as indicated in that Word, that the day is near, are the ones who "see the day approaching." It would seem like presumptuous carelessness on the part of the "little flock" who have to maintain so great a conflict, not to walk as closely together as possible, and be ready in any emergency to come to the rescue of a needy brother or sister, in order that the ranks be not broken.

This is a matter not merely of obligation to the brethren, but also of self-protection. While it is presented mainly as a duty on the part of each individual toward others, the consequences of neglect return upon the head of him who forsakes the assembling and withholds the needed exhortation. By "exhorting one another" in the assembly, the apostle does not mean reprimanding each other, or fault-finding. His idea is expressed in the previous verse,—"To provoke unto love and to good works." Webster thus defines to exhort: "To incite by words or advice; to animate or urge by arguments, as to a good deed or to any laudable conduct or course of action; to stimulate; to urge; to advise, warn, or caution."

To forsake the assembling together, and to forego the mutual assistance thereby imparted, is so disastrous in its results that it becomes to every Christian a matter of vital importance. A fair contemplation of the evident design of this scripture ought to be sufficient to banish many of the standing excuses for not attending meetings of the brethren when possible to do so. Perhaps all do not receive or impart the benefits designed in frequent assemblies. That is because they have not appreciated the intent, and therefore have not rightly used the precious occasions. No good gift can accomplish the good intended unless it be properly applied. The shedding of the blood of the Son of God accomplishes nothing for him who does not by faith make a personal application of the sacrifice; neither will any other means of grace.

It is time that the people of God should come to an understanding of this great subject. A Scriptural provision fraught with such vital consequences is of no small moment. It means love and good works

on the one hand; and on the other hand, "a certain fearful looking for of judgment and fiery indignation." For those who "have received the knowledge of the truth," and who "see the day approaching," to contemplate seriously such an alternative, ought to call forth prompt action. If the pre-entation of such consequences by the Word of Inspiration will not arouse the indifferent to a consideration of the importance of their assembly privileges, there is no other power sufficient to the task.

Timely Topics.

ANOTHER WAR ENDED.

AFTER a bitter and protracted struggle, the labor unions are now compelled to face another dismal failure. It is an old proverb that when the blind lead the blind, both will fall into the ditch. In the late shearers' strike, the men have been blindly led to fight for an impossible and most unreasonable object. To disinterested, or rather to outside parties,—for no one is disinterested in these terrible conflicts,—it has appeared a hopeless fight from the first. The principle is wrong, and a free people will no sooner submit to the tyranny of the workmen than to the oppression of the capitalist. When one body of men declares that none who are not members of that body shall exercise the God-given right to earn an honest livelihood, it becomes the most irrational tyranny, at which the whole soul of freedom revolts. If union men will not work beside non-unionists, they should be at liberty to quit and walk peaceably away. But when they refuse to work with non-union men and insist that non-unionists shall do the quitting, it becomes a matter of grave wrong. And when the labor organizations dictate to the employers who shall or shall not be permitted to work, they assume an intolerant position, which employers are bound to resent. These were the very assumptions on which the Queensland strike was based, and on which so much trouble and suffering have been inflicted upon thousands of poor men, all to no good purpose whatever.

So long as labor unionism applies itself to its legitimate work of improving the condition of laborers, it is deserving of public sympathy. And there is no other country in the wide world where it has enjoyed so large a measure of popular favor as in Australia; but the events of the last few months have made a deep impression on the minds of the public at large, at whose expense largely these nonsensical struggles have been carried on. It will be well for those who engineer these things to exercise some discernment, and take a course which will insure to them the good wishes of the communities at large.

THE MILLENNIAL TIDE IS EBBING.

WITH all the progress that the gospel of Christ is making, it does not nearly keep pace with the work of the enemy. "Society" is entirely in the hands of the pleasure maker. Theatres are thronged, while churches are empty. The great Bernhardt company is attracting in Melbourne unprecedented throngs. The apology has been made that it was the high grade of the performances that rendered them so attractive. This theory was effectually disproved when a noted comedy and burlesque troupe opened up the sale of tickets. On the morning upon which the sale was to begin, which was several days before the performances, three clerks were employed, and every preparation was made for a rush. Three hours before the office opened, the crowd began to assemble, and before the time of opening became so violent that they broke in the front of the building, and fought like beasts for the ticket window.

Yet people fondly cherish the idea that the millennium is already dawning. Sodom or pandemo-

nium would hardly produce such sights and sounds. Those who labor to check these popular evils, only advertise them, and render them still more popular with the masses. The current of things will have to change materially before the millennial tide turns this way.

IS POVERTY A CRIME?

IMPRISONMENT for debt is a blot on the page of human history. It is a relic of those days when men were hanged for theft, and pilloried and whipped for slight or supposed crimes. But there is no parallel between stealing and being in debt; for one is a crime and the other is not, but is to many a misfortune. We not only permit this shameful practice, but it has been brought out before the Charities Commission that in numerous cases persons have been incarcerated in penal institutions whose only fault was that they were without home, friends, or money. It is a sad sight to see a man who has for threescore years and ten struggled with adversity to obtain a bare living, and yet has succeeded in keeping his record clean as far as human laws go, no stain or crime marring his life, in the last trembling steps of life thrust into a felon's cell, the harsh bolt grating behind him, which puts a period of shame to his hard and humble life.

Captain Evans furnished the Commission with the statement of sixty-three benevolent cases who had been sent to gaol. Certainly our charities need to be widened so as to cover under their protection these old and dependent people. "Over the hill to the poor-house" is a bad enough ending for life; down the hill to the gaol is infinitely worse.

SHOW YOUR COLORS.

It is a notorious fact that among those who cry loudest for Christian unity are to be found some of the most bigoted people in the world. The very idea of Christian unity being secured under the present circumstances suggests most prominently the necessity of an abandonment of those differences which separate Christians. All see this; some magnanimously (?) propose that everybody else drop their notions, and come to the platform which these egotistical people assert forms the only basis upon which union is possible. Prominent among this class of quasi peace reformers stands the *Christian Commonwealth* of London, a paper whose plan for obtaining universal peace seems to be on the line of contemptuously abusing those who do not believe as it does; and which fondly anticipates the time when it will have demolished every idea and enterprise conflicting with its own, and led all men through the "watery grave" to its way of thinking.

While sailing under the flag of unsectarianism, this journal is a Pharisee of the strictest sect; and is as evidently published in the interest of a party of strong sectarian and polemic proclivities as any fact can be made without stating it frankly. The attempted concealment is too thin a mask to deceive any one who cares to look at it.

It is a very cute performance in some people's minds to hide behind a screen of pretended extraordinary brotherly love, and then expectorate contemptuously over those who stand opposed to certain principles which the hider cherishes, but has not the manliness to avow. We too love unity, but we also have great respect for candor, and for the man who shows his colors.

In many of its attempts to forward its covert designs, the *Commonwealth* degenerates into silliness; a marked example of this occurred in the last issue of the paper which has reached us. In a leading article, among other kindred expressions, we have the following: "What can be more pitiable than for a young man of simple earnest spirit, but of immature education and experience, to come under the influence at the same time of a zetetic fanatic, who believes that the earth is a colossal pancake, which

never turns, and of a Seventh-day Adventist?" Such an effort of the imagination must have been produced under a wonderful pressure of self-complacency. What a relief to the brain of the writer its delivery must have produced! He has discovered and revealed to his readers the most pitiable plight to which a poor effeminate youth could be reduced—a complete wreck. That such a combination of error with truth would be a strange anomaly, we admit. That it is possible is perhaps unfortunate; but several thousand equally grotesque conglomerations of the flat-earth error with truth might be conjured up. And while we care not one straw for the innuendoes and thrusts which from time to time are fulminated by this antinomian sheet in sheep's clothing, we would respectfully suggest that it show its desire for Christian unity in a more consistent way.

MR. SPURGEON BELIEVES THE BIBLE.

WE learn that Mr. Spurgeon and thirty other ministers of the gospel, have issued and signed a circular in which they declare their belief in the "verbal inspiration of the Bible," and that "it should be taken just as it reads." Upon this the world looks perfectly astonished. Even a large portion of the religious world is completely taken aback, that these ministers should have such contemptuous disregard for the dicta of modern science, by which the Holy Scriptures have been peremptorily relegated to the shades of antiquated reliability and usefulness. It is quite out of the present idea of things for any man who pretends to possess common sense to believe the Bible as it is, and it requires some courage on the part of those who really believe it, and yet wish to be regarded *compos mentis*, to avow his old-fashioned faith in an old-fashioned Bible.

We are willing to be classed in that catalogue; for we believe that the Word which has been so miraculously preserved by divine power through the ages, has the purity of gold tried in the fire. Dross would long since have perished under the intense fire kept up by the enemies of the Bible. Our faith says that when the current theories of geologists and other ologists have been buried under the rubbish of numerous revolutions of human opinions, the grand truths of the Bible, from the first chapter and first verse of Genesis to the final Amen, will stand glorified in the kingdom of their Author.

CONDITION OF THINGS IN JAPAN.

THE New York *Observer* of August 21 says: "Mr. Frederick W. Perry contributes to the *Evening Post* extracts from the letters of his sister at Tokio. . . . Among other equally significant statements, she says: 'The fires that are constantly sweeping through Tokio are thought by many to be started by hungry and desperate men, who must steal to live. Robberies and street assaults are increasing very much. This winter has been a terrible one to the poor, owing to the failure of the rice crop and the high price charged. There is a growing bitterness and hatred towards the upper classes, who, by their selfishness and greed, oppress and grind them down. The rich companies grow richer daily out of the very misery and need of these poor victims. One of these has been lately sending for hundreds of girls from all parts of the country for factory work in Tokio. The agreement with them was for one yen, eighty sen, a month for three months. When they reached here, they found they were bound for three years at fifty sen a month. Some of these girls are Christians, and their position, herded together with all these degraded girls in long rows of Japanese boarding-houses, cannot be described. Six of these girls came in their despair to one of the missionaries here. She said they seemed frantic with grief, but were helpless. The terrible ordeal they go through in seeing and hearing all the wickedness around them, the persecution they have to bear from the girls because they will pray mornings and nights, we can hardly imagine.'"

As far as being a Christian nation is concerned, Japan has not yet reached day-dawn, not to say "sunrise."

The Home Circle.

LIFE'S PAUSES.

A CURIOUS stranger environed in doubt,
An interrogation-point toddling about,
A bundle of questions, nothing more,
Cooing and creeping upon the floor.

A comma of sunshine, a play time to see
The flower, the bird, the brook, and the tree;
A vision of childhood—count one for the pause—
A ripple of laughter, a golden clause.

A stile in the pathway, a summer day,
A blissful moment, too sweet to stay,
Swift semicolon of youth divine;
Count two on tracing the raptured line.

A solg, a prayer, a marriage vow,
A compound word in the chapter now:
Only a hyphen; but angels wait,
And hush their anthem in heaven's gate.

A gleam of light on the gliding years,
A colon of joy in the font appears;
A point of hope in the fleeting text,
One line continued in the next.

The sentence finished, a gentle mound
By waving grass encircled round;
A period here, but not complete,
Merely a rest for weary feet,—

A rest for the night till the morning wakes,
Till the purpling east in glory breaks;
Faith writes a dash for the great TO BE;
Beyond Time's bracket—ETERNITY.

—Selected.

WOMEN OF THE BIBLE.—XVII.

The Daughters of Zelophehad.

A. M.

ZELOPHEHAD was the son of Hopher of the tribe of Manasseh. He died shortly before the children of Israel entered the land of Canaan, leaving five daughters,—Mahlah, Noah, Hoglah, Milcah, and Tirzah. The grief of these daughters was greatly increased by the fear that they would not have an inheritance in the promised land, because they had not a brother to succeed to their father's name and portion. In their distress they came before Moses, and Eleazar the priest, and the princes of the congregation, saying, "Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the Lord in the company of Korah, but died in his own sin, and had no sons. Why should the name of our father be done away from among his family, because he hath no son? Give unto us therefore a possession among the brethren of our father. And Moses brought their case before the Lord. And the Lord spake unto Moses, saying, The daughters of Zelophehad speak right; thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them. And thou shalt speak unto the children of Israel, saying, If a man die and have no son, then ye shall cause his inheritance to pass unto his daughter." Num. 27:1-8.

When the decision of the Lord was made known to the tribes, the chief of the fathers thought they saw a difficulty in this arrangement. If these daughters, they said, "be married to any of the sons of the other tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe whereunto they are received; so shall it be taken from the lot of our inheritance." Then Moses told them what the Lord had said concerning the daughters of Zelophehad: "Let them marry to whom they think best; only to the family of the tribe of their father shall they marry. So shall not the inheritance of the children of Israel remove from tribe to tribe; for every one of the children of Israel shall keep himself to the inheritance of the

tribe of his fathers. . . . Even as the Lord commanded Moses, so did the daughters of Zelophehad." Num. 36:3, 6, 7, 10.

When the land of Canaan was divided by lot, they came before Eleazar and Joshua and before the princes, saying, "The Lord commanded Moses to give us an inheritance among our brethren. Therefore according to the command of the Lord he gave them an inheritance among the brethren of their father." Josh. 17:4.

The most prominent feature in the character of these Jewish maidens is *the believing expectation that the word of the Lord would be fulfilled in due season*; this caused them to desire an inheritance in the promised land, though it was then unconquered, and in full possession of the natives. And at this time the children of Israel were being tempted as they encamped on the plains of Moab by one of Satan's most insidious snares,—*a religious festival, where all sorts of excesses were committed*. Such was the festival held by the Moabites to their god Baal, or the sun, and to which they called the children of Israel, *and they did eat and bowed down to their gods*. And the anger of the Lord was kindled against Israel, and he sent a plague upon them, which destroyed 24,000 besides others of the chief men who were slain. Num. 25:1, 2, 9.

Think of it. They had the land of Canaan in view, and were just ready to enter and take possession of it. The New Testament Scriptures speak to us of the nineteenth century concerning these events in very forcible words: "Now these things were our examples, to the intent that we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. . . . Now all these things happened unto them for ensamples; and they are written for our admonition upon whom the ends of the world are come, wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:6-8, 11, 12. "Wherefore, my dearly beloved, flee from idolatry." You say, We are not idolaters; we are Christians. What is an idol? Our dictionary tells us: "An image of some object of worship; a person or thing too much loved or honored." Notice, "A person or thing too much loved or honored." Do you ask how we are to know when we love and honor a person or thing too much? The Bible tells us: "When we are lovers of pleasures more than lovers of God, having a form of Godliness, but denying the power thereof." 2 Tim. 3:4, 5. Observe carefully the words, "*having a form of Godliness*." There may be all the Christian forms of worship, and yet a *denying of the power thereof*, which is God—his Word. This shows itself in various ways, sometimes in secret or open rebellion, when he has said, "Thou shalt not," and sometimes by indifference to, and selfish obstinacy against, what he has said, "This do, and ye shall live." All these examples in past time teach us that the most offensive idolatry in the sight of God is that practiced by those who are professedly true worshippers. Then let us examine ourselves by the standard of God's Word, that we may assure ourselves whether we be in the faith.

The believing expectation of the five daughters of Zelophehad is in striking contrast to the indifference and frivolity going on around them. So to-day. The true children of God realize that they are living in the end of time; as the apostle states, we are those "upon whom the ends of the world are come." They note carefully in God's Word the signs that precede the closing up of time, which takes place when our Saviour, Jesus Christ, appears in the clouds of heaven to separate the righteous dead from the unrighteous dead by a resurrection to immortality, and the righteous living from the un-

righteous by instantaneous immortality (1 Cor. 15:51, 52); and together they ascend with our Lord and Saviour to that place of which he spoke when on earth: "I go to prepare a place for you; . . . that where I am, there ye may be also."

John 14:3.

These five daughters of Zelophehad are a type of the five wise virgins mentioned by our Lord in the parable. Ten virgins are there stated to be looking and waiting for the Bridegroom. Five are spoken of as wise, and five foolish. The foolish failed to meet the requirements of that waiting-time; so that when the Lord came, they were not ready. They had the same opportunities (the Word of God) as the wise virgins, but failed to use them, and so were shut out,—lost as surely as those 24,000 who were destroyed, of whom we have been reading.

The Scriptures have no *middle* course. It is wise or foolish, lost or saved, condemned or uncondemned. It is high time we awoke out of sleep, while there is yet time to be reconciled to God by faith in his beloved Son, who gave his life that we might not perish; for if we learn not here the precious words, "Unto Him that loved us, and washed us from our sins in his own blood" (Rev. 1:5), we shall most surely hear the sentence, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:41.

But we beseech you to call *now* and at *once* upon God: "Hide thy face from my sins, and blot out all mine iniquities." Ps. 51:9. "Behold, O God, our shield, and look upon the face of thine anointed." Ps. 84:9. Then do as the Saviour bids you: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:34-36.

BEN'S ROOM.

"WHAT a hideous green you are putting in that tidy!" said Belle to her friend, as they sat talking over their fancy work.

"I know it," said Kate, good-humoredly. "You see I bought it one night, and began to work on it by lamplight, and thought it looked pretty well. But some colors are so changeable; it looks frightful by daylight. I only know one thing I can do with it—I'll give it to Ben."

"Why, will he like it?"

"Oh, I don't know. It'll help out his Christmas presents, and do well enough for his room. We stuff everything there." And Kate gave a little short laugh, then flushed suddenly, as she saw Belle's blue eyes bent wonderingly upon her.

"Why," said the girl, and her fingers stopped in their busy motion, "I'd just as soon think of putting anything ugly into the parlor as into brother Frank's room; he is so choice of it."

"Oh! well, boys are different," stammered Kate in confusion.

And Belle, feeling that she was treading on forbidden ground, turned the conversation. Yes, she knew that Ben was different from her brother; and oh, how thankful she felt for that difference,—thankful that Frank was strong and manly, kept above temptation—sorry for the great contrast in her friend.

"You must all do something to try to keep Ben at home these evenings," said his father one day. "I don't like the way he is spending his time."

And Kate, as she heard the words, wondered what she could do.

That afternoon there was a great overhauling of

furniture upstairs, and by supper time quite a change had taken place in Ben's room. There were pretty, bright chromos, and one or two choice engravings on the wall, hitherto bare, dainty white mats on the bureau, fresh muslin curtains draped back from the window, and everything as inviting as thoughtful hands could make it.

"Now," she said, "I wonder if he'll notice it."

"Have you a headache, Ben?" she asked, as she passed his door that evening, and saw him sitting with his head bowed upon his hands:

"Oh! no," he answered, "only thinking of going down town; but it looks so pleasant and homelike up here, I think I'll stay."

And he did stay; it wasn't the last time either. By and by he began to invite some of the boys to come and see him at the house, and with great satisfaction would ask them to his room. Was it strange that from these little gatherings more than one went away feeling that it was a grand good thing to have a home, and be worthy of it?

—Selected.

GOOD SEED.

A PHYSICIAN, whose life had been made beautiful with good deeds and a high faith, said once:—

"If I have been happy or useful in the world, it is due largely to the effect on my mind of a chance question from a stranger.

"I was a poor boy and a cripple. One day, standing on a ball-field, I was watching the other boys with bitterness and envy. They were strong, healthy, well-clothed and well-fed. Some of the mothers of the players sat in carriages, waiting to see the game, intending to drive their sons home when it was over. I looked at them with an angry scowl, sick at heart. A young man standing beside me, and seeing, no doubt, the discontent in my face, touched my arm.

"Say, bub! You wish you were in the place of those boys, eh?" he said.

"Yes, I do!" I broke out. "Why should they have everything, and I nothing?"

"He nodded gravely. 'I reckon God gave them money and education and health to help them to be of some account in the world. Did it never strike you that he gave you your lame leg for the same reason—to make a man of you?'

"I did not answer, and he turned away. I never saw him again. But I couldn't get his words out of my mind. My crippled leg—God's gift to teach me patience and strength?

"I did not believe it. But I was a thoughtful boy, taught to reverence God; and the more I thought of it, the more it seemed to me the stranger had told the truth. I did believe that God pitied me—and at last came to feel that it would please him if I rose above my deformity, and by it was made more manly and true. It worked on my temper, my thoughts, and at last upon my actions. Gradually it influenced my whole life. Whatever came to me, I looked upon as God's gift for some especial purpose. If it were a difficulty, he gave it me to struggle with, to strengthen my mind and faith; if it were a helpless invalid cast on me for support, or even a beggar, I thought, God has given me another chance to do his work.

"The idea has sweetened and helped all of my life. I wish I could find the man who gave me this password which has lifted my life to a higher plane, and has led me constantly to the Source of all good."—Selected.

NEVER give way to melancholy. Nothing encroaches more. One great remedy is to take short views of life. Are you happy? Are you likely to remain so till this evening, or next month, or next year? Then why destroy present happiness by a distant misery, which may never come at all?

Useful and Curious.

CARDINAL LAVIGERIE, Bishop of Carthage, has a new scheme for stopping slave-trading in Northern Africa. He proposes to occupy the oases and the sites of ancient wells in the Sahara desert with bands of monks, who will be trained beforehand in engineering and agriculture. They will enlist the Arabs in the work of irrigation, planting, and marketing, and thus offer more tempting inducements to this roving class than they may expect from slave-catching. Nearly eighteen hundred monks have responded to his call. These will be put under instruction for five years. At the end of the period, if accepted, they will give their lives to the work.—Selected.

A MERCIFUL ELEPHANT.

THE favorite elephant of the Grand Vizier, under Rajah Dowlah, was the hero of a noble deed. This great nabob had arranged for a mighty hunt in the neighborhood of Lucknow, where the game was rather plentiful. The preparations being completed, and a train of Indian nobility assembled, the procession of hunters began to move off the field. After passing through a ravine, the gorgeous sportsmen entered a meadow which was covered with sick people, who were lying exposed to get the benefit of the pure and fresh air, and they were so distributed as to obstruct the course of the beasts of burden. Rajah Dowlah was intent upon feeding his cruel eyes with the sight that the mangling bodies of the miserable creatures would produce by compelling the huge elephants to trample them under foot. The Grand Vizier rode upon his own beast, and the nabob ordered the driver to goad him on, and he went at a quick pace; but when he arrived at the spot of the indisposed people, though in a trot, the sagacious animal stopped short before the first invalid. The Vizier cursed him, the driver goaded him, and the nabob cried, "Stick him in the ear!" All, however, was in vain. More humane than his superior, the elephant stood firm, and refused to violate his better feeling. At length, seeing the poor creatures helpless and unable to move themselves out of the way, he took up the first with his trunk and laid him gently down again out of his path. He did the same with the second and third, and so on, until he had made a clear passage along which the retinue could pass without doing injury to any one of them.—Boys Own Paper.

PORCELAIN MANUFACTURE.

BERLIN porcelain was first made in 1751 by a potter named Wedgley. It was not, however, commercially successful until Frederick the Great, became interested, and sent a number of skilled workmen from the Meissen (Dresden) china works to Berlin, and also ordered the manufactory to be supplied with the kaolinic clay from Aue, of which Meissen hitherto had preserved the monopoly.

The great Venetian traveller, Marco Polo, in the 13th century travelled extensively in China, and speaks in the account of his travels written in 1295 of the extensive manufacture of porcelain in China, in the city and province of TinGui in Massen. Its manufacture, indeed the knowledge of its real existence and the nature of its material, remained confined to China and Japan for many centuries. It is not called porcelain in either of these places. In China it is called "Tse" or "Tse-ki;" in Japan "Yaki." As to the origin of the word, "porcel" is first used by Marco Polo, and after him is found in several inventories of the possessions of luxury-loving princes, in the 14th, 15th, and 16th centuries. Positive and accurate information regarding the name is difficult if not impossible to obtain. For a long time the word was said to have been derived from porcella, a kind of southern snail, the curved back of which resem-

bles in external appearance the milky brilliancy and shimmer of the porcelain. But there is no evidence that the name of this sea-shell creature was known to Marco Polo. Others assert that the origin of the word came from the old Portuguese designation for all table earthenware, "Porcolana," and it is supposed that when the Portuguese first brought into Europe in 1550, Chinese porcelain dishes, they gave to them the familiar name which was afterward applied to the material itself. But against this supposition we have the statement of Marco Polo and all the inventories.

The principal ingredient of porcelain is a kind of Chinese clay called kaolin, to which a certain percentage of feldspar must be added. The Berlin porcelain contains 25 per cent. feldspar and 75 per cent. kaolin. Porcelain was known in China, according to the most recent investigation, not much earlier than 200 years B.C., and it was extensively used for fine pottery, but while the potter's art was already practiced in the Celestial Kingdom in the fourth century before our era, the Chinese porcelain manufacture obtained the height of its perfection from 1368 to 1647. Since this period not a single failure has occurred in this industry, which has been kept on the highest plane of artistic and technical excellence in Japan, the daughter-land of Chinese culture, as well as in China, and the industry has continually increased in these countries in extent and prosperity.—Christian Weekly.

A LESSON IN HYDRAULICS.

JUSTICE FIELD, of the U. S. Supreme Court, at a dinner party at Washington, astonished the guests, including the President, the Chief Justice, and Speaker Reed, by statements he made, based on his California experience, of the power of water in motion, as illustrated by hydraulic mining. Justice Field, giving ex-Senator Fair, of Nevada, as authority, stated that under a vertical pressure of 100 or 200 feet, the force of the stream is sometimes so great as to hurl away or hold boulders weighing a thousand pounds; and that it would be no more possible to cut through such a stream with a crowbar or an ax, where it issued from the nozzle, than to sever eight inches of solid iron with a penknife. The guests were incredulous, and Justice Field promised to collect evidence in support of his statements that would satisfy the doubters. He has done so, and the New York Sun has had the opportunity of collating some of the wonders of practical hydraulics gathered by Justice Field. We think they will astonish the general reader who has paid little attention to this branch of mechanics. Mr. Louis Glass, for sixteen years the superintendent of the Spring Valley Mine, assures Justice Field that he has seen an eight-inch stream, under 311 feet of vertical pressure, move in a sluggish way a two-ton boulder at a distance of 20 feet from the nozzle; and that the same steam striking a rock of 500 pounds would throw it as a man would throw a twenty-pound weight. "No man that ever lived," adds Mr. Louis Glass, "could strike a bar through one of these streams within twenty feet of discharge; and a human being struck by such a stream would be killed—pounded into a shapeless mass." Mr. Augustus J. Bowie, of San Francisco, the author of a standard book on hydraulic mining, estimated that the stream from a six-inch nozzle, under 450 feet vertical pressure, delivers a blow of 588,735 foot pounds every second, equivalent to 1,070 horse power. "It is absolutely impossible," says Mr. Bowie, "to cut such a stream with an ax or to make an impression on it with any other implement." Mr. Bowie adds that, although never to his knowledge has a man been struck by such a stream as it comes from the pipe, several accidents have occurred where miners were killed by very much smaller streams at distances of 150 or 200 feet from the nozzle.—Pittsburg Post.

Bible Echo and Signs of the Times.

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

GEO. C. TENNEY, MISS E. J. BURNHAM,
Editor. *Assistant.*
 S. N. HASKELL, *Contributing Editor.*

Melbourne, Australia, July 1, 1891.

MAKING A BAD MATTER WORSE.

It is the fond hope of those who are appealing to Cæsar for the strong arm of civil law to be placed beneath religious institutions, that having obtained its assistance the nation will at once advance in righteousness. They are destined to be disappointed; for either they will fail of their object, or, having gained it, hypocrisy will be found to usurp the place where righteousness ought to stand. How far the state is the conservator of private morals is an open question in some minds, while with others it has been settled in one of two ways: *a*, The state is accountable to God for the control of its subjects in the same way that parents are responsible for the moral culture of their children; *b*, The state or nation is accountable to God only as individuals who compose the nation. God holds no one responsible for the performance of impossibilities, and it is impossible for the state to inculcate or enforce morality or righteousness as God requires it. Hence a course that would satisfy the laws of a state would not satisfy the scrutiny of Heaven; and the result of an attempt on the part of the civil power to educate and discipline the people in righteous principles would be to produce a generation of white-washed hypocrites, who in satisfying the demands of the law quieted their easily satisfied consciences without even learning if there be a God or Spirit.

No man can serve two moral masters. No man can enjoy his God-given right to worship as he chooses, and believe what he pleases while bound and restricted by civil law. No greater abomination of desolation was ever established on this sin-cursed earth, than when an earthly government has undertaken to force all men to do what the majority believed to be right in matters purely religious. We feel that we are far removed from the Dark Ages; but in order to return to those dreary times of persecution, we have only to enact and carry out the measures which are now being urged upon us here in Victoria. When it becomes a crime to do business on Sunday, when it becomes obligatory upon disbelievers and all to support the teachings of the Scriptures in public schools under the expounding of any established system whatever, or no system at all, we shall have the very same principles introduced into our Government that gave to the church of Rome its seat upon the scarlet beast of civil power.

It is the undoubted prerogative of the civil law to educate men in the ethics of civility, to teach and enforce principles of justice and equality; but these relate only to outward actions. Morality relates to the condition of the heart. To be morally sound, a man must be pure in heart. To produce this purity, human laws can never avail, and any attempt to make them fill this office only renders a bad matter worse.

THE BIBLE AND THE LABOR QUESTION.

The claims of the Bible as set forth in the Scriptures themselves is that, "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may

be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17. If it bears out this high claim, then the Christian may gather from Holy Writ sufficient and timely instruction for every time of need. He need never be without a safe and competent guide in whatever circumstance or emergency he may find himself placed.

The labor question in its present aspect is one in which Christians as well as others are involved. Christian laborers feel the grievances to which their classes are subjected; and Christian employers are as liable to feel the force of unreasonable demands as others are. But the attitude which the followers of Christ should assume in the strife between employers and the employed, which is continually becoming more and more bitter, and threatens very serious consequences, should be a matter of earnest consideration by every one who professes the name of Christ. The question relates not only to the two parties named who are more immediately interested, but to all classes. Partisanship is sure to run high; and the spirit with which the strife will be waged promises to be of a vindictive, uncompromising nature. While every Christian should desire peace for the sake of peace, there are those who so desire it that they are ready to fight for it. The problem is a perplexing one, but often personal interests come in to decide all questions and to control the individual. It should be a relief to every believer in the sacred Word to know that inspiration has spoken in unmistakable terms upon the very question now before us, pointing out the sin and danger, and indicating just how God's people should stand in reference to it.

We refer the reader to that brief New Testament prophecy found in the fifth chapter of the epistle of James. Please read the first eight verses with care. Lest this should be inconvenient, we will quote largely from them. First, the apostle addresses the rich men: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. . . . Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers, . . . which is of you kept back by fraud, crieth, and the cries . . . are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth and been wanton."

No laboring man but will say that this meets the present case. We are living in "the last days;" and treasures are being rapidly "heaped together" in great heaps. The few rich are becoming vastly rich, while the many poor become poorer. The rich, generally speaking, gather their wealth out of the earnings of the poor. This is done in many ways: manipulating the prices of food and other necessaries, oppression in wages, extortion in rent and taxes, etc. This money is heaped up and practically rusting in inactivity, while the poor go naked and starve for bread. Waut and squalor sit in the shadows of magnificence and luxury. The shouts of merriment and revelry at feasts and banquets combine in an awful chorus to God with the cries of the destitute and dying. The withholding of the money means death to the poor. Thus vividly are our days depicted by the one who wrote of them by inspiration.

What, then, shall be done? Is God pleased to have it so?—No; for these cries of despair enter into his ears. He hears and sees it all. He says, "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord." Ps. 12:5. Shall Christians fight? Shall they strike, boycott, agitate, threaten,

become angry, and equally cruel or more oppressive? Let the apostle answer; he who has foreseen all this also saw the end of the strife. His counsel will be worthy of our heed. Instead of advising violent opposition, he calmly counsels the brethren to wait. "Be patient therefore, brethren, unto the coming of the Lord." After giving the illustration of the husbandman, he adds: "Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh."

Relief is coming from an unexpected quarter. Heaven is going to plead the cause of the oppressed and down-trodden. The great Judge of the universe is at the door. Never, while selfishness rules the human heart, will the mad strife for advantage cease. But when Jesus comes, with a strong and mighty hand will he break the power of oppression, and stay the work of violence by whomsoever carried on. He will gather out the faithful jewels. The rich who have remembered and blessed the poor, and have laid up their treasure in heaven, will be accepted. The poor who have borne the spirit of the Master, and been willing to suffer rather than commit wrong, will also be rewarded in that day.

In this dread strife success to either party means suffering to the masses; and success if gained will be but short-lived. Another apostle says, "The servant of the Lord must not strive; but be gentle to all men." It is well for us to obtain by peaceable and lawful measures what rights we can. The rest it is better to leave in the hands of Him who judgeth righteously.

STUDIES ON THE BOOK OF DANIEL.

Two years after the wonderful vision recorded in the seventh chapter, which we have examined at some length, Daniel was given another of those revelations of the future which distinguish his book in the field of sacred prophecy. In both the second and the seventh chapter, the prophetic line opens with the then existing kingdom of Babylon. But this vision of the eighth chapter, being given very near the close of the history of that power, omits it altogether, and its first symbol represents the kingdom that was to succeed Babylon.

The vision, briefly stated, was the following, though we recommend a reading of it from the Bible as a preparation for this study. Daniel saw a ram having two horns which were high; one, that was higher than the other, came up last. The ram pushed westward, northward, and southward, and none could stand before it, nor deliver out of its hand. It became "great." Then there appeared a goat coming from the west with such rapidity that he seemed not to touch the ground. He overcame the ram and trampled him under foot, and the goat became "very great." The goat had a great horn between his eyes, which was shortly broken, and in its place four horns grew up. Out of one of the four sprang a little horn which "waxed exceeding great." It became a persecutor of God's people, and cast the truth down to the ground. It even magnified itself against the Prince of the host, or Christ. No power could stand before its fury, and under it the people of God were to suffer long and dreadful persecution. Then Daniel heard one heavenly being ask, How long shall be the vision concerning this triumph of earthly power over the truth of God? The answer was: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

Concerning the application of the first two symbols, the ram and the goat, there is no chance for question or controversy, since the angel from

heaven gave their meaning in the plainest terms. Thus he said: "The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia; and the great horn that is between his eyes is the first king." Dan. 8: 20, 21. The two horns of the first denote the two powers which unite to form the kingdom. Persia came to the aid of the Medes in their war with the Babylonians, and became the leading factor in the compact; thus "the higher came up last." Medo-Persia came to the supreme position among nations at the conquest of Babylon, when that famous city on the Euphrates was taken by Cyrus the Persian B.C. 538. It controlled one hundred and twenty-seven provinces. Esther 1: 1; Dan. 6: 1. Of the universal nature of this kingdom, Cyrus speaks, as recorded in Ezra 1: 2: "Thus said Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth." This is in harmony with what is said of the ram-symbol, which represented this kingdom: "No beast might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great." Dan. 8: 4.

But the Persian court became voluptuous and effeminate through vice. In less than two hundred years from the time of its establishment, its destined successor appeared on the scene, coming with wonderful rapidity "from the west." The Grecian tribes, or states, had become so exhausted in their internecine war, or so enervated by vice, as to be capable of but little resistance, when Philip of Macedon, an ambitious king of one of the most obscure states, succeeded in bringing the whole confederacy under his rule. His son Alexander partook of his father's spirit of conquest, and expressed great uneasiness lest his father should succeed so well as to leave nothing for him to conquer. His fears were groundless, however; for in the midst of his career Philip was assassinated. Alexander came to the throne at the early age of twenty. After subduing a rebellion at home, he, one year later, crossed the Hellespont at the head of thirty thousand men, and in less than eight years the world lay conquered at his feet. In two great battles, one at the river Granicus, and the other on the plain of Arbela in 331 B.C., he completely overthrew the Medo-Persian monarchy. Medo-Persia became "great;" but in comparison Alexander's kingdom became "very great."

But he who at thirty years stood as the conquerer of the world was vanquished by the evil passions of his heart. He was a victim to lust and intemperance, and died at the age of thirty-one of a fever brought on by drunken debauchery.

"Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power" Alexander's family was cut off by the assassin, and his kingdom finally divided into four. These were ruled by four generals of Alexander's army. Cassander held the European portions, Lysimachus had Thrace and adjoining portions, Seleucus the Oriental countries, and Ptolemy ruled Egypt and Palestine.

But a still mightier power was to arise "from one of them." In the comparison this power was to be "exceeding great." He was to "destroy wonderfully," and to "destroy the mighty and the holy people." Craft would "prosper in his hand," and he should "also stand up against the Prince of princes." Every particular points to Rome as the power here spoken of. In extent of dominion and strength it exceeded all predecessors in the same proportion that the

bounds of the civilization of that time had extended. It was under Rome that Christ, the Prince of princes, was put to death. It was by pagan Rome that the Jews and early Christians were tried in the furnace of affliction and broken without mercy. During the 1260 years, papal Rome still followed the bloody path of persecution, along which it forced the true people of God to flee to the very border of destruction. It was this scene of suffering that attracted the attention of the holy one who asked, "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" The answer, as we have seen, was, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8: 13, 14. Here the interpretation ceased for a time because Daniel fainted. He was "sick certain days;" but after his recovery he could only say he was "astonished at the vision, but none understood it." Verse 27. It was afterward explained, as we shall see in our next.

CHINA AS A MISSION FIELD.

S. N. H.

EACH foreign mission field, such as Africa, India, Japan, and China, has its own peculiarities. The difficulties the missionaries meet with in these different fields are not the same. They vary according to the customs and habits of the people. The first duty of a successful missionary is to study the people for whom he is to labor, and then adapt himself to them. While the castes of India and China differ, the clanship of Japan, and the feelings of superiority of one tribe over another in Africa also greatly vary; yet they are all the outgrowth of the same principle of selfishness wherein lies Satan's strongest hold on humanity. But its manifestation varies according to the education of the people. Judging from the standpoint of our observation, there are no heathen nations but that abound in open doors for the Truth to enter. The difficulties do not consist in there being no avenues through which they can be reached, but in adapting ourselves to the various circumstances which Providence has arranged.

China and India are countries of wealth. In Japan and portions of Africa poverty and distress abound; yet in Japan there are men of wealth, and there is far more enterprise and business life in its principal cities than in those of any other heathen land.

The Chinese are an educated people, proud of their ancestry and religion, stereotyped in their manners, fixed in their customs; yet notwithstanding this, from the highest officials down the fact seems to be dawning upon their minds that there are blessings in Western civilization and religion that they do not as a nation and a people enjoy. But we must remember that here is a nation whose people have for centuries had their shrines in every house,—those of the rich and the poor, the high and the low,—and that from babyhood, both by example and precept, each member has been taught to bow before them, offer incense, and do sacrifice; and these are peculiarities that have moulded the national character of China.

Their language is peculiar. The classical, written language, which is generally read and understood by all of the educated people, is not the spoken language of China. None speak it. The court or official language is the spoken language of the empire. There are besides what are called the colloquial languages, that is, local

dialects, confined to the different provinces. These different dialects were not written languages till the missionaries made them such, for the benefit of the common people, with whom they came in direct contact. The same characters are used in each, but with different combinations, sounds, and meanings. On the island of Formosa and in some other parts, missionaries are introducing the Roman letters to give the sounds of the Chinese character. This greatly facilitates the acquiring of a conversational knowledge by both the foreigner and the natives who have never learned the Chinese characters. We asked a teacher who was hearing a recitation in geography by a class of girls averaging about twelve years of age,—girls who appeared to possess no more than ordinary ability,—how many characters they had mastered. He said about five thousand. We thought surely if at the age of twelve ordinary children could be taught five thousand characters, the Chinese are not that stupid people they are sometimes taken to be. An ordinary educated person understands at least ten thousand.

An English translator and publisher in the Chinese language, who had been in the employ of the Government in this capacity for twenty years, and had sold many books in different cities and published a magazine on scientific subjects in the classical language, expressed to us the opinion that books could be sold by canvassing among the Chinese if they were properly prepared. A missionary acting as a colporter who had been in China eleven years, said that he sold in the country, among those who had not embraced the gospel, from eight to twelve shillings' worth of tracts and leaflets a day. In this respect China presents an open door which we have found in no other heathen land.

There are eighteen provinces in China, and in all over three hundred million people. Missions are established in all of them except Honan, which is one of the Central Provinces. Here Christianity is much opposed. But although no mission is established in this province, much missionary work has been done there. There are other provinces where Christianity is also opposed, and in some instances missionaries and native Christians have been imprisoned. But the churches ceased not to pray for them as in the days of the apostles; and their release, it is believed, was in answer to pray. This has been the case in the province that joins Kaing-Soo, the one in which Shanghai is located.

EXPOSITION OF 2 COR. 3:7-11.

E. J. W.

SOME stumble over the first clause of 2 Cor. 3:7,—“The ministration of death, written and engraven in stones,” but the Scriptures furnish means for the complete exposition of this. Paul cannot mean that the *ministration* was written and engraven in stones; for that would be impossible, because the *ministration* was the service of the priests. Then it must be that he means that *death* was written and engraven in stones. But some will say, “This makes nonsense of the text.” Let us see. It is very easy to ascertain what was written and engraven in stone. Ex. 31: 18 says that the Lord “gave to Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God.” “And Moses turned, and went down from the mount, and the two tables of the testimony were in his

hand. The tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables." Ex. 32:15, 16. These two tables were broken, and after Moses had, by the command of the Lord, made two other tables, he said, "And he [the Lord] wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount, out of the midst of the fire, in the day of the assembly." Deut. 10:4. These texts show that it was the ten commandments, and the ten commandments alone, that were written and engraven in stones; and therefore by the word "death," in 2 Cor. 3:7, Paul must refer to the ten commandments.

But is it allowable to speak of the ten commandments as "death"? Are they death to anybody? The law is the cause of death to every sinner that shall perish, and so by metonymy it is called death. So when Paul describes his conviction as a sinner, he says of the law, "And the commandment, which was ordained to life, I found to be unto death." Rom. 7:10. We have found, then (1) that the law, which was the basis of the covenant, was death to all, and (2) that the ministration concerning that violated law offered no relief, but in itself tended to death.

Notwithstanding all this, there was a wonderful glory connected with the old covenant and its service. The giving of the law was attended with glory the like of which has never been seen on earth before or since, and will not be until the Lord shall come in the glory of his Father with all his angels. When Moses returned from the mount, his face was so glorified that the people could not look at it; and the glory of the Lord was present in the sanctuary to so great a degree that the priests were forced to obscure it with a cloud of incense, lest they should die.

Now let us briefly outline the new covenant. Paul says that this was established upon "better promises." Its terms are found in Heb. 8:8-12, which reads thus:—

For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

We find here the same condition as in the old covenant,—the people are to obey the law of God. But this covenant is established on "better promises" than the first, in that the Lord promises to forgive their sins, to write the law in their hearts, and to remember their iniquities no more. These things are all accomplished by virtue of Christ, who is the mediator of the new covenant. Heb. 8:9; 9:15. "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7), by securing the remission of past sins (Rom. 3:24, 25), and enabling us to walk in harmony with the law. Gal. 2:20; Eph. 2:10; Heb. 13:20, 21.

The law, then, is the basis of both covenants; hence it could not be done away with the old covenant, else there could be no new covenant. The terms of the new covenant leave no doubt

on this point, and Christ's connection with it brings the fact out still more clearly. The law itself, having been violated, brings death; Christ redeems us from its curse (Gal. 3:13), and thus becomes our life. Col. 3:4.

Now note the contrast between the two covenants. The first had the ministration of death, because everything connected with it tended to death; the violated law was death to the sinner, and the earthly ministration freed no one from that condemnation. The second covenant has the ministration of the Spirit, because "the Lord is that Spirit" (2 Cor. 3:17), and where the Spirit of the Lord is, there is liberty and life. Gal. 6:8. But although there is no death in the second covenant, there is in the rejection of it; for the law is still death to sinners, and all who are opposed to Christ are sinners, and condemned to death; so Paul says that the letter of the new covenant kills. The reason is that holding the mere letter of the new covenant,—the performance of the gospel ordinances while not receiving Christ in the heart,—is really a rejection of Christ. Of the Lord's supper, Paul says that he who does not discern the Lord's body, eats and drinks damnation to himself. 1 Cor. 11:29. He is in the same condition as though he had never heard of the new covenant. But in every case, whether of the sinner under the old covenant, or of one who rejects the new, it is the law that causes his death.

In the text under consideration, Paul contrasts the two ministrations as to glory. If the ministration which could not cleanse from sin was glorious, the ministration of the Spirit, which gives freedom from sin, must be more glorious. "If the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." And so much more glorious is the ministration of the second covenant than that of the first, that in comparison the first covenant seems to have had no glory. Why the ministration of the second covenant should be so much more glorious than that of the first, is because it is established upon "better promises," and Christ is its minister.

"For if that which is done away was glorious, much more that which remaineth is glorious." 2 Cor. 3:11. Now what was done away? The answer must be that it is that which was glorious. Verse 9 states that it was the *ministration* of condemnation that was glorious. Then it must be the *ministration* of condemnation that was done away; that which remains is the ministration of the Spirit. By no possibility can verse 11 be made to refer to the law, because it contrasts something done away with something that remains. And we have found that the law is the basis of both covenants, and therefore it cannot have been done away; but the ministration of the old covenant, as well as the covenant itself, was done away, as was indicated by the fading glory upon the countenance of Moses. But it needs no abstract reasoning to show that it is the tabernacle service, and that alone, to which the apostle refers in verse 11 as being "done away," for he says, "If that which is done away was glorious," showing by the "if" that he had before called attention to something glorious; and the only thing which he has so designated in this connection, is the *ministration* of death. Verse 7.

We think that any reader who carefully follows this brief exposition will be able to see for himself, on reading 2 Cor. 3:7-11, that the apostle is simply contrasting the glory of the *service* of the two covenants, and that the law of God is not under consideration at all, except by an incidental allusion, which goes to show its permanent character.

ANOTHER SET TIME.

U. SMITH.

THE name of the "Rev. M. Baxter" has come to be a synonym for everything that is fanciful, unnatural, absurd, and unscriptural in the line of prophetic interpretation. Many years past have been filled up with his prognostications, and almost every month of these years has been strewn with the wrecks of his exploded fancies. Witness his gyrations, while Louis Napoleon was alive, around that man as the "coming man of sin," the "destined monarch of the world," the one who was to bring in the time of trouble, and a thousand other things equally wild and inane. But Napoleon died, and his son was killed, and all that temple of conjecture dissolved like the baseless fabric of a vision. But Mr. Baxter is as fertile as ever, and comes out with a book of 600 pages describing "forty" other "wonders" which are soon to come! just as true probably as those of the past.

And now Talmage's paper, *The Christian Herald and Signs of Our Times*, of Dec. 31, 1890, publishes an article from this man, and advertises his book, "Forty Coming Wonders." In this article Mr. B. marks out the last ten years of time, which he declares will end April 11, 1901. The ten years which are to be filled up with the great "decisive second-advent signs," he says, will begin with the "end of passover week" of the present year, 1891, which will be April 30. Between that date and the same date, 1892, he is going to have the greatest European war ever known, which will "change the present twenty-three kingdoms, or states, into ten confederated kingdoms, prefigured by Daniel's ten-horned wild beast." The reason he counts off ten years to close up the days of time is, that they are "indicated by there being ten virgins, and ten horns on the wild beast, and ten toes on the prophetic image in Dan. 7:24; 2:38."

To all of which we have only to say (1) that the ten virgins, ten toes, and ten horns have about as much to do with the ten closing years of time as the Mormon tabernacle at Salt Lake has to do with the shadows on the moon; and (2) we have no very confident idea that the present ten toes of the great image, which were developed by the year A.D. 483, are going to be mashed up into the feet, and ten new toes grow out in their place; nor that the present ten horns on the symbols of Daniel 7 and Revelation 12, 13, and 17, are going to be broken off, and ten new ones grow up in their places. We see no reason why the present horns are not just as good as any that would be likely to be produced hereafter.

What will make these Baxterian vagaries the more mischievous is the fact that we are unquestionably right on the eve of the closing time of trouble and the end of all things; and it would be nothing strange if all should be consummated long before the date he has set. But when these things begin to come to pass, many will connect them with these groundless theories of Mr. B.'s, and their minds thus be confused and misled.

It is not a pleasing thought that popular papers are open to such speculations, into whose columns it would be impossible to get a logical argument on the prophecies. But this need not surprise us; for Paul predicted that just before the coming of Christ to judge the quick and the dead at his appearing and his kingdom (2 Tim. 4:1), men would not endure sound doctrine, but would turn away their ears from the truth, and be turned unto fables. Verses 3, 4.

Bible Student.

BIBLE-READING.

THE SEVENTH COMMANDMENT.

S. N. H.

ADULTERY is the greatest crime that can be committed against the chastity of families. God established the purity and sanctity of the marriage covenant in the garden of Eden. He suffered Israel to put away their wives under certain circumstances; but from the beginning he never designed that anything should come in between husband and wife that would cause a separation. Any violation of the law of purity, even against our own bodies, is prohibited. It pollutes the body and the mind, and God requires purity of thought and life.

1. What is the seventh commandment?
"Thou shalt not commit adultery." Ex. 20 : 14.
2. When and where did God create the first man and woman?
"God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them. . . . And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day." Gen. 1 : 27, 28, 31.
3. How did God create the woman?
"And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof. And the rib which the Lord God had taken from man, made he woman, and brought her unto the man." Gen. 2 : 21, 22.
4. What did Adam call the woman?
"And Adam said, This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." Verses 23, 24.
5. Why did Moses permit Israel to give a bill of divorce?
"Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so." Matt. 19 : 8.
6. What sin did Jesus say those committed who put away their wives, except for fornication?
"Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her that is put away doth commit adultery." Verse 9.
NOTE.—This shows, first, that fornication is the only justifiable cause for separation of husband and wife, and second, that fornication is adultery.
7. In what other way do men commit adultery?
"Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Matt. 5 : 28.
8. From whence do all such sins proceed?
"For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." Mark 7 : 21, 22.
9. What do these things in the heart do to man?
"Defile the man." Verse 23.
10. What blessing did Jesus pronounce on the pure in heart?
"Blessed are the pure in heart; for they shall see God." Matt. 5 : 8.
11. What is it to be pure in heart?
"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4 : 8.
12. What unrepented sins led to the loss of some from the church, whom the apostle bewailed?
"Uncleanness and fornication and lasciviousness." 2 Cor. 12 : 21.
13. What sins does he say ought not so much as to be named among Christians?
"Fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints." Eph. 5 : 3.
14. Can a fornicator, or unclean person, have any inheritance in the kingdom of God?
"No whoremonger, or unclean person, or covetous man, who is an idolater, hath any inheritance in the kingdom

of God." "Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind." 1 Cor. 6 : 9.

15. Why is fornication so sinful?
"Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body." Verse 18.

16. Why is it sinful to thus defile your own body?
"Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." Verses 19, 20.

SABBATH-SCHOOL LESSONS.

Lesson 2.—July 11, 1891.

SHARING THE CONSOLATION OF CHRIST.

1. Relate the circumstances under which the gospel was first preached in Philippi.
2. Where do we find the record?
3. What shameful and cruel treatment did the preachers receive?
4. What did they do under these circumstances?
5. As they sang songs at midnight in the prison, what took place? Acts 16 : 26.
6. When the gaoler saw the prison doors open, what was he about to do? Verse 27.
7. How was he checked? Verse 28.
8. What did he then do? Verses 29, 30.
9. What was the reply? Verse 31.
10. Is this sufficient for salvation? Acts 4 : 12; Rom. 10 : 8-10. See note 1.
11. What does belief on the Lord Jesus Christ involve? Eph. 2 : 10; 1 John 2 : 6.
12. What was the result of the preaching of Paul and Silas to the gaoler? Acts 16 : 32-34.
13. What characteristic of a true believer did the gaoler manifest? *Ans.* He rejoiced. See Rom. 5 : 1, 2, 11.
14. When it was morning, what did the magistrates do? Acts 16 : 35.
15. How did Paul assert his rights? Vs. 36, 37.
16. What may we learn from this? Note 2.
17. How did the magistrates acknowledge the injustice of the course that they had pursued? Verses 38, 39.
18. When Paul and Silas were liberated, what did they do? Verse 40. Note 3.
19. In so doing, what words of Paul were they fulfilling? 2 Cor. 1 : 3-6.

NOTES.

1. *Believing*, in the Bible sense, is *doing*. When Christ was asked by the Jews what they should do in order to work the works of God, he replied, "This is the work of God, that ye believe on Him whom he hath sent." John 6 : 29. This shows that there is no danger of antinomianism in real faith. Paul says that faith establishes the law. Rom. 3 : 31. That means that it is faith that does the law, and that the law is "made void," that is, broken, only by those who do not have faith. Faith is the *substance* of things hoped for. That is, everything good that we long for, we get in faith. It is that which brings strength out of weakness, and light out of darkness, and works of righteousness in the place of disobedience. Let no one decry faith in Christ, but let all seek to know what it is in truth.

2. Roman justice never allowed a man to be punished without trial and condemnation, and it would have been an unlawful thing to scourge Paul and Silas, who were Roman citizens (Acts 16 : 37), even if they had been justly condemned. So when the magistrates, having come to their senses, and knowing that the prisoners had done nothing worthy of punishment, indifferently sent messengers telling the gaoler to set them at liberty, Paul stood upon his rights as a Roman citizen. He had no idea of using his power to report them to Rome and have them deposed, and perhaps beheaded; but there can be no doubt that he designed to take advantage of the situation to teach the magistrate a lesson, and perhaps to secure immunity to some extent to the disciples. From this we may learn that it is lawful at all times to avail ourselves as far as possible of any natural or civil right that we may possess, in order to check the violence of persecution.

3. "And when they had seen the brethren, they comforted them, and departed." What a wonderful lesson is in this statement! From it we may learn that the proper way to use trials is not to mourn over them, burdening others in our efforts to obtain sympathy, but to take the increase of grace which God always gives in tribulation to those who will receive it, and thereby be able to testify to others, with greater confidence, of the goodness of God.

Lesson 3.—July 18, 1891.

PAUL'S DESIRE FOR THE CHURCH.

PHIL. 1 : 1-11.

1. Relate the circumstances of the establishing of the church in Philippi.
2. How did the Philippians show their appreciation of Paul's unselfish labors? Phil. 4 : 15, 16.
3. Did they do this because they were wealthy? 2 Cor. 8 : 1-4.
4. What was the secret of their generosity? V. 5.
5. What was the occasion of Paul's writing his epistle to them? See note 1.
6. Whom did he associate with himself in the salutation? Phil. 1 : 1, 2.
7. To whom was the epistle addressed? Verse 1.
8. What is the office of bishop? Titus 1 : 5-7; compare 1 Tim. 3 : 1, 2. See note 2.
9. With what feelings did Paul always remember the Philippians? Phil. 1 : 3, 4.
10. For what was he thankful on their behalf? Verse 5.
11. What caused his joy for them? Verse 6.
12. Why was it fitting that the apostle should have this thought of the Philippians? Verse 7.
13. How were they partakers with him in his bonds? 2 Cor. 8 : 2; Phil. 1 : 29, 30.
14. Of what did Paul tell them that God was record, or witness? Phil. 1 : 8.
15. What was the burden of his prayers for the Philippians? Verses 9-11.
16. In what did he want them to abound more and more? Verse 9, see margin.
17. What may we learn by comparing verses 1 and 9? *Ans.* That the fact that people are saints in Christ Jesus does not prove that they have reached the highest state of perfection.
18. What should be approved? Verse 10.
19. According to the marginal reading, how may this verse be rendered? *Ans.* "That ye may try the things that differ." The Syriac has it, "Discern the things that are suitable."
20. What enables men to try the things that differ, and to discern the things that are suitable? Rom. 2 : 17, 18.
21. Having by the Word of God found the relative values of things that differ, what must we do? 1 Thess. 5 : 21.
22. What is the proper condition to be in when Christ comes? Phil. 1 : 10, last part.
23. With what did the apostle pray that the Philippians (and we as well) might be filled? Verse 11, first part.
24. By whom does the fruit of righteousness come? *It.*, last part.
25. Who alone can bring forth good fruit? Luke 6 : 45.
26. Then before men can bring forth the fruit of righteousness, what must they receive? Rom. 5 : 17.
27. How is God glorified? Phil. 1 : 11; John 15 : 8.
28. How may we bear much fruit? John 15 : 5.

NOTES.

1. From the preceding lessons we have learned of the establishment of the church at Philippi. The epistle written to them makes known to us when and why it was written. It was when Paul was a prisoner at Rome. A peculiar bond of sympathy existed between Paul and the Philippian brethren, because they had been partakers in the same afflictions which Paul suffered in bringing the gospel to them (Phil. 1 : 28-30), and because they alone had attended to his physical necessities. Phil. 4 : 15. So when they heard that Paul was in prison in Rome, they sent Epaphroditus, a prominent member of the church, with things necessary to Paul's comfort. While in Rome, Epaphroditus had labored beyond his strength in assisting and caring for Paul, and had been sick, so that he was near to death. See Phil. 4 : 18; 2 : 25, 26. It was by him, after his recovery, that Paul sent his letter to the Philippians, which is remarkable for the spirit of love and tenderness that breathes through it.

2. In the Bible, the words "bishop" and "elder" are synonymous. See Titus 1 : 5-7, where both words are used. The word "bishop" is from a Greek word signifying to look over, to stand guard as a sentinel. It is in the sense that the word "overseers" is used in Acts 20 : 28, where we read that Paul told the elders of Ephesus to take heed to the flock over which the Holy Spirit had made them overseers. The idea of being overseers of the flock suggests shepherds; and in 1 Peter 5 : 1-4 we find that the elders are called under-shepherds, Christ being the Chief Shepherd. An elder who realizes that his duties are those of a shepherd will know that harshness and severity are not to be among his characteristics.

From the Field.

HAVE ye heard the song from the golden land?
Have you heard the glad new song?
Let us bind our sheaves with a willing hand;
For the time will not be long.

PALMERSTON AND NAPIER, NEW ZEALAND.

COMPLYING with a most earnest request from the Sabbath-keepers at Palmerston, I spent Friday and Sabbath, May 22 and 23, with them. The believers here are a little company; but through many discouragements they are doing their best to maintain the cause of truth in their town. Some eighteen months ago, Bro. Robt. Hare held a series of tent-meetings here, when the whole district was deeply stirred. The services were crowded nightly; but just in the midst of the interest, he was called away to Australia. The Sabbath meetings have since been held in a hall. I find these people warm-hearted, and very desirous of further instruction in Bible truth. May the Lord keep them faithful to the end, that they may receive the crown of life.

Upon my return home, a telegram from the Napier church was awaiting me, requesting me to take advantage of the excursion fares then offering, and spend a time with them. Availing myself of this invitation, I spent one week with the Napier church, visiting from house to house the greater part of each day, until I had made a call upon almost every family. Meetings were held each evening in the church. This is a faithful church, and the Lord is blessing their earnest efforts. Harmony and brotherly love are prominent characteristics. This is good, and the sweet influence of God's Spirit is sure to follow where self is suppressed and Jesus exalted. Such a result as the solemn truths for our time call for is being attained by the Napier church. Our meetings were well attended, and a deep interest was manifested, as we dwelt especially upon practical Godliness. The Sabbath meeting was most impressive, and it seemed as though we were beginning to receive some of the showers of the latter rain. Why should we not receive great blessings now? We shall, if we will come where Jesus is calling us.

Sister Caro is doing a noble work, especially among the youth, who are to become jewels in the church of God. I believe that earnest work amongst the youth will yield fruit an hundred-fold. At my last meeting, on Sunday evening, May 31, the church was filled, every seat being packed with earnest listeners. At this service, six were baptized and joined the church. Other additions will be effected shortly. Glorious opportunities are offering for the missionary efforts of our brethren and sisters in Napier. Their Godly lives will be the most effectual way of convincing others of the truth. Our associations here were richly blessed. The Lord's name be praised.

S. McCULLAGH.

NEWS FROM THE PITCAIRN.

HAVING done all that we felt could be done at the present time in Tahiti, we started for Raiatea, stopping a part of one day at Moorea, a small island ten or fifteen miles from Tahiti. This island was formerly called Eimeo, and it was here that John Williams first lived on his arrival from England in 1817. We brought with us a young lady from Tahiti, whose home is on Pitcairn, but who has been living on Moorea for over a year past.

We received a very hearty welcome from the natives, who had heard of our work at Tahiti. They met us by the score, with warm handshakes, and the native salutation, *Eorana*. We had a very pleasant visit with the French Minister at the place, who,

though he could not speak English, received us with great courtesy, his wife acting as interpreter. On leaving, we gave him a good supply of our books. Just before night, we got into our little boat and pulled out to the vessel, which was "standing off and on" outside of the reef. A large crowd of the natives accompanied us to the wharf, and continued to wave their handkerchiefs as long as we could see them. Our hearts yearned after them, and we desired so much to be able to speak in their language, that we might give to them the precious present truth.

We had a good trip to Raiatea, though a heavy rain storm came up before we reached land. Our captain was unacquainted with the coast, and so signalled for a pilot to take us through the reef. But the storm was so heavy that our vessel could not be seen for some time, and the captain, rather than stay outside in the storm that was increasing in violence, decided to run through the opening in the reef without a pilot. Stationing one man on the mast as lookout, and the others at such places as would enable them to instantly obey any orders that might be given, the vessel was headed toward the dangerous reef, and, urged on by a strong wind, we were soon inside the reef and sailing on the quiet waters of one of the finest harbors we have yet seen. Just as we got inside, the pilot came, and climbed over the side of our vessel. It is these terrible reefs that make sailing among these islands so dangerous. Many a vessel is wrecked upon them every year. But knowing that Captain Marsh is a very cautious man, and trusting in the guidance of our Great Captain, we do not fear.

Raiatea is the largest of the Leeward Islands, which comprise the western part of the Society Group. There is a decided similarity between this and the other islands of the group, nearly all of them consisting of high mountains in the centre, sloping each way to the sea, and surrounded by a belt of level land, which is covered with cocoanut and other tropical trees and plants. Three of the other islands of the group are in sight, Tahaa being in the same reef that encircles this island, and but three or four miles away, while Borabora and Huaheine are twenty or thirty miles distant.

Christianity was brought to the island in the following way: Sometime between the year 1796, when the missionaries reached Tahiti from England, and the year 181, several chiefs from this part of the Society Group had gone to Tahiti to assist King Pomare to recover the sovereignty that had been taken from him. While there, they had acquired some knowledge of the true God. A few years later, a vessel that had been driven from its moorings at Moorea reached this island, and the missionaries on board taught the people more fully the truths of the gospel. The people erected a chapel, and requested a minister to be sent them from Tahiti. This request was complied with by sending Mr. John Williams and a Mr. Orsmond to Huaheine, where they erected a printing-press for the publication of religious books. Soon afterward Mr. Williams removed to this island, at the request of the chiefs, and was received with much cordiality. His labors here were crowned with much success, most of the people of the island embracing Christianity. But Christianity was not received by the people without opposition. The king, Tamatoa, being one of the first to renounce heathenism, met with much opposition from the chiefs, who were not willing to accept Christ. The chiefs of Tahaa made war against him and the Christian party, intending to burn alive all that were captured. But they were defeated by Tamatoa, and the captives were treated with great kindness, instead of being killed as was formerly done. This made such a deep impression on them, that they immediately became Christians, and the following morning both parties went out and demolished every idol on Raiatea and Tahaa, so that in

three days not a trace of idolatry remained on the islands.

Of course this renunciation of idolatry did not make all the people of these islands full-fledged Christians. John Williams found a large amount of work to do, and well did he do it. One of the first things he did was to begin the erection of a house for himself, which he fitted up with all the conveniences of civilized life which were at his command. This he intended as an education to the people, by showing them the good effects of Christianity. Knowing the advantage of bringing the natives together in communities, instead of leaving them scattered all over the island as they were, he persuaded them to form themselves into a settlement. No less than a thousand were thus brought together, most of them building themselves homes in imitation of that of Mr. Williams.

As I sit on the deck of our vessel writing, I can look across the harbor thirty or forty rods, and see the house that was built by Mr. Williams. It is not as large as formerly, part of it having been torn down; but enough remains to show that it was a well-built structure. It has more of a modern appearance than formerly, being roofed with corrugated iron, instead of being thatched with the leaves of the pandanus palm. A few rods farther away is the spot of land on which King Tamatoa built his house, following the example of Mr. Williams. This is now a French fortification. A large chapel (44x191 feet) was built by Mr. Williams, which was opened for worship May 11, 1820. Twenty-four hundred persons assembled at the dedicatory exercises. After the work had been placed on a good footing here, Mr. Williams's restless energy would not allow him to settle down. In 1823 he wrote to his directors in England: "For my part, I cannot content myself within the narrow limits of a single reef." Encouraged by the fact that the inhabitants of Rurutu, an island south of Tahiti, had accepted the gospel, Mr. W. visited the Hervey Islands, discovered Raratonga, the chief island of that group, and planted the seeds of the gospel in many other islands. Before the introduction of the gospel, Raiatea was the religious capital of this group, being the abode of the gods.

Opoa, twelve or fifteen miles from where we are anchored, was the place where the great religious festivals of heathenism were celebrated. On a low, sandy point of land reaching out into the sea, we saw the mournful evidences of the depravity of humanity when not enlightened by the truth of God. The cruelties which were perpetrated in the name of religion, are terrible to contemplate. Hundreds and thousands of people were probably put to death there, in the efforts of the priests to propitiate the wrath of the gods. These places where human beings were sacrificed, were called *marais*, five of which, in a fair state of preservation, we saw at Opoa. The following description of a *marai*, taken from Smith's "History of Missionary Societies," though referring to one on the island of Tahiti, will give an idea of what it was in the days of heathenism:—

"This *marai*, or place appointed for the worship of the *eatooa* (god), stands on a sandy point of land, projecting a little way out toward the sea, and forming a small bay on each side. I arrived, in company with an Otahitian priest, between 11 and 12 o'clock in the forenoon, and observed a number of bread-fruit, cocoa-nut, and other trees, growing close to the *marai*. Before we entered, my guide gathered a bunch of green leaves that grew upon the beach, and as soon as we came to the accustomed place for making offerings, he threw them upon the pavement, and repeated, in a careless manner, a few words soliciting the favor of the deity supposed to reside there. The place where this ceremony was performed is dedicated to their principal *eatooa*, called Oroo, and is a rough stone pavement about eighteen feet square. At the north end, opposite to the sea, is a large pile of stones, upward of five feet high, three or four feet wide, and about eighteen feet long. Upon the top are several pieces of boards, the ends

being split into five parts, to represent a human hand with the fingers extended. At the south end are set up five stones, three of which are larger than the other two. These are designed to mark out the places of the officiating priests, both of superior and inferior rank, who sit cross-legged on the pavement, supporting their backs against the stones, and in this posture, with their faces toward the pile of stones and boards, they present their prayers. The middle space is where the human victims are slaughtered, by being knocked on the head with stones and a club, after which a principal priest scoops out the eyes of the murdered person, and, holding them in his hands, presents them to the king, who opens his mouth as if intending to swallow them. When this ceremony is concluded, the carcass is thrown into a pit, and covered with stones; and, from the number of pits surrounding the place, as well as from the expressions of my conductor, I apprehend that many hundreds of men and women have been here sacrificed by the abominable superstition of these idolaters. Besides the captives taken in war, the bodies of those slain in battle, or those cut off by command of the king, or that are purposely immolated in any other parts under his jurisdiction, are brought to this *marai*, that prayers may be made over them previous to their interment. A little to the right of this pavement of blood, and nearer toward the point, is an altar to Oroo, raised upon three rows of wooden pillars, thirteen in a row, nearly seven feet high, and four or five feet broad; the top being covered with cocoanut leaves, and the front and ends decorated with leaves of the sugar-cane, so fixed that they may hang down like long fringes. Upon this altar was a large hog, with other offerings of fish, bread-fruit, and mountain plaintain. A little more to the right was the frame of an altar going to decay, dedicated to an imaginary deity named Ora-madooda; and a few yards farther, toward the extremity of the land, appeared a pile of stones, ten or twelve feet high, and about twenty feet in length, sacred to a marine god called Tupah, and said to be the occasional scene of human sacrifices. By this time, however, I was tired and disgusted with these awful proofs of man's apostasy, and of Satan's power over him, and therefore desired my guide to withdraw."

Those which we saw at Opoa were of various sizes and shapes, some being nearly square, while others were long and narrow. Their sides were built of large flat rocks set up edgewise, some of them being ten or twelve feet long, six or seven feet wide, and two feet thick, and filled within with stones of different sizes, among which we found several human bones. Large numbers of these bones have been carried away by curiosity seekers, and but few now remain. It is no wonder that a people who were subjected to such cruelties, should gladly receive the good news of salvation through faith in a Saviour who proclaimed peace on earth and good will toward all men.

E. H. GATES.

(Concluded in next number.)

News Summary.

NOTES.

The record of disasters since the last issue of the ECHO, as given in this department, is far from perfect and complete; but who of us can read it, and not feel thankful that through the good providence of God we dwell securely, and none of these calamities have overtaken us?

At the pan-American convention held in Washington last year, an attempt was made to bring about "improved trade relations" which would be mutually beneficial to the American nations. On the part of the United States, too, an attempt has been made to form a commercial treaty with Canada, while the McKinley tariff has been quite a rebuff to the outsiders. The enterprising Yankee has set the fashion for once, and other nations are not slow to follow. The movement in favor of Imperial Federation, which would bind England and her colonies in closer commercial ties, is gaining ground. Germany, Austria, Hungary, Switzerland, and Italy are negotiating to form another trade *coterie* in Central Europe. They will hold a conference at Berne for this purpose on July 20. Russia is not a popular neighbor; but even Russia is able to rejoice in

a newly formed commercial treaty with the little Balkan states of Servia and Montenegro. A great exhibition in Athens is also contemplated, the object being to develop trade with Greece, or, as public men in London fear, to secure a monopoly of the Mediterranean trade, to the detriment of British interests.

JUNE, 1891, goes on record as a month of storms. In Galicia, Austria, a whole village was carried away, and besides the great property loss, fifty persons perished. The storm extended into Italy, where it hailed furiously. In later storms, several towns in Austria have been struck by lightning, and partially burned. In Europe, particularly in Austria, snow storms with freezing weather have done great damage to crops. In America telegraph lines have been destroyed, traffic suspended, towns submerged, and one town has been actually swept away. Besides the extensive destruction of property, some lives have been lost. A terrific and very destructive storm has occurred in the Pacific; and during the latter half of the month, Australia has experienced heavy weather with no inconsiderable floods.

A LETTER from Tientsin, China, written by Rev. Timothy Richards of the Baptist Missionary Society, gives a glimpse behind the scenes at the terrible struggle for life to which so many millions in the thickly populated East are born. If the conditions are more favorable in Christian lands, the continued labor troubles indicate that they are far from satisfactory. Mr. Richards says: "The population of China increases at the rate of *four millions* a year. Without new means of support, this increase of population means the increased poverty of the existing inhabitants. As these are already as poor as they can be and live, every increase means death. This is literally true. Under the names of droughts, floods, etc., about twenty millions must have perished from starvation during the last dozen years. This year, in the province where Peking and Tientsin are situated, we have great floods, such as they have not experienced here since the memory of the oldest living, and a few millions are expected to die before next year's wheat harvest."

ITEMS.

Mr. J. J. C. Abbott succeeds Sir John Macdonald as Premier of Canada.

The Siamese are afraid of being unceremoniously "annexed" to France.

In eight weeks, there were four thousand deaths in London from influenza.

During the revolution in Hayti which broke out in May last, 150 persons were executed.

A coasting steamer capsized off the Japanese coast recently, and fifty persons were drowned.

Telegrams state that the marriage between Mr. Parnell and Mrs. O'Shea took place on the 25th ult.

Severe earthquake shocks have been felt in connection with the present eruption of Mount Vesuvius.

Mrs. May Sheldon, the lady who started out as an African explorer, is ill in Zanzibar, and intends to return to England.

Several houses have been destroyed, and great alarm has been awakened, by an earthquake in Seraingunge, India.

The civil war in Chili abates none of its intensity. The insurgents have made an unsuccessful attempt to obtain help from Peru.

The strike of omnibus drivers in Lyons, France, for a reduction of working hours, has terminated successfully for the strikers.

The Czar has given orders that the Jews in Russia shall be protected, though he will not permit them to remain in the country.

A hundred and twenty persons were killed by a railroad accident in Basle, Switzerland, on the 15th ult., and a large number injured.

Serious riots have occurred at Bourdeaux in France, in connection with a strike of tramway employees. The military were called out.

An Allahabad paper estimates that the treasure lying idle in India in the shape of hoards or ornaments amounts to £270,000,000.

The first section of the ship canal which is to convert Manchester, the great English cotton metropolis, into a seaport, has been opened.

Members of the Mafia, the notorious Italian secret society, have just fatally stabbed two of their countrymen in a conflict in St. Louis, Missouri.

Rioting has been renewed at Fourmies, in the north of France, where fourteen persons were killed at the time of the May-day labor demonstrations.

About the 15th ult., an advance post of the British in the Soudan was attacked and defeated by a strong force of Arabs. Several officers were killed.

By the joint action of England and the United States, seal fishing in Behring Sea is to be suspended, when 7,500 seals have been caught, until May, 1892.

Very disastrous forest fires have occurred along the St. Lawrence in Canada. Villages have been destroyed, and many hundreds of families rendered homeless.

A barge containing five hundred Russian convicts on their way to Siberia sunk recently while crossing the River Volga, and many of the prisoners were drowned.

In Hungary a serious socialistic agitation is in progress. A riot occurred at Battoyna, in which five peasants were killed and twenty severely wounded by the military.

In the case of two of the officers in the Manipur army who were convicted of complicity in the murder of Mr. Quinton, the death sentence has been commuted to penal servitude.

Dr. Walsh, Archbishop of Dublin and Primate of Ireland, who has been an ardent supporter of the Home Rule movement, now considers it hopeless to expect success within the present century.

A rebellion against Turkish rule has broken out in Yemen, a province of Arabia. It is reported that the Turkish Governor and all his staff have been murdered, and the independence of Yemen proclaimed.

An Italian who has been tried in New Orleans has been found guilty of bribing one of the jurors in the case of the men charged with the murder of Mr. Hennessy. His sentence is one year's imprisonment.

A mass meeting attended by 80,000 miners was held at Southport, England, on the 21st ult. Sir Charles Dilk addressed the meeting. Resolutions were passed in favor of adopting the eight-hours system.

The United States Secretary, Mr. Foster, has laid down a rule that polygamist Mormons come under the debarred class of immigrants, and a Swede and his wife have been returned to Sweden under this decision.

The biography of the late Emperor Frederick of Germany has been published. It confirms the opinion all along entertained, that the Emperor considered Prince Bismarck an "ambitious and utterly unscrupulous man."

A question involving French and Dutch claims in Guiana has been submitted to the Czar for arbitration; and he has decided against the French, much to their surprise, and to the weakening of the friendship existing between the two nations.

Several outbreaks against Europeans have occurred in China recently. At Woosiek a French church and an orphanage were destroyed. At Hong Kong two men were killed, a missionary and a customs officer. France and America have dispatched war vessels to protect the missionaries.

Mrs. Grimwood, widow of the British Resident who lost his life in the Manipur disaster, and Mrs. Quinton, widow of the Chief Commissioner for Assam, have been accorded a pension of £300 per annum each, and £1,000 has been divided among the surviving soldiers of the disastrous expedition.

Russia has caused great uneasiness in European diplomatic circles by massing troops on the Austrian frontier, at the same time placing a large number of ambulance wagons and transport wagons on the Warsaw railway; and now a new cause of uneasiness is found in the large additions that are being made to the Russian navy. Twenty-two vessels are in course of construction, and others have been ordered.

The Anglo-Portuguese convention delimiting the territories of the two powers in Africa, has been confirmed by both Houses of the Portuguese Legislature, and has been duly signed in Lisbon. British residents, and even the natives in some portions of the territory assigned to Portugal, prefer British rule; and the Portuguese seem to think favorably of selling out their African claim, and thus extricating themselves from their financial difficulties.

Health and Temperance.

BE IN EARNEST.

"Whatsoever thy hand findeth to do, do it with thy might." Eccl. 9 : 10.

If you've any work in view,
This God's message, friend, to you :
With all your soul now do it.

If for God you've aught to say,
Let there now be no delay,
With all your soul now say it.

If to service for the Lord
You stand pledged by your own word,
With all your soul now serve him.

Something do, then, every day,—
Something near, not far away,—
With all your soul, too, do it.

Do it bravely to the Lord,
Leaning on his strength and Word,
With all your soul now do it. —Selected.

THE SKIN.

Functions of the Skin.—The skin performs a number of very important offices for the body. Perhaps the most important is that of excretion. Each of its millions of sweat glands is actively and constantly engaged in separating from the blood impurities which would destroy life if retained. These foul products are poured out through a corresponding number of minute sewers, and deposited upon the surface of the body to the amount of several ounces each day, or several pounds, if the whole perspiration be included in the estimate, as is commonly done.

The skin is also an organ of respiration; it absorbs oxygen, and exhales carbonic acid gas, with other poisonous gases. The amount of respiratory labor performed by the skin is about one-sixtieth of that done by the lungs. In some of the lower animals, the whole work of respiration is performed by the skin. In the common frog, the respiratory action of the skin and of the lungs is about equal.

Another important office of the cutaneous tissue is absorption. The absorption of oxygen has already been referred to; but it absorbs liquids as well as gases, and to a much greater extent. By immersion in a warm bath for some time, the weight of the body may be very considerably increased. Dr. Watson, an English physician of note, reports the case of a boy whose weight increased nine pounds in twenty-four hours, solely by cutaneous absorption of moisture from the air. This extraordinary action was occasioned by disease. Seamen, when deprived of fresh water, quench their thirst by wetting their clothing with sea-water, the aqueous portion of which is absorbed by the skin. The lymphatic vessels are believed to be the principal agents in absorption.

Another remarkable function of the skin is the regulation of temperature. By its density and non-conducting property it prevents the escape of necessary heat to a considerable degree. But when the amount of heat generated in the body becomes excessive, either from abnormal vital activities, or by exposure to external heat, the skin relieves the suffering tissues by favoring the escape of heat. This desirable end is attained through the evaporation of the moisture poured out upon the surface by the perspiratory glands.

It has been estimated that the evaporation of water from the cutaneous surface and from the mucous membrane of the lungs occasions the loss each minute of sufficient heat to raise a pint of water 100 deg. F. in temperature. This is certainly a powerful cooling process.

Lastly, we mention as a further function of the skin, and one which is not the least in importance, its utility as a sensitive surface. It is a well-established physiological fact that the mind is only a reflection of impressions received from without, or at least that its character is largely determined by the nature of

the impressions made upon its organs of sensibility. The skin is the organ of touch, and of the various modifications of tactile sensibility. It is the most extensive organ of sensibility in the body, and is very closely connected with all the great nerve centres, so that it is perhaps the most efficient means through which to affect the general nervous system. Its intimate sympathy with internal organs is shown in the great number of diseases in which this organ evidently suffers on account of disability of some internal part.

The importance of the functions of the skin is shown by the fact that a person quickly dies when its action is interrupted. A coat of varnish or caoutchouc, applied over the whole skin, will kill a man almost as quick as a fatal dose of strychnia. In illustrative experiments, horses, dogs, and other animals have been killed by obstructing the action of the skin by some similar means. A little boy was once killed by covering him with gold-leaf to make him represent an angel at a great celebration.

The offensive odor of the perspiration, and the characteristic smell of the sweat-soiled under-clothing of a tobacco-user, are facts which well attest the value of the cutaneous functions in removing impurities from the body.

Cleanliness.—The skin is one of the most important depurating organs of the whole body. From each of its millions of pores constantly flows a stream laden with the poisonous products of disintegration. As the water evaporates, it leaves behind these non-volatile poisons, which are deposited as a thin film over the whole surface of the skin. As each day passes, the process continues, and the film thickens. If the skin is moderately active, three or four days suffice to form a layer which may be compared to a thin coating of varnish or sizing. The accumulation continues to increase, unless removed, and soon undergoes further processes of decomposition. It putrefies, rots, in fact, and develops an odor characteristic and quite too familiar, though anything but pleasant, being at once foul, fetid, putrid, pungent, uncleanly, and unpardonable.

But the offence to the nose is not the extent of the evil. The unclean accumulation chokes the mouths of the million little sewers which should be engaged in eliminating these poisons, and thus obstructs their work. Being retained in contact with the skin, some portions are reabsorbed, together with the results of advancing decay, thus re-poisoning the system, and necessitating their elimination a second time.

Here water serves a most useful end if properly applied. It is unexcelled as a detergent, and by frequent application to the skin will keep it wholly free from the foul matters described. The necessity for frequent ablutions is well shown by the fact that nearly two pounds of a poison-laden solution, the perspiration, is daily spread upon the surface of the body.

One of the most serious effects of this accumulation of filth is the clogging of the perspiratory ducts. Their valve-like orifices become obstructed very easily, and depuration is then impossible. It is not wonderful that so many people have torpid skins. The remedy is obvious, and always available.—*J. H. Kellogg, M.D., in Home Hand-Book of Hygiene and Medicine.*

THE ADULT AGE.

THE adult age is the period of physical and mental maturity; the ripe fruit for which blade and stock, bud and flower, have been the preparation. It is the period of achievement. The bodily tissues are consolidated, and the different organs fully developed in size and function.

But the adult age has its own peculiar drawbacks and perils. Even of those persons who come to it with the best of prospects,—their native vigor pre-

served by a virtuous and well-guarded youth,—there are many who do not live out half their days, or who prepare for themselves a feeble and painful old age.

One peril which besets adult life is inordinate or misdirected ambition. The resulting unwholesome feverishness is well exemplified in the case of the professional politician. The mental and physical strain incident to hotly contested elections, the alternate hope and despair, the unseasonable labor and exposure, break down the physical powers.

Still more dangerous, because more generally engaged in, are the undue ambitions of the business world. Men who are eager to be rich take upon themselves incessant anxieties, and submit to ruinously close confinement. At the same time they have many temptations to high living, and the results are seen in the great number of the picked men of the race who die suddenly of apoplexy or heart failure.

In short, the danger of the adult age, especially in the highly artificial conditions under which a large part of the race now live, is excess. This excess, or over-stimulation, it may be of the brain, the stomach, the animal passions; or it may run to amusements, or even to gymnastic sports. Whatever direction it takes, the end is nearly the same—premature enfeeblement or death.

Something should be said, also, of those whose lives are shortened by domestic labors and worries. The rearing of children, the care of the sick, the conduct of the household, the pressure of social duties, the demands of fashion, the endless attempt to make a scanty income go as far as possible—these are among the causes which bring naturally strong women too early to the grave.

The moral is obvious. Hard work is not to be avoided; perhaps it is best that it cannot be; but those who wish for health and long life should aim to live as far as possible simply and naturally, and especially to avoid rivalry and worry.—*Youth's Companion.*

A PEN PICTURE.

THE appetite for strong drink in man has spoiled the lives of more women—ruined more hopes for them, scattered more fortunes for them, brought to them more sorrow, shame, and hardships—than any other evil that lives. The country numbers tens, nay, hundreds of thousands of women who are widows to-day, and sit in the hopeless weeds, because their husbands have been slain by strong drink. There are hundreds of thousands of homes, scattered over the land, in which they live lives of torture, going through all the changes of suffering that lie between the extremes of fear and despair, because those whom they love love wine better than they do the women they have sworn to love. There are women by the thousands who dread to hear at the door the step that once thrilled them with pleasure, because that step has learned to reel under the influence of the seductive poison. There are women groaning with pain, while we write these words, from bruises and brutalities inflicted by husbands made mad by drink. There can be no exaggeration in any statement in regard to this matter, because no human imagination can create anything worse than the truth, and no pen is capable of portraying the truth. The sorrows and horrors of a wife with a drunken husband, or a mother with a drunken son, are as near the realization of hell as can be reached in this world at least. The shame, the indignation, the sorrow, and the sense of disgrace for herself and her children; the poverty, and not unfrequently the beggary, the fear, and the fact of violence, the lingering life-long struggle and despair of countless women with drunken husbands, are enough to make all women curse wine, and engage unitedly to oppose it everywhere as the worst enemy of their sex.—*Dr. J. G. Holland.*

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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.

If our New Zealand readers will look very closely, they will perhaps notice a rather downcast look in our usually open countenance, as we come before them this time several days late. We have done so before; but it has generally been the fault of the steamer going before we were ready. This time we were not ready when the steamer went. And we explain by saying that little by little we have been adding burdens to our engine, until all of a sudden the hitherto faithful little fellow went on a strike, and absolutely refused to do business with us. In vain we offered lighter work or larger pay. Neither grease nor gas would settle the difficulty. And believing in the principle of freedom of contract, after due persuasion we replaced the recalcitrant machine with a new one, which is both able and willing to do all we can ask of it. But it took over a week of precious time.

This is our first strike, and we hope it will be our last.

The general meetings held in London by our people during May, were very successful in every respect, as we are pleased to learn by the *Present Truth*, and also by private letter. The attendance was large, the steps taken timely and important, and the subjects taught or discussed were practical and vital. O. A. Olsen, president of the General Conference, Dr. E. J. Waggoner, L. R. Conradi, superintendent of the Russian and German missions, H. P. Holser, president of the European Conference, and others from abroad, as well as the English laborers, were present. We expect further details shortly.

WE are in receipt of many encouraging letters from our readers, stating their high appreciation of the BIBLE ECHO. These are very encouraging to us. We shall neglect no means of making the paper what it ought to be, a useful, helpful companion for the reading-room or fireside. It is quite possible that some of our readers do not coincide with all we have to say on points of faith; but having borne what we regard a faithful witness to the Truth, we cheerfully grant to every one what we ask for ourselves—the right to follow his own convictions of truth or duty. At the same time, we try to present such a variety of good reading that all may find something to edification. It is under contemplation to illustrate a portion of the journal in the near future, probably to publish articles of travel, history, and biography accompanied with fine cuts appropriate to the subject. This will add materially to the cost of the paper, and if undertaken will necessitate a slight advance on the now very cheap price per year. We would like to hear from our friends how they would regard such a change.

OUR first parents, though created innocent and holy, were not placed beyond the possibility of wrong-doing. God made them free moral agents, capable of appreciating the wisdom and benevolence of his character and the justice of his requirements, and with full liberty to yield or to withhold obedience. He placed man under law, as an indispensable condition of his very existence. Man was a subject of the divine government, and there can be no government without law. God might have created man without the power to transgress his law; he might have withheld the hand of Adam from touching the forbidden fruit; but in that case man would have been, not a free moral agent, but a mere automaton. Without freedom of choice, his obedience would not have been voluntary, but forced. There could have been no development of character. Such a course would have been contrary to God's plan in dealing with the inhabitants of other worlds. It would have been unworthy of man as an intelligent being, and would have sustained Satan's charge of God's arbitrary rule.—*Mrs. E. G. White.*

OUR readers will be interested to learn that there is a good probability of our receiving an early visit from Mrs. E. G. White, accompanied by her son, W. C. White, who fills the office of secretary of the foreign work of S. D. Adventists. It was Bro. White's desire that no public announcement of their visit should be made until the matter had been definitely settled. But a rumor having gone abroad, we deem it expedient to say that they now expect to reach either New Zealand or Australia before the close of the present year. We hope they will attend the next meeting of our annual Conference; and in order that they may, the time will probably be varied to suit their convenience, if it can be consistently arranged. They will come *via* San Francisco and Honolulu. Whether they will tarry at New Zealand on their outward or homeward journey has not, we believe, been determined.

THE Melbourne correspondent of the *Dunolly Express*, noticing our comments on his recent article on the S. D. Adventists, says:—

"In the BIBLE ECHO of May 15th there is a quarter of a column of remarks about my article on the Seventh-day Adventists; the words altogether are too flattering to my unworthy self. . . . The editor, in concluding, says, 'We appreciate the kind spirit in which the article with its criticisms was written, and especially its commendatory words of ourselves—the BIBLE ECHO.' Thanks, I will only say that the BIBLE ECHO is one of our best religious papers; and I give the proprietors a free advertisement, and say that all persons of whatever denomination can gain great good from a perusal of its pages."

LOCAL OPTION seems to be working good in some quarters at least. In Maryborough, Victoria, where, out of twenty one hotels, eleven were recently ordered to close up, it occasioned no small amount of howling on the part of the ostracised proprietors to see their infamous business taken away. They should take consolation from the fact, that they will have so much less of terrible sin to answer for.

THE recent repairs and additions to machinery have occasioned an extensive outlay of means, which this office can hardly afford to make just now. If any of our friends are in a situation to take up shares in the Company's stock, we shall be glad to have them do so. The shares are one pound each. Further information will be cheerfully given to those desiring.

OUR missionary ship is attracting attention in the South Pacific in a way not expected by its projectors. The ship's company will no doubt be amused when they read the following item from the *San Francisco Chronicle*:—

"From a Liverpool journal it is learned that the little missionary schooner *Pitcairn*, belonging to the Seventh-day Adventists, has been mistaken for a pirate. The German ship *Renee Rickmers*, on November 28 last, saw the schooner off Pitcairn Island; but as the vessel resembled a piratical craft, the German captain crowded all sail and stood to sea. On November 26 the British ship *Troop*, Oregon to Cardiff, spoke the schooner, and Rev. Mr. Tav with twenty natives boarded the ship. Captain Scott, of the *Troop*, purchased fruit and vegetables from the Pitcairn people, and he speaks very highly of them. The *Troop's* captain states that the schooner is a long rakish craft, painted white, but why the German thought the craft was a pirate is an enigma."

IN view of the extent of misery and suffering, now everywhere manifested, it is incumbent upon each one to be as helpful as he possibly can, and in every way he can. There is no lack of opportunities, and no one who possesses even the ordinary power of mind, is destitute of the means of rendering others happy. Words of sympathy appear cheap from those who have it in their power to render more tangible help; but when a sympathetic spirit is all we have, words are needed to express it, and under these circumstances they are always welcome and potent for relief. Oftentimes we can accompany them with some kindly deed, which will lighten the burden that presses so heavily the burdened heart. Oh, how much good might be done, if each each one would do what he could! It is within the scope of human charity to render all men happy, except from the ills of mortality, were it not that charity lies so cold in the icy embrace of selfishness. Dear reader, shall we not look about us, and while so many cries of suffering ascend to Heaven, resolve to do what we can to smooth the rough path of life for the stumbling feet of others?

WE are informed that a monster petition containing 300,000 names has been forwarded to the Emperor of Russia, from the United States, praying for a mitigation of the sufferings of exiles to Siberia. From what we have learned of the autocrat's disposition, we have reason to fear that he will regard the plea as Rehoboam did that of the Israelites, and while he has in the past chastised the poor sufferers with whips, in the future he will lash them with scorpions. In the interests of common humanity, this dreadful scourging of helpless and comparatively innocent men and women ought to be stopped, if not by expostulation, then by more forcible measures. The instincts of every civilized heart are outraged by the barbarous cruelty of this monster Government toward those who in the slightest measure disapprove of its inhuman policy.

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