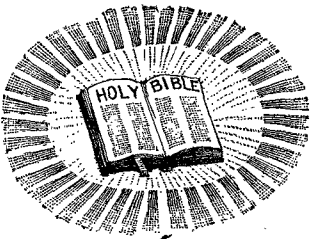


Bible Echo



AND

SIGNS OF THE TIMES

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

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Current Comments.

A LOGICAL ANGLO-ISRAELITE.

THE believers in Anglo-Israelism must be in high feather at present; for these visionaries have secured an aristocratic convert to their views. Their latest recruit is the Countess of Caithness, Duchesse de Pomar, who in her work, "Les Vrais Israélites," is at pains to point out that the Jews calling themselves such are but impostors, and that the real Israelites are the English and Americans. Lady Caithness (the French title is one she enjoys in her own right) endeavors to prove her theory by profane and ethnological proofs, by proofs drawn from the prophets, and by evidence furnished by British customs. Mr. Gladstone's rapid rally to Home Rule is explained on the ground that the Isles of the West of which the prophets speak can only be Ireland. This argument will suffice to show the nature of the basis on which the Countess's proposition rests. She, however, is firmly convinced that she has made out her case; for she declares that the peoples of Great Britain and America have accomplished in every detail that which had been promised to Israel and Manasseh without the least lacuna or the slightest error. The Countess, doubtless deeming it necessary to offer us some consolation for depriving us of our heritage, dismisses us with the following flattering portrait: "This energetic and vigorous race, so remarkably gifted in respect to intelligence and artistic taste, indomitable in the hour of sublime misfortune by its sentiments of family and of human solidarity, and to which we owe the transmission intact of the old doctrines, of which our religion is the continuation, it is this people that saved true science in the hour when the barbarity of iconoclasts made war upon thought."—*Jewish Chronicle*.

MILLENNIUM.

SOME people tell us we are living in the millennium! Truly "where ignorance is bliss, 'tis folly to be wise." Those who talk in this way have evidently but a very vague notion of what the millennial age is to be. Millennium, in its primary meaning, merely signifies a thousand years—any thousand years; and in this sense we are living in a millennium. But the special significance of the term is now generally understood to be that blessed period of happiness and peace

which shall endure for a thousand years, and which is mentioned in the Scriptures as the time when Satan shall be bound in chains and the Lord shall reign as King. But to talk of this present time being the millennium, when nations are armed to the teeth; when actual war is going on in South America and Central Africa; when civil war seems almost to be threatening in various portions of the British Empire owing to the strifes which rage between employers and employed; when murder and suicide are common every-day occurrences in our own supposed highly-cultivated and Christian country; when the traffic in the various kinds of intoxicating liquors is extending itself, octopus-like, into every clime, and among all sorts and conditions of men, causing such hopeless and untold misery and wretchedness to tens of thousands of our fellow-creatures, is surely nothing short of downright unbelief in the truth of God's own Word, and a crying out of peace and safety when neither exists. Were the glorious attainment of the resurrection from among the dead looked forward to as Paul looked forward to it; were the glory that shall be revealed in us and the joy that shall be ours in our service of the King in that happy age more dwelt on by professing Christians; were the life here and now of faith, obedience, and holy gladness more cultivated by the followers of the Lord, we would surely not hear such remarks as those in regard to this present age being that of the millennium.—*Mnemon, in Southern Cross*.

THE EFFECTS OF AN AMERICAN SNOWSTORM.

THE snowstorm which raged over the American continent on January 24, reduced the telephonic, telegraphic, and electric light systems to chaos. On the following night not a single lamp dependent on a supply company was burning. In the lower part of New York, where the old-fashioned telegraph poles were still standing, the streets were blocked with a number of prostrate poles and miles of entangled wires. Business on Monday was practically at a standstill all day; for all the merchants and brokers had been almost entirely cut off from communication with the outside world. The telegraph companies are the heaviest losers by the storm, as it is estimated that the damage done to the various lines will reach at least half a million dollars. Fifteen hundred wires were rendered completely useless, and it will require at least two weeks to put them in working order again. Only two telegraph wires were workable out of New York, one to Chicago and the other to Albany. All the newspaper and commercial and private wires are down, and the local newspapers appeared on the Monday with nothing but European news in the matter of telegraphic information, and very little of that. The telephone wires have suffered most from the storm

in the city, the telegraph wires being mostly underground. The Metropolitan Telephone Company report that from 2,500 to 3,000 wires are broken, the cost of repairing which will amount to at least 150,000 dollars. The Western Union Telegraph Company are at present unable to form an idea of their loss, which is, however, very heavy. Outside New York the damaged wires extend from Philadelphia to Boston, as far north as Ploughkeepsie, and as far west as Carbondale. Beyond these points the snow was dry, and no damage is reported; but within these limits the loss is estimated at over one million dollars.—*Electrical Review*.

THE MALTA MARRIAGE QUESTION.

A STARTLING fact emerges in the usually dull pages of Hansard, says the *British Weekly*. Last summer Lord Kinnaird put several questions to Lord Salisbury on that ill-omened matter of the Malta Protestant marriages. Was he to invalidate them, and declare the children to be illegitimate, as his Plenipotentiary had promised the Pope? The Prime Minister's answers were even vaguer than those of Sir James Fergusson in the other House. But at last the noble lord, despairing, put the final question, "Would the Prime Minister assure them that before anything was done by the Government, an opportunity would be given to Parliament of considering the matter?" To this (as the reporters of the newspapers together announced) Lord Salisbury answered, "Certainly!" But some subsequent news from Malta has cast a doubt on the assurance, and on referring to Hansard (where the speeches are revised by the noble lord who is supposed to have uttered them), it has been found that Lord Salisbury is there recorded to have given to the question so put, no answer! The matter should be looked into without a day's delay. At this moment the kingdom of Hungary is convulsed by another move in the same Vatican game of which a descendant of the Cecils has become the cat's-paw. When a mixed marriage takes place there, the celebrator, Protestant or Catholic, is obliged by law to intimate it to the Government that the rights of the children may be looked after. But a papal brief just published forbids the priests any longer to obey what since 1868 has been the Hungarian rule. A Parliamentary conflict is impending upon it. But apparently the greatest length which Leo XIII. even proposes to go in Hungary is to suggest that the children of such mixed marriages shall be brought up as Catholics. And to that Catholic Hungary will not consent. But to the British Protestant Government he goes farther, and insists that such marriages themselves in Malta shall be invalid, if celebrated by a Protestant. And Lord Salisbury not only formally consents, but proposes to withdraw the matter from the cognizance of Parliament!—*Present Truth*.

"HE CARETH FOR YOU."

R. HARE.

THE mighty orbs, that ever roll and shine
 In silent splendor through unmeasured spheres,
 Shedding their myriad glories o'er the gloom,
 With smile unchanged through all the changing years,
 His power sustains, His wisdom brought to view ;
 He made them all. "*He cares for you.*"

The opening flowers, that smile in rainbow dress,
 Adorned with dew-drop crystals from on high ;
 The lilies, decked with snowy folds of light,
 All speak the tender glances of His eye ;
 He robed them, radiant with the rainbow hue ;
 He paints them still. "*He cares for you.*"

The tempest thunders, echoing o'er the plain,
 The lightnings, flashing where the mountains rise,
 Proclaim his majesty, while angel choirs
 Of cherubim bend low and hymn his praise.
 He is thy God, with mercies ever new ;
 He knoweth all. "*He cares for you.*"

O soul of mine, make trial of his love ;
 Cast off the burden of thy anxious care ;
 The hand that guides in government of worlds,
 His everlasting strength is strong to bear.
 Rest all thy weakness on his might. Renew
 Thy strength ; lean hard. "*He cares for you.*"

Sometime the midnight darkness will depart,
 And charms of morning glory gild thy sky ;
 Sometime the balm of Heaven's unending love,
 O soul of mine ! thy wants all satisfy.
 Till then, in patient hope thy task pursue,
 Content to know, "*He cares for you.*"

General Articles.

PAUL BEFORE NERO.

MRS. E. G. WHITE.

WHEN Paul was summoned to appear before the emperor for his trial, it was with the near prospect of certain death. The aggravated nature of the crime charged against him, and the prevailing animosity toward the Christians, left little ground for hope of a favorable issue.

Paul before Nero—how striking the contrast ! In his power and greatness, Nero stood unrivalled, unapproached. There were none to question his authority, none to resist his will. The kings of the earth laid their crowns at his feet. The most powerful armies marched at his command. The ensigns of his navies upon the seas betokened victory. His statue was set up in the halls of justice, and the decrees of senators and the decisions of judges were but the echo of his will. Millions of subjects bowed in obedience to his mandates. The name of Nero made the world tremble. To incur his displeasure was to lose property, liberty, and life. His frown was more to be dreaded than the pestilence.

Paul, the aged prisoner, without money, without friends, without counsel, had been brought forth from a loathsome dungeon to be tried for his life. He had lived a life of poverty, self-denial, and suffering. With a sensitive nature that thirsted for love and sympathy, he had braved misrepresentation, reproach, hatred, and abuse ; shrinking with nervous dread from pain and peril, he had fearlessly endured both. He had been, like his Master, a homeless wanderer upon the earth ; he had lived and suffered for the truth's sake, seeking to relieve the burdens of humanity, and to exemplify in his life the life of Christ. How could the capricious, passionate, licentious tyrant, who had no conception of the value of a self-denying, virtuous, noble life, be expected to understand or appreciate the character and motives of this son of God ?

Paul and Nero face to face !—the youthful monarch bearing upon his sin-stamped countenance the shameful record of the passions that reigned within ; the aged prisoner's calm and benignant face telling of a heart at peace with God and man. The results of opposite systems of training and education stood

that day contrasted,—the life of unbounded self-indulgence and the life of utter self-sacrifice. Here were the representatives of two religions,—Christianity and paganism ; the representatives of two theories of life,—the simplicity of self-denying endurance, ready to give up life itself, if need be, for the good of others, and the luxury of all-absorbing selfishness, that counts nothing too valuable to sacrifice for a momentary gratification ; the representatives of two spiritual powers,—the ambassador of Christ and the slave of Satan. Their relative positions showed to what extent the course of this world was under the rule of the prince of darkness. The wretch whose soul was stained with incest and matricide, was robed in purple, and seated upon the throne, while the purest and noblest of men stood before the judgment-seat, despised, hated, and fettered.

The vast hall which was the place of trial was thronged by an eager, restless crowd that surged and pressed to the front to see and hear all that should take place. Again the Jews urge against the prisoner the old charges of sedition and heresy, while both Jews and Romans accuse him of instigating the burning of the city. But Paul preserved a quiet dignity ; no shade of fear or anger disturbed the peaceful serenity that rested upon his countenance. The keen eyes of the judges, accustomed as they were to read the countenances of their prisoners, searched the face of Paul for some hidden trace of crime, but in vain.

Once more Paul had an opportunity to raise aloft before a wondering multitude the banner of the cross of Christ. As he stands before the emperor of the world, he strikes a chord which vibrates in the hearts of even the most hardened, and which thrills in unison with the mission of angels. His words are like the shout of victory above the roar of battle. The cause of truth to which he has devoted his life, he makes appear as the only cause that can never fail. Though he may perish for the truth's sake, the gospel will not perish. God lives, and the truth will triumph. Many who looked upon him in that hall of judgment "saw his face as it had been the face of an angel." Tears dimmed eyes that had never before been seen to weep. The gospel message found its way to the minds and hearts of many who would never have listened to it but for the imprisonment of Paul.

Never had Nero heard the truth as he heard it upon that occasion. Never had the enormous guilt of his own life been revealed to him as it was revealed that day. He quaked with terror at the thought of a tribunal before which he, the ruler of the world, should be arraigned, and where his deeds should meet a just reward. He was afraid of the apostle's God, and he hesitated to pass sentence upon Paul, against whom no accusation had been sustained. For a moment, heaven had been opened before him by the words of Paul, and its peace and purity had appeared desirable. That moment the invitation of mercy was extended even to the guilty and hardened Nero. But only for a moment. The command was issued for Paul to be taken back to his dungeon ; and as the door closed upon the messenger of God, so the door of repentance was forever closed against the emperor of Rome.

It was not long after this that Nero sailed on his expedition to Greece, where he disgraced himself and his kingdom by the most contemptible and debasing frivolity. He returned to Rome with great pomp, and in his golden palace, surrounded by the most infamous of his courtiers, he engaged in scenes of revolting debauchery. In the midst of their revelry, a voice as of a tumult in the streets was heard, and a messenger was dispatched to learn the cause. He hastily returned with the appalling news that Galba, at the head of an avenging army, was marching rapidly upon Rome, that insurrection had already broken out in the city, and the streets were filled with an enraged mob threatening death to the em-

peror and all his supporters, and rapidly urging their way toward the palace.

The wretched tyrant, as cowardly as he was cruel, was completely unnerved. He sprang from the table at which he had been feasting and drinking, overturning it in his blind terror, and dashing the most costly wares to fragments. Like one beside himself, he rushed hither and thither, beating his forehead, and crying, "I am lost ! I am lost !" He called for poison, but when it was brought he dared not take it ; he called for a sword, but after examining its sharp edge he laid it also aside. Then, disguised in woman's clothing, he rushed from his palace, and fled through the dark, narrow streets to the Tiber ; but as he looked into its murky depths, his courage again failed. One of the few companions who had followed him, suggested that he escape to a country-seat a few miles distant, where he might find safety. Concealing his face, he leaped upon a horse, and succeeded in making his escape.

While the emperor was thus ingloriously fleeing for his life, the Roman senate, emboldened by the insurrection and the approach of Galba, passed a decree declaring Nero to be the enemy of his country, and condemning him to death. He was to be stripped naked, to be fastened by his head in the pillory, and to be scourged to death. The monster who had delighted to inflict upon Christians the most inhuman torture, shrank with horror at the mere thought of enduring like torture himself. He seized a dagger, and again endeavored to nerve himself to plunge it into his heart ; but the prick of the instrument was all that he could endure. As he threw it aside with a groan of despair, horsemen were heard approaching. His retreat was discovered ; a few moments, and he would be in the power of his enemies. Terrified alike at the thought of torture and suicide, he still hesitated, and was compelled at last to let a slave help his trembling hand force a dagger into his throat. Thus perished the tyrant Nero, at the early age of thirty-two.

MOSES AND THE LAMB.

R. F. COTTRELL.

To HEAR some people talk, one might be led to think that there is a great gulf fixed between Moses and Christ ; that they are antagonistic ; that if any one lives by the same moral rule by which Moses lived, he rejects Christ to follow Moses. If we keep the ten commandments as they were delivered by God to Moses, they say we have forsaken Christ and gone back to Moses.

By such false representation they traduce both Christ and Moses. The victors on the sea of glass "sing the song of Moses, the servant of God, and the song of the Lamb." Rev. 15 : 3. There is perfect harmony in that singing choir ; not a single note of discord. "Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after." Heb. 3 : 5. The things "to be spoken after" were spoken by Christ and his apostles : "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Heb. 1 : 1, 2. There is no jar, but perfect agreement in their testimony from beginning to end. God spoke by the prophets ; God has spoken by his Son.

Christ and Moses were co-laborers with the church in the wilderness : "This is that Moses which said unto the children of Israel, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me ; him shall ye hear. This is he that was in the church in the wilderness with the angel which spake to him in the mount Sinai, and with our fathers ; who received the lively oracles to give unto us." Acts 7 : 37, 38. The lively oracles were received at Sinai to be given to us. And what is the testimony of Jesus concerning those lively oracles ?

—“Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” Matt. 5:17, 18.

And it is especially worthy of note that those who stand at last “on the sea of glass, having the harps of God,” sing a song, and the name of that song is, “the song of Moses, the servant of God, and the song of the Lamb.” What presumption to attempt to set Christ and his servant Moses in array one against the other!

IMPORTANCE OF SCRIPTURE STUDY. No. 8.

THE INHERENT INSPIRATION OF SCRIPTURE.

D. LACEY.

A FIRM belief in the Scriptures as inspired of God, leaving the minor and altogether non-essential consideration of plenary or verbal inspiration out of the question, has all along the line of these articles been assumed. We all know the foolishness of this world's wisdom is the subject not only of Scripture comment, but Scripture denunciation; yet, as existing, it becomes a factor which has to be dealt with; for however foolish it may seem, and undoubtedly is, in regard to spiritual things, it is something which claims passing notice.

But in spite of what that wisdom leads some to say, and perhaps more to think in regard to the inspiration of some portions of Scripture, if not some books of Holy Writ, as open to question, we shall endeavor to show that they stand as a whole a colossal monument of superhuman wisdom, of an inspiration higher than anything which attaches to man's authorship. Were we for a moment to admit the reasonableness of that wisdom which questions the inspiration of a few selected scriptures, may we not ask, What of the rest, of the vast majority? Until the Bible as a whole, as God's revealed truth, is proved false; false in its history, its biography, its laws, its ethics, and its religions; false in its philosophy and its prophecies (perhaps the most wonderful of the many truly wonderful things in it), unshaken must remain the faith of the Christian world; and unshaken it does remain and will ever remain.

That intellectual Cyclops who can prove the Bible to be other than the Word of God has yet to exhibit his folly. Antiquity, the Middle Ages, even our own time, with its Spencers, Huxleys, its miserable German critics, and others, have failed to do this. Not even the transcendent power and intellect of Satan himself, the very father of liars, could accomplish this task! Since all the vain efforts to undermine the Scriptures and man's faith therein have signally failed to shake that solid foundation of truth which is the very basis of God's Word, we need not now be over-anxious for its stability, or much disturbed in regard to the opinions of a few, who, in calling attention to some minor and altogether unimportant questions, fail entirely to grasp the solemn purport and significance of the glorious truths of the Bible, and its revelations as a whole.

Is it not as inconceivable as it is unreasonable to imagine, that, written as the Bible has admittedly been, if not inspired it could ever have stood its ground as it has done as the one and only clear, safe guide for men here on earth, to eternal life? We know that some of its writers were centuries removed from others; that among its authors were men of the lowliest as well as the highest station; men of the poorest as of the richest classes, of the most illiterate as of the most cultured.

Scarcely less conspicuous, too, is the diversity of the authorship than that of the subjects upon which those authors wrote. Among the multitude of things the Bible contains we have history, biography, law, ethics, and we know not what, bearing upon the

social, religious, and political life of peoples and nations. Then to crown all there is that truly wonderful, that mysterious subject of prophecy, like a beautiful river flowing through a rich and fertile land, beautifying and enriching it; that light in a dark place, which, with the perfect law, ethics, and religion of the different books, give to this wonderful collection we call the Bible, a character altogether unique in itself, wholly different from, and altogether above and beyond, all others, like a huge mountain rising from out a vast plain. Well indeed may the apostle Peter declare, “that prophecy came not in old time by the will of man,” but that “holy men of God spake as they were moved by the Holy Spirit.” Need we do more than point to its history, which, unlike any other, carries us back to creation, while its lines of prophecy lift the veil of the mystic future and reveal to our astonished vision the very end of all earthly rule and kingdoms; and this so clearly that to the careful student of prophecy and history, both sacred and profane, we seem now, in the light of historical research, with the torch of truth in our hands, almost to live as much by sight as by faith? So wonderful have been those things which the world has already witnessed of the fulfillment of the prophecies, that there is now among thoughtful students of prophecy a deep and profound impression wrought as to the absolutely moral certainty that what remains unfulfilled, will most certainly, and at no very distant date, in like manner and in God's good time, be completely accomplished.

Let us for a moment glance at Bible biography, describing, as it does, the lives of patriarchs, prophets, priests, and princes, so faithfully, so truly, that, hiding nothing, sparing none, it reveals the darkest blots as well as extols the most conspicuous virtues of its multifarious and heterogeneous characters. No concealment of vices here do we find, in order to magnify the virtues of its subjects. In all these things do we not discern a halo of inspiration clustering around Scripture biography altogether foreign from all other? And then its laws, at once the most perfect, its principles so transcendental in their scope and purity, if only universally acknowledged, adopted, and practiced, would banish from the face of this sin-cursed, sick-stricken, suffering, sorrowful world almost every known evil; and would go far to transform it, even now at this late hour, into an earthly paradise.

No matter how we view the Bible, the irresistible conclusion forces itself upon the mind, in spite of, at times, vagrant doubts and fears—the outcome of our frailty, our finite understanding—that the real author is divine, is God, and not mere man.

What but inspiration could have revealed all that the Bible contains in regard to the Jewish people, their capital, their country, and their nation? May we not ask what criticism, ancient or modern, has to say in the face of this one people alone, their existence and condition to this day? It cannot but remain dumb with silence. What, too, of the histories of Egypt, of Babylon, of Greece, and of Rome, pagan and papal? Who doubts the truth of what history tells of these, confirming all that prophecy, by the finger of God, has pointed out?

We would ask the agnostic, the scoffing infidel, who would seek to shake confidence in these blessed Scriptures merely because of the existence of some trifling difficulties as to certain portions thereof, what about that wonderful book of Daniel alone, written five or six hundred years before Christ, or now over two thousand years ago? A book which all know, or ought to know, simply brings us down close to our own time, predicting things which secular history abundantly verifies as having taken place; and that, too, as exactly foretold. What about other prophetic books of the old Testament Scriptures, a first part of that book we call the Bible, the books of Isaiah, Jeremiah, Ezekiel, Joel, Nahum, Malachi, and others? And, finally, what about Christ's own prophetic word,

the record of which we have in the twenty-fourth chapter of Matthew—one of the most sublime and beautiful in the whole Bible—with reference to Jerusalem and its destruction, and to those events which he declared should happen prior to his second advent?

Flippant as wholly false is that criticism which impiously declares there is wanting proof of inspiration, when there is indeed abundance, from Genesis to Revelation, of something more than mere human agency in the production of so mysterious, so wonderful a collection of books as we possess in those to which the name of Holy Scriptures has been given.

“THE BOOK OF LIFE.”

S. MCCULLAGH.

THE book of life is no fictitious title, neither is it a fanciful spiritual myth. The very name is sufficient to send a thrill of joy through every child of God, and produce anxious thoughts of investigation in every human soul. The book of life—what does it indicate? What can be the contents of this wonderful volume? Who is the author of this book with such a charming title? Life—what a problem! Who can solve it? Poets have studied it, and, wrapped in ecstasy over its mysterious depths, have burst forth into exuberance of song. Mortal man fails to comprehend the life that now is, which is subject to death and oblivion; but how much less must he grasp the realities of the life that is to come, and which will not be subject to death while the cycles of eternity revolve.

Were this extraordinary work to contain a record of names for this life only, its title would be changed to its antithesis,—the book of death. When “sin entered into the world,” death entered by sin; and “so death passed upon all men, for that all have sinned,” Rom. 5:12. What a picture this presents for study! All the millions of beings, “all in whose nostrils is the breath of life,” have the sentence of death passed upon them, and wait, each but a short period, for its execution. The first playful and interesting step of the innocent babe is a step in the path that leads to the silent grave. How universal and continued is the sorrow caused by death's unyielding claims. Rich and poor, free and bond, weak and strong, young and old, all yield to its power. Truly thou art called the “king of terrors!” “O death, where is thy sting?” 1 Cor. 15:55. Let inspiration answer this sorrowful question: “The sting of death is sin.” Verse 56. Ah! here is the cause that produces this awful effect—sin! Sin is the sting of death, and what gives such force to sin?—“The strength of sin is the law.” Verse 56.

O cruel death, is there none to satisfy thy demands, and abolish thy sorrows, crying, and pain? Thank God, there is One who has promised and is able to perform it. “O grave, where is thy victory? . . . Thanks be to God, which giveth us the victory through our Lord Jesus Christ.” 1 Cor. 15:55, 57. “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” Again: “I am the first and the last; I am he that liveth, and was dead; and, behold, I am alive forevermore, amen, and have the keys of hell and of death.” This being is the Lord Christ, of whom it was said, “Behold the Lamb of God, which taketh away the sin of the world.”

Now we are prepared to give the name of the Author of the “book of life.” He is the Lamb of God. Hence its complete title: “The Lamb's Book of Life.” Rev. 21:27. He is the Prince of life, the Lifegiver, Jesus the precious Saviour of men.

The preface of this wonderful book is “OVERCOMERS.” These are they which “have washed their robes, and made them white in the blood of the Lamb.” The contents of this volume of life records

the names of the redeemed of all ages. And when the judgment shall sit to "judge the righteous and the wicked" (Ecc. 3:17), all who have been found faithful to their God, and depending upon the efficacy of the blood of Jesus, will have their names retained therein forever. Hence the counsel of the wise man: "Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecc. 12:13, 14.

Reader, is your name written there? If not, what is your hope of heaven? Do not spurn the gracious invitation of God's dear Son to come and receive life. If it is written there, seek to walk humbly with God, that when the investigation of all cases comes up for review in the judgment, your name will not be blotted out of the book of life. See Rev. 3:5; 22:19.

When we confess our sins, he is faithful and just to forgive us; then when we give our hearts to God, our names are entered in the Lamb's book of life. Moses' name is there. See Ex. 32:32. The members of the church at Philippi have their names enrolled there. Phil. 4:3. The apostles were to rejoice on this account. Luke 10:20. It is our privilege to be enrolled in that wonderful book.

CHRIST OUR PERFECT PATTERN.

E. S. EBDALÉ.

AMID all the difficulties that beset the Christian's pathway in these last days especially, as foretold by various prophets before and since the coming of Christ, we have one unfailing beacon ever presented to view,—the life and character of Jesus. The mighty God speaks not by the terrors of Sinai, but through his Son. "The Word was made flesh," said the apostle, "and dwelt among us, . . . full of grace and truth." John 1:14. What favor and condescension are here manifested. Christ lives before man as an example of God's mind and requirements, and of necessary holiness. His language is: "I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:8. The law had been revealed in terrible majesty at Sinai; it had been taught line upon line, precept upon precept; but now the Son of God, as man, faithfully carries out that holy and perfect law, rendering the obedience that is required of man to his Creator. Christ came not to destroy, but to fulfill the law.

As Christians, we love him who died for our transgressions, that our lives might be a copy of his own. He said, "I delight to do thy will." Could we, while discarding and despising that law which is the expression of the mind of God, become like our Pattern? Is it possible to love Christ and dishonor that which was so dear to him, and for which he gave his life? Is there aught dearer to our hearts than the happiness of those we love beyond ourselves? Would it not be a disappointment to us, if, after extreme manifestations of love, we could make no return, except in words or in methods of our own choosing? Would we not rather desire to know the wish of our beloved friend and benefactor? Such is our position with reference to Christ. Through him we are reconciled to God, who is well pleased with our obedience. Christ works in us by faith the fulfillment of that law by which he associates us with himself and God. To dread and question the divine mandate is a certain proof of a lack of the Spirit of the Master. And "if any man have not the Spirit of Christ, he is none of his." Rom. 8:9. To be in Christ, a partaker of his holiness, a child of God and heir of heaven, will open the mind to perceive rare loveliness in the divine law. It is one of the things that belong to God, which the natural mind cannot comprehend, and with which it is at variance. Rom. 8:7.

After the fall, who save Christ could answer to the

divine mind by fully keeping the law? Not that its requirements are unreasonable, and beyond man's power to perform, as some affirm; far from that. But one failure in obedience mars perfection in law or in life. The law is perfect, and by obedience man would be so, although no present obedience could atone for past failures. But through Christ's satisfaction, the law stands, *as it ever stood*, perfect and entire. How clearly this is shown by the words of Christ: "Which of you convinceth me of sin?" Or, can lay to my charge any violation of the law I teach? "And if I say the truth, why do ye not believe me? *He that is of God, heareth God's words.*" How does this startling declaration apply to us?

The life of Christ was high, and not easy to imitate; it touched too deeply the uncircumcised heart. The Jews, while contending for the strict observance of the law of ordinances, neglected the principles of God's law, which were far more important; so when seeking to convict Christ, they questioned his deeds of mercy as violations of law when they were really violations of restrictions they themselves had made. John 7:23.

Is it not well that we ask ourselves, in this day of profession, Do I accept Christ as my Saviour from sin, not to enable me to sin—that has no Scripture warrant—but to fulfill in me God's righteousness by faith and obedience? Or do I, as did the Jews, while professing to know God and his law, reject Christ's instruction unto holiness as given in his life and teachings?

Jesus said: "I can of mine own self do nothing; as I hear, I judge: and my judgment is just; because I seek not my own will, but the will of the Father which hath sent me." John 5:30. Such was the life of Christ, our perfect Pattern; his Father's will, or law, was his constant rule of action.

ARE THERE TWO SABBATHS?

ALFRED CARTER.

A POPULAR writer in religious circles (signing C. H. M.) has among other things published his views on the Sabbath and the law.

He introduces the subject in this way: "Seeing there is a great principle involved in the Sabbath question, we deem it to be of the very last importance to place it upon a clear and scriptural basis. . . . Man has no right to alter God's law in reference to the Sabbath no [any] more than he has to alter it in reference to murder, adultery, or theft. This we presume will not be called in question. The entire body of Old Testament Scripture fixes the seventh day as the Sabbath; and the fourth commandment lays down the mode in which that Sabbath was to be observed. Now, where, we ask, is this precedent followed? Where is this command obeyed? Is it not plain that the professing church neither keeps the right day as the Sabbath, nor does she keep it after the Scripture mode? Further, he asks "for a single passage of Scripture in which the day is changed, or in which the strict observance of the day is in the smallest degree relaxed"

After admitting that the Sabbath "means the seventh day and none other, and further that there is not so much as a shadow of divine authority for altering the mode of observing that day," he deliberately sets to work to teach us to disregard it altogether. Yet he admits it is "the right day."

C. H. M. does not assert, as do some, that the Christian has no Sabbath, but, on the contrary, affirms that the day which specially characterizes the Christian dispensation is "not the seventh day, but the first day of the week." That he accepts this new human institution as a Sabbath may be seen by these words which immediately follow; viz.: "This is pre-eminently the Christian's day. Let him observe this day with all the sanctity, the sacred reverence, the hallowed retirement, the elevated tone, of which his new nature is capable. We believe the Chris-

tian's retirement from all secular things cannot possibly be too profound on the Lord's day."

Thus the day which Jehovah regarded as his holy day for upwards of 4000 years is to be set aside, and another day kept with "all the sanctity" and "sacred reverence" with which the former one was observed. Why this startling and sudden change? Where is the divine authority for it? C. H. M. says there is *none whatever*, and yet professes to place this matter before us "upon a clear and scriptural basis."

Let it be specially noticed that he asserts "the first day of the week" is "*the Christian's day.*" If so, then that day (which the writer erroneously calls the Lord's day) has no claims upon the unconverted man any more than the Lord's supper; hence the sinner, who is "under the law," should keep the seventh day as required by the fourth commandment; but as soon as he is converted, he should cease to render such obedience, and, instead, observe the first day with all "the elevated tone of which his new nature is capable"—although there is not a single exhortation in the Word of God to do so.

Our readers will see at once that it is only unscriptural teaching that if put into practice could show such strange results. Yet C. H. M. admits the claims of the law on believers; for he says, "We are fully convinced that if a man is walking according to the spirit of the gospel, he will not commit murder nor steal;" but we go further and say that if he is walking even as Christ walked, he will do *nothing* that his Father's immutable law forbids; and therefore Sabbath-breaking is a sin he will certainly not be guilty of, "For not the hearers of the law are just before God, but the *doers* of the law shall be justified."

We do not write thus merely for the sake of argument, but with an earnest desire to lead our fellow Christians out of error into the glorious light of God's truth, and therefore we have presented these few remarks to expose the falsity of man's reasoning, which, wrapped around a human institution, deludes many into a belief in its divine origin.

MEMORIZING SCRIPTURE.

W. L. H. BAKER.

IN every vocation of life, success mainly depends upon the degree of familiarity with that in which one wishes to succeed. This is as true in teaching the Word of God as in anything else. And while seeking this familiarity, it is highly commendable that the text itself be firmly established in the mind.

No doubt youth is the best time in which to begin the study of the Scriptures; for at that time impressions formed in the mind are lasting. This, then, is the time when the process of learning by heart should begin. If, however, it has at this time been neglected, no time will be more convenient to become acquainted with the Word of God than the present. Have you grown up, and now find that your memory fails you, or that you fail to relish such study? If so, devote some of the energy you manifest in your daily enterprise in this direction. Is it a task for you to memorize? Then so much more the necessity for you to do so. The very process will strengthen your mind. The benefit thus derived is not only valuable in our eternal welfare, but also in our temporal.

"John Ruskin is reported as saying that his mother forced him, by steady, daily toil, to learn long chapters of the Bible by heart," which she had before selected, and this, he testifies, "established his soul in life." He says, "on the whole," this process, "the most precious," was "the one essential part of his education."

If early education has been neglected, nothing will supply the place of that, and draw out the faculties of the mind, like systematic Bible study accompanied by the Spirit of the Lord. And if early education has been liberal, nothing is better adapted to keep

the mind in a state of healthy activity than the study of this important Book. Although there are many books especially intended for the proper development of the intellect, no book can compare with the Bible. This is the direct Word of God, who is the source of all wisdom and all power. If it is necessary to commit the words of the ordinary school text-book, of which man is the author, how much more necessary to commit the words of this Book, of which God is the Author. Says Latimer, the English Reformer, "The Author of the Holy Scriptures is God himself, and this Scripture partakes of the might and eternity of its Author." Of course whatever is antagonistic to the Spirit of God will be a disadvantage in the study of his Word. Perhaps the first lesson in learning to commit is to have a deep interest in that which you wish to make your own. You can only secure this interest by discarding those things which are opposed to that which you wish to study. No doubt light reading, worldly-mindedness, and the cares of this life, are the principal hindrances in cherishing God's Word. Then put away these things, and you will find at once your interest will increase in those things of an eternal nature.

Having taken this step, the next is to concentrate the mind upon the text. Do not permit yourself to think of other things while you are studying; for if you do this, your mind will become wavering and hence powerless to act strongly in any capacity.

Retention of what has been committed is secured only by frequent reviews. Study should always have for its object a permanent and lasting knowledge of what has been considered. By this means the memory becomes reliable and available, which will not be the case if preparation be made simply for one occasion. And above all things, let us remember that the Author of the Bible is the living God, and that he is willing and abundantly able to help us in its study if we will but humbly ask him.

Timely Topics.

SATAN IN SAINTLY COMPANY.

THREE popular churches in Melbourne have united in establishing during the Easter season what they style a People's Palace of amusement, which combines under one very extensive arrangement all the various popular forms of entertainment in vogue in pleasure-loving society. In addition to the usual contents of bazaars or fairs, it is proposed to illustrate the progressive march of science in various mechanical and other branches, to give exhibitions of unique industries, and other unobjectionable features curious and novel.

But these innocent amusements are rather tame for a large class of people who have a few shillings jingling in their pockets, which shillings these churches would like to possess. In order to obtain them, the list of amusements must be extended to meet the tastes of those for whom glass blowing, electric machinery, Japanese dolls, and toffy have no charms. Hence dancing will be provided. But this is not broad enough; so the theatre is to be added. Light plays will be enacted for the diversion of those saints (?) who have been wearied by the long vigils of Lent, and those sinners who prefer their shillings to go to a good cause while they enjoy their fun all the same.

But we would not regard or treat such a serious matter in a flippant way. When the professed church of Christ stoops from her high position to pick up an unholy thing, that thing is not thereby rendered pure. The hands of the church are defiled, and reproach attaches to her sacred name. The theatre is still a theatre, and even more so, when taken under the mantle of the church. It is Satan clothed in sanctity, and in this garb his power to destroy the young is increased a hundredfold.

SUMMARY JUSTICE.

IN Melbourne two men have in one week expiated the crime of murder on the gallows. This fact has given a shock to the sensibilities of the people of this city. At the time these things were occurring, the cable brought news of the execution of three hundred Chinese pirates. They were beheaded, and, as we understand, on one occasion. No one says they did not deserve it, especially since they were Chinamen; but all must feel that it was a ghastly deed, worthy of darker times than ours are supposed to be. Closely connected with this comes the execution of eleven Sicilians in New Orleans, one of the southern cities of the United States. This was done by mob violence, or, as it is more commonly called, "lynch law." Some months ago the chief of police of that city was shot down by the members of a secret society formed of Sicilians. These men were placed on trial for the crime, and of their guilt there was, at least in the popular mind, no chance to doubt. However, the jury acquitted them. The crowd then took the matter up, and unceremoniously hung the wretches to trees. Another dreadful crime is thus added to the one already existing. What will be done to those engaged in the demonstration remains to be seen.

FUTURE GLORY UNDER A CLOUD.

THERE has been no lack of vainglorious speculation in reference to the future prospects of the great Australian nation which is to be. Those who are engaged in Sydney in the work of chiseling out the destinies of the Australian confederation have been smeared with greatness from head to foot. They did not apparently need any assistance in appreciating the majesty of their high calling; but notwithstanding the sense of greatness which rests upon them, it is painfully evident from the detailed account of their deliberations that personal littleness "will not down."

The discussion of the grave questions of how this union should be consummated has been interspersed with some manifestations of petulance and selfishness which show that we are all human after all. There has been more or less talk of packing up portmanteaus, and sundry other demonstrations which indicate that these heroes have not only the destiny of the state before them, but are not insensible to the claims of individual greatness. Some progress, however, has been made in deciding principles upon which the fabric of Australian greatness shall be founded. It seems to us to be a mistaken idea that there is any special greatness to be obtained by breaking off our allegiance to the mother country. The British name is inseparably connected with greatness and nobility in national affairs. To stand associated with that name is to retain greatness which has existed for many centuries. To endeavor under our circumstances to carve out a greatness on independent lines would seem to be an uncalled-for and unnecessary task.

WOMEN AND THE CHINA MISSIONS.

WOMEN are generally foremost in all works of philanthropy and reform which have for their object the relief of their fellow-mortals. The temperance movement receives its main support from the women. Their voices, their energy, and their devotion push the war to the very gates of the enemy. In all charitable enterprises, women furnish the principal motive power, and create public sympathy. Nor are the sympathies of women confined to the limits of the lands where they dwell; they think with pity upon their benighted, degraded sisters, who sit in darkness or grope through life under intolerable burdens. Especially do we hear them pleading for the females of India, Turkey, and China. All men should honor Christian women for their devotion to such good causes, and all true men do honor them.

If they were asked to point out some particular form of suffering to which Chinese women are exposed, no doubt they would point to their shrivelled, deformed, and almost useless feet, which in the days of tender childhood have been bandaged so tightly as to give the helpless sufferers exquisite torture. What a volume of pain those millions of deformed, ugly, clumsy feet bespeak! Certainly the emancipation of a race of helpless slaves to such a barbarous fashion is deserving of our most earnest endeavor.

But, speaking for ourselves, and from the standpoint of husbands and fathers generally, we do not hesitate to say that our own women and girls are even more precious to us than are those of China. True, strange as it may seem. Chinese women are good enough in their way, and perhaps God loves them as well as he does ours, but we don't. Hence we feel a good deal worse to see our own dear women pinched in two in the middle than we do to hear about the Chinese women being uncomfortably pinched at their extremities. In fact, we would rather see a Chinese with her feet pinched off than to see our neighbor's wife pinched into halves. And, appalling as the fact may seem, nevertheless it is a fact, that many women in Christian lands come nearer suffering that fate than do the Chinese women to losing their feet. The distorted figures to be seen everywhere among us tell unmistakably of excruciating suffering, which is required to compress into the compass of two spans that portion of the human frame, which, more than all other parts, needs the development of unrestrained action.

Now, who among our philanthropic women will volunteer to start out on the noble mission of emancipating Christian women from the bonds (literally) of an inhuman fashion? Echo answers, Who? And why? Well, because there are very few who are *at liberty* to do so. And another reason is, that when one does volunteer, it is next to impossible to find any who feel afflicted in that way. There are but few modern ladies who are so small but that they wish they were a little smaller.

ROME ON HER OLD TACTICS.

EVERYBODY is familiar with the saying that Rome never changes. The tenacity with which popery clings to its policy of intrigue and aggrandizement gives great force to the trite saying. That Christendom has been released from the thrall of priestly domination is due to no modification of ambitious designs or cruel aspirations of this great incubus of past centuries. The spirit of the Dark Ages still lurks in the gloomy precincts of the Roman establishment. Recently Archbishop O'Brien of Nova Scotia has spoken through the Halifax press in the following decisive terms in answer to those who protested against the interference of priests in politics:—

I do not propose that the Church, the mother of modern kingdoms, who has shaped the legislation of civilized Europe, shall stand aside and leave a free hand and a clear field for scheming partisans to wreck for selfish ends the work she initiated and kept guard over for centuries. The Church does not propose to be effaced from the public life of the country. There is no fear of such a calamity. The Church broke the power of tyrants, shivered the crushing fabric of Imperialism, and gave a long reign of prosperity to social progress. Latterly the world has been in the hands of politicians and political economists, and a pretty mess they have made of things. Individual liberty is dead, or fast dying, under the influence of the law of demand and supply; home life has been polluted by the institution of divorce; the poor have been ground down by the tyranny of money. While the spectre of an avenging socialism is terrifying the Government, the Church is girding her loins once more for the fray. She is neither dead nor dying, and, as formerly, she will act in league with the masses, and lead them to victory over the ruins of combinations, trusts, and grinding monopolies, and lift them, as formerly, to a higher plane of civilization. Their regeneration will be well under way before the end of the century.

The Home Circle.

QUIET WAYS ARE BEST.

WHAT'S the use of worrying,
Of hurrying,
And scurrying,
Everybody flurrying,
And breaking up their rest,
When every one is teaching us,
Preaching and beseeching us,
To settle down and end the fuss ;
For quiet ways are best ?
The rain that trickles down in showers,
A blessing brings to thirsty flowers ;
Sweet fragrance from each brimming cup
The gentle zephyrs gather up.

There's ruin in the tempest's path ;
There's ruin in a voice of wrath ;
And they alone are blest
Who early learn to dominate
Themselves, their violence abate,
And prove, by their serene estate,
That quiet ways are best.

Nothing's gained by worrying,
By hurrying,
And scurrying,
With fretting and with flurrying
The temper's often lost ;
And in pursuit of some small prize,
We rush ahead and are not wise,
And find the unwonted exercise
A fearful price has cost.

'Tis better far to join the throng
That do their duty right along ;
Reluctant they to raise a fuss,
Or make themselves ridiculous.
Calm and serene in heart and nerve,
Their strength is always in reserve,
And nobly stands each test ;
And every day and all about,
By scenes within and scenes without,
We can discern, with ne'er a doubt,
That quiet ways are best.

—Evangelist.

WOMEN OF THE BIBLE.—XII.

Zipporah.

A. M.

IN our last paper we left the infant Moses once more in the tender, loving care of his mother. How long he continued with her we are not told, but we read: "The child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses; and she said, Because I drew him out of the water." Ex. 2: 10. "And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." Acts 7: 22. Doubtless his mother had informed him of his real descent, and he had acquired full knowledge of God's covenant with his people. "And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian; for he supposed his brethren would have understood how that God by his hand would deliver them; but they understood not." Acts 7: 23, 24, 25. And when he went out the second day, behold two of the Hebrews strove together; "and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian?"

"Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian; and he sat down by a well. Now the priest of Midian had seven daughters; and they came and drew water, and filled the troughs to water their father's flock. And the shepherds came and drove them away; but Moses stood up and helped them, and watered their

flock. And when they came to Reuel their father, he said, How is it that ye are come so soon to-day? And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock. And he said unto his daughters, And where is he? Why is it that ye have left the man? Call him, that he may eat bread. And Moses was content to dwell with the man; and he gave Moses Zipporah his daughter." Ex. 2: 13. "And Moses kept the flock of Jethro his father-in-law, the priest [or prince] of Midian" (Ex. 3: 1) even for forty years. Acts 7: 30.

What bright hope had filled his heart forty years before! "He supposed his brethren would have understood how that God by his hand would deliver them; but they understood not." And more than this: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." Heb. 11: 24, 25. But now, in the eightieth year of his life, he is tending sheep in the desert, and he foresees nothing but that he shall die in this employment; yet he rests satisfied with it, and thus learns meekness and contentment to a high degree, for which he is more celebrated in Sacred Writ than for all his other learning. The training time was not a day too long. God makes no mistakes. Therefore let not any be discouraged if they be confined to obscurity, but, like Moses, be content to do what the providence of God provides. There is good reason to suppose that during this quiet period of Moses' life he wrote the book of Genesis and the book of Job.

And now the time came when God commissioned Moses to bring the children of Israel out of the land of Egypt. And Moses took Zipporah his wife, and his two sons, to return to the land of Egypt. "And it came to pass by the way in the inn, that the Lord met him, and sought to kill him." Ex. 4: 24. The next verse gives the reason; Moses had neglected to circumcise his son from some cause or other, and Zipporah seems to have connected this sudden illness of Moses with this omission, and without delay performed the rite, and her husband was restored. *This is the voice of every rod; it calls us to return to Him that smites us.* Dear afflicted one, listen to the Word of God: "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. We have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us as seemed good to them [R. V.]; but he for our profit, that we might be partakers of his holiness." Heb. 12: 5-10. This is the way by which God makes all things work together for good to those who love him, as shown by the next verse: "All chastening seemeth for the present to be not joyous, but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness. [R. V.] Wherefore lift up the [your] hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." Verses 11-13.

We learn from what we read in Ex. 18 that Moses sent Zipporah with his two sons, Gershom and Eliezer, back to her father, and that she remained with him until Moses and the children of Israel left Egypt and encamped at the mount of God. Then Jethro brought them; "and Moses went out to meet his father-in-law, and did obeisance, and kissed him; and they asked each other of their welfare; and they came into the tent. And Moses told his father-in-law all that the Lord had done unto Pharaoh and to the Egyptians for Israel's sake, and all the travail that had come upon them by the way, and how the

Lord delivered them. And Jethro rejoiced for all the goodness which the Lord had done to Israel, whom he had delivered out of the hand of the Egyptians. And Jethro said, Blessed be the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh. . . . Now I know that the Lord is greater than all gods; for in the thing wherein they dealt proudly, he was above them." And Jethro "took a burnt-offering and sacrifices for God; and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God." Ex. 18: 1-12.

What a beautiful example we here get,—"how to entertain our relatives and friends." 1. The respectful, loving welcome that goes from our heart to meet the expected one. 2. Loving sympathy for their welfare, which will insure confidence; this is shown in the remaining verses of this chapter, which all should read. 3. Subjects of conversation should be chosen that tend to praising God, either in our own experience or in things that we have heard or read,—things that others know perhaps; but their faith is confirmed by fresh evidence, and, like Jethro, they will say, "Now I know that the Lord is greater than all." 4. Worship. This is the secret of success that must go before and follow after; yea, it must permeate the whole. Whether we eat or drink, all must be to the glory of God. Some may say that this would do if all were agreeable to these things. We grant it would be pleasanter; but it can make no difference as to our part; and if we do this faithfully, the reward will surely follow. "O give thanks unto the Lord; call upon his name; make known his deeds among the people. Sing unto him, sing psalms unto him; talk ye of all his wondrous works." Ps. 105: 1, 2.

PASS IT ON!

THE farm-house was on fire. It was ten miles distant from the nearest town where there was a fire-engine. The neighbors collected, and, according to old country usage, formed lines to the nearest well. The full buckets were passed from hand to hand to the burning dwelling, and the empty ones back to the well.

Deacon Payne was in the first line; but the old man was absent-minded and slow. His thoughts were on his own house. What if it should take fire? So he took the pails hesitatingly, passed them on slowly and awkwardly, and finally dropped one, and spilled the water it contained. The farm-house would have burned to the ground, had not some of those who stood near the deacon told him that he had better get out of the line, and leave the work to be carried on without him.

There are many Deacon Paynes in the world. There is always some house on fire in our sight, a case of poverty, or sickness, or misery; a burning evil which hearty and well-directed effort might put out.

But there are men and women in every community and family who make no effort. They have the help in their pockets, or in their brains, or their hearts; but it does not go out. The currents of sympathy and aid stop with them. There they stand, cold and passive, in the crowd which each day is becoming more generous and cordial and helpful.

The young reader of these lines probably thinks that they are meant only for middle-aged or gray-headed people. Let us see.

Whatever your age, you have some blessing given to you fresh each morning from God. Pass it on.

Is it youth, with its strength and light-heartedness? Do not keep it for the ball-field. Give your tired mother some of it in a hearty kiss and tender word, or such help as you can render.

Do not disdain to brighten the breakfast table with school gossip and jokes. It will cheer your father all day to feel that his boy takes him into his

young life. Let every one who comes near you be the happier because you are young and happy.

Or, you have a sweet voice and a talent for music? Do not keep them for display, that they may bring you applause. Sing at home, or in the church, or beside lonely and neglected children, or wherever your music will carry comfort or peace.

Or, you have studied and read much? Whom does your knowledge help? Do you use it simply for yourself, or to make your little world brighter and better?

You are, perhaps, a professed servant of Christ. You ponder long upon your sins. You read your Bible. You pray morning and night. You go to church. You are intent on saving your soul. But what help do you give to the souls of your brothers?

God does not give you the water of life to be thrown upon the ground. Pass it on! The man who stands in the line, but does not work, is worse than useless. He is a positive hindrance.—*Youth's Companion*.

TEACHING CHILDREN BY EXAMPLE.

"PLEASE etstuse me, mamma," said Harry, as he finished his meal the other day.

"Oh, isn't that sweet!" exclaimed Mrs. Graham, who, together with her husband, had been invited to dine with Mrs. Owens.

Before Mr. G. had time to reply to his wife, Mrs. Owens said, "No, my son, I cannot excuse you until you have placed your knife and fork in proper position."

While the little fellow was arranging his knife and fork, Mr. Graham said,

"Yes it is certainly a pleasure to see children polite and mannerly, especially at the table. It is really a pleasure to have the little ones around the table with us, when we can feel that there is no danger of being mortified at their disorderly conduct."

"By the way, Mrs. Owens," said Mrs. Graham, "it seems to me there must be a certain adaptability in parents in thus being able to so train children that their presence in company may be regarded as a pleasure."

"I think not," said Mrs. Owens. "My opinion regarding this matter is that children are taught by example. For instance, my husband and myself make it a point always to be polite to our children, and see that they are polite to each other. If we request them to perform any duty, we find it no trouble, nor do we forget to say 'please;' and the duty having been performed, it is only two small words to say 'thank you.' There is no good reason why we should not raise our children so that they will be an honor rather than a disgrace to us. Impress upon their young minds the very important lesson that civility costs nothing, and when we have ceased to be with them in the trials and struggles of life, they will remember us with gratitude and pride."—*Rural Press*.

WHEN furniture is badly fly-specked, it can be washed off with cold water and a soft rag, then polished with kerosene applied on a rag. Even a piano can be cleaned and polished after this fashion. The polishing is largely a matter of long strokes well applied with the hand or arm.

During the damp weather which sometimes comes in summer, iron and steel articles will accumulate more or less of rust, unless much caution be used to prevent it. If the smaller articles are rubbed in boiled linseed oil, it will sometimes prevent this. Or yet an application of a mixture of one-half ounce camphor gum in one pound of clarified lard, with black lead sufficient to give it a black color, can be rubbed on any or all articles of iron or steel, and it will prevent their rusting. After the application has been fully made, it is left on for twenty-four hours, and then wiped off with a linen rag.

Useful and Curious.

THERE is a large coinage of thoroughly good stories about the Hon. Hannibal Hamlin up in Maine, and they are kept in constant circulation, too. This is one of them: In his earlier days, at a certain caucus in Hampden, the only attendants were himself and a citizen of very large stature. Mr. Hamlin had some resolutions to pass which began by representing that they were presented to a "large and respectable" gathering of voters. "Hold on," cried the other man, "we can't pass that, for it ain't true! It ain't a large and respectable caucus! There's only two of us." "You keep still, brother!" commanded the wily Hannibal; "it's all right, for you are large and I am respectable. You just keep still." So the resolutions were passed without further demur.—*Selected*.

DAMASCENE BLADES.—Though it is probable that the merit of these blades was greatly exaggerated, still it is doubtless true that they were made of a kind of steel which has never been made elsewhere. Though still manufactured in Damascus, the modern swords do not possess the merits of the ancient ones, and it is generally supposed that the art of manufacturing those famous weapons was lost when Tamerlane carried the captive artisans away with him to the East. It is said that these swords could be bent into a circle and retained in that condition at pleasure, and then, on being released, they would restore themselves by their elasticity to perfect straightness as before. They would stand the roughest usage without being blunted or otherwise in any way injured.—*Christian at Work*.

A STRANGE community is that of Agua di Dios, the leper village of Colombia, as described by our Consul at Bogota. Situated at about fourteen hundred feet above the sea level, with a dry sandy soil, and a temperature of 82 to 85 deg. Fahr., this spot has been chosen for the lazaretto by the Government on account of its ancient reputation for the cure of leprosy. Some five hundred and twenty sufferers from this terrible visitation dwell here, and form about one-third of the population; but the most remarkable fact regarding the settlement is that lepers and healthy persons are described as living on terms of perfect intimacy, there being no specific leper quarter, though every house in the village stands apart in a garden. Mr. Wheeler states that there is no case on record of the disease having been contracted here by contagion. Even where lepers have married healthy persons, the husband or wife has never been known to take it from the other. On the other hand, the mournful fact is admitted that children born of such unions are generally afflicted.—*Rock*.

IN the Murghab valley, Afghanistan, are two lakes of solid salt, which Captain Yate has ridden over and described. One, from which the Tekke-Turkomans of Merv get their supplies of salt, is in a valley about six miles square, which is surrounded by a steep, almost precipitous descent, impassable for baggage animals except by a single road. The bed of the lake, which is about 1,430 feet above the sea, is one solid mass of hard salt, perfectly level and covered by only an inch or two of water. To ride over it was like riding over ice or cement. The bottom was covered with a slight sediment; but when that was scraped away, the pure white salt shone out below. No one has ever got to the bottom of the deposit. The second lake is the one from which the Saryks of Penjdeb take their salt, and is about 800 feet above the sea. The salt in this lake is not so smooth as in the other one, and does not look so pure. It is dug out in flakes or strata, generally of some four inches in thickness, and is loaded into bags and carried off for sale without further preparation.

THE SNOW-PLANT OF THE SIERRAS.—The wonderful snow-plant of the Sierras, discovered by the naturalist of the late Colonel Fremont's party in 1843, is aptly named *Sarcodes sanguinea* (blooded flesh), the flower heads having a translucent fleshy appearance. *Sarcodes sanguinea* is usually found growing among the pines at an elevation of about eight thousand feet, but has been found at a much lower altitude. The plants, when fully developed, extend from seven to twenty inches above the ground and about as far below. The early development of the flowers is under deep banks of snow, which protect them from the winds sweeping through the mountains. When the snow has melted, the beautiful flower heads are quickly seen to peep from the yet partially frozen ground.—*Selected*.

BIBLICAL ACOUSTICS.

THE recent cablegram to a Boston (U.S.A.) daily journal of "A Singular Experiment," that a party at Mounts Gerizim and Ebal in Palestine had successfully tested the ability to hear the blessings and curses proclaimed at that spot, or site (see Deut. 27. and Josh. 8.), is interesting as another bit of essential confirmation of the narratives of the Pentateuch and other biblical history; but the experiment is not a "singular" one, having been previously made I am certain, and at all events by myself, in 1880, while engaged in scientific and archæological work in the Holy Land. On a perfectly clear and windless day in spring (like our late May), I stationed two persons on Mount Ebal, myself and an attendant on Mount Gerizim, and several persons in the valley between the mountains. We who read were some 700 feet above our little audience. We had arranged visual signals to indicate when one party was to begin and end in reading, lest the other party should not know "when to take up the tale," or even the audience when to say the amens. But no signal was needed. Not only did the audience hear our words distinctly and we their amens, but each speaker heard the words of the other speaker shot across a distance of nearly half a mile. We pronounced the blessings and the curses with Websterian deliberation, on, however, a high key, and not with a Phillips Brooks-like rapidity of utterance. In all probability Joshua delivered the sentences midway between the two mountains, and the Levites re-echoed them for some distance up and down the valley, so that from the mountain sides on either hand the million or two of hearers intelligently replied with their amens. Jotham, we remember, used Gerizim as a pulpit from which to speak his parable to the Shechemites. With the hills for a sounding-board, the spot is wonderfully acoustic. The sense of hearing in Joshua's day was particularly acute, as the Israelites were accustomed to listen to outdoor services and sermons. Nor does the record state literally that every man, woman, and child heard the words, but that Joshua read the words before them.—*Dr. W. C. Winslow*.

COLDEST POINT ON EARTH.

THE Russian weather-observing system is the most extensive on the globe, and embraces most remarkable climatic contrasts. It has two principal observatories and 255 subordinate stations, and its latest report gives rainfall observations for 650 localities. Many of the stations have lately been added, and one of these, Werchojansk, in Siberia, is now recorded as the coldest point known on earth. The mean temperature for the year 1885 was 29 degrees below zero F., and for January and December it was 62.9 degrees below, and for July it rose to 60.6 degrees above zero. The lowest temperature in July was 39.5 degrees above; while in January a fall of 88.6 degrees below zero was experienced. Werchojansk is in latitude 73 degrees 34 minutes, longitude, 133 degrees 51 minutes.

Bible Echo and Signs of the Times.

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

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Melbourne, Australia, April 1, 1891.

THE LAW OF SIN AND DEATH.

WE have been asked to give our exposition of Romans 8:2. The request is made on behalf of those who believe that the verse teaches the abrogation of the ten-commandment law by the gospel of Christ. The verse reads: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." From this declaration some are led to conclude that those who have embraced the faith of Christ are no longer under obligation to obey the specific precepts of the law of God. It is of interest to inquire just here, Are those who are *not* walking "after the Spirit" under such obligation? According to this method of reasoning, they must be. Unconverted sinners, then, must obey God's law, while acceptable Christians need not obey. Strange logic that!

But it is false logic from first to last. It will be evident to every candid observer upon a little thought that "the law of sin and death," from which Paul had been made free, is not the ten-commandment law. To thus confound them is to do great violence to God's law, of which Paul says in the preceding chapter, "Wherefore the law is holy, and the commandment holy, and just, and good." Rom. 7:12. The inquiry at once arises, What, then, is the law of sin and death? To answer it understandingly, let us note the circumstances. The apostle was illustrating the work of divine grace in saving a sinner from the bondage and condemnation of sin. He speaks to his Jewish brethren in Rome; and to elucidate his subject and gain access to their feelings, he illustrates his theme by referring to the individual in the first person. Doubtless the experience related was true in his own case, and none the less true in the cases of all who are truly converted from sin to a life of faith and obedience. The condition in which Paul represents himself in chapter 7 is radically different from that in which he represents himself in chapter 8. A great and glorious change had come over him, and that change is shown by contrasting verses 24 and 25 (first part) of chapter 7: "O wretched man that I am! who shall deliver me from this body of death? I thank God through Jesus Christ our Lord." Now notice the next words: "So then with the mind I myself serve the law of God; but with the flesh the law of sin." At once we see that the law of sin and death and the law of God are not the same. The law of God is spoken of in verses 7-14 of chapter 7 as follows: "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once; but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and

just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual; but I am carnal, sold under sin."

The other law is brought out in the verses that follow. It was that law which bound the sinner to his life of sin—to his *first*, or old man—a law from which he was freed when the man of sin died, according to the figure in the first part of the chapter. This law prevented Paul from doing that which he would; and caused him to do that which he hated. Verse 15. Though with his mind he consented that the law of God was good, he could not obey it, being controlled by sin that dwelt in him. Verses 16, 17. In this state he claimed that his actions were not voluntary. "It is no more I that do it, but *sin* that dwelleth in me." This statement is made twice; see verses 17 and 20. What then? "*I find then a law*, that, when I would do good, evil is present with me." Is this the law of God? Nay, verily. Let no one dare to say so. The law of God does not compel men to sin. These laws are thus contrasted in the succeeding expressions: "For I delight in the law of God after the inward man." In the next sentence the law of sin and death is brought forward again: "But I see *another* law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." It was in Paul's *mind* to obey the holy law of God; but his members, or flesh, were controlled by another law, the law of sin.

It would seem that a person of ordinary astuteness could discover this fact in the struggles of this individual, who seemed to be hopelessly bound by the law of sin. He cries out in despair; when Jesus Christ, the One altogether lovely, appears. He casts himself at the foot of the cross, his condemnation passes away; and, lo! a new heart is given him; a new song is put in his mouth. And the victory which the law of God could not gain on account of the weakness of the flesh is gained by the quickening power of Christ through faith. The individual is now released from the servitude of sin. The "old man" dies and is buried, and being free from that in which he was once bound, unspeakable joy fills the heart of him whose condemnation has passed away. Every high thing that exalteth itself against the knowledge of God is cast down, and every thought is brought into the obedience of Christ. The individual is brought into the place where he can keep the law of God. The carnal, or fleshly heart, "is not subject to the law of God, neither indeed can be." But not so with him who walks after the Spirit. "He that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us by the Spirit which he hath given us." 1 John 3:24.

STUDIES ON THE BOOK OF DANIEL.

CHAPTER THREE, THE FIERY FURNACE.

AT the close of Daniel's rendering and interpretation of the dream of Nebuchadnezzar, the king had become greatly agitated. The impressions caused by Daniel's calm and confident delineation of the image, and the mighty events it foreshadowed, were of the most vivid character. The heathen king descended from his throne, and prostrated himself before the youthful seer. He commanded that divine honors should be paid to Daniel. He acknowledged that the God who had revealed the future in such a way was the true God over all others.

Daniel and his companions received great promotion in the kingdom.

According to the marginal chronology of our Bibles, over twenty years passed away between the events of chapters two and three. The good impressions made upon the mind of Nebuchadnezzar in regard to the true God seem to have vanished with these years. Not so with the vision of the image. That was an object of genuine admiration to him, and he doubtless associated with the image he had seen in his dream some close relation to the supernatural circumstances with which it was connected; and he finally came to venerate the bright image of earthly power and glory more than the One who had thus foretold earthly history and the final destruction of human power. The idea of giving form to this image took possession of the mind of the king. He caused to be erected on the plain of Dura a golden image one hundred feet in height, probably including the pedestal. It is also probable that the image was overlaid with gold, rather than solid of that metal. In the image of his dream, the kingdom represented by the golden head was to be superseded by another kingdom, and that by a third, and a fourth was to appear. But in this one the gold was extended throughout, as if to challenge the truthfulness of the prophetic word.

The dedication of the image was made a very important event. It was not simply a monument of the king's power, it was to be an object of worship, and this worship must be universal. All the chief men of the realm, and doubtless an immense host of others, were assembled, and it was decreed that when the sound of music should burst forth as a signal, all must pay homage to the image which the king had set up. Daniel was absent from this great meeting, but among those assembled there were three who could not comply with the requirement. At the signal there was a ready acquiescence on the part of the people, who were deeply moved by the solemn and august spectacle. The Hebrew children had enemies among those who had witnessed their advancement with jealousy. These were quite ready to accuse them before the king, with the prospect of being quickly rid of them. Nebuchadnezzar was enraged at their contempt of his image, and took the matter as a personal affront. He disregarded the fidelity with which Daniel and his fellows served the God of heaven. If it came into his mind, he doubtless felt that they were such an insignificant minority that their conduct in holding out against the popular religious tendency was absurd audacity, which deserved to be quelled at once. Their consciences were not to be taken into consideration, they must yield without delay. He did not consider their feelings; their loyalty and their abilities counted nothing in the unreasonable rage of a religious bigot. One more chance was given them. If at the second signal they bowed to the image, well; but if not, they should at once feel the king's wrath in the terrible furnace of fire. The intrepid faith of Shadrach, Meshach, and Abednego was put to a severe test; but they answered promptly that whether God delivered them or not, they should not serve Nebuchadnezzar's gods nor worship his image.

It might have been suggested to them that the act of bowing and pretending to worship would be a simple and harmless one, which would save them much trouble and pacify the king. If so, the suggestion found no place in the minds of the worthies. To ostensibly yield would be to sacrifice all the principles which they had so long maintained. It would be a reproach upon the God of heaven which they could never re-

move. They could not even in appearance abandon their faithfulness to God, and they resolved to incur the consequences, whatever they might be.

Many thousands have been called to pass a similar trial, and have endured the test, "not accepting deliverance." It has become the old, old story of civil power trying to crush the consciences of the few. But there is nothing in this world that a true man will not give up sooner than yield his honest convictions of right and his God-given privilege of obeying those convictions. No matter how small the number who entertain distinct religious views, the privilege to hold those views is their sacred heritage; and this privilege should be held as sacred with the isolated individual as with the many individuals which compose the popular side. Laws and edicts which fetter the consciences of men are iniquitous in their nature and results, even if they are promulgated in behalf of truth. When a citizen has faithfully discharged his duty as a citizen, the state has no further claim upon him. His relations to God pertain to himself and God, and for them the civil power cannot call him to account. When Nebuchadnezzar, Cæsar, or Parliament undertake to exercise censorship in matters of private conscience, Satan rejoices; for hypocrites are sure to become abundant, and the honest in heart are as sure to suffer.

But these men were not left alone. The intense heat slew those who came near to the furnace to cast the Hebrews into its flames, and the victims "fell down bound into the midst of the burning fiery furnace." But astonishment takes hold upon the king, as he sees these three men calmly walking in the midst of the seething fire. Not only so, but the form of the fourth was plainly seen, and his majestic bearing bespoke the Son of God. Once more a sense of the true God came over the king. He called the faithful men forth, when no sign of harm was seen upon them. By a public decree, Nebuchadnezzar was once more led to acknowledge the power of the God of Daniel.

THE DELIVERANCE FROM EGYPT.

E. J. B.

ISRAEL remained in Egypt 215 years, till B. C. 1491. The entire period of sojourn from the death of Terah until they were strong enough to enter upon their promised inheritance was 430 years. Then Moses appeared before Pharaoh with the demand: "Thus saith the Lord God of Israel, Let my people go." And Pharaoh haughtily questioned: "Who is the Lord, that I should obey his voice?"

Then began the contest that decided the superiority of the God of Israel over the gods of Egypt. The priests held a tradition as a profound and sacred mystery that there is one true God. So much of the knowledge derived from Noah remained to this proud, idolatrous nation. But they had rejected God, and he had given them over to their vain imaginings. Of no nation was it ever truer that they worshipped the creature rather than the Creator. Making the sun a chief object of worship, their list of deities included heroes and animals, birds, fishes, and reptiles. Their worship was conducted with elaborate ceremonies in temples of great magnificence. Here is a striking passage from Clement of Alexandria, which is equally applicable to their ancient worship:—

"Among the Egyptians, the temples are surrounded with groves and consecrated pastures; they are furnished with propylæa, and their courts are encircled with an infinite number of columns; their walls glitter with foreign marbles

and paintings of the highest art; the *naos* is resplendent with gold and silver and electrum and variegated stones from India and Ethiopia; the *adytum* is veiled by a curtain wrought with gold. But if you pass beyond, into the remotest part of the enclosure, hastening to behold something yet more excellent, and seek for the image which dwells in the temple, a *pastophorus*, or some one else of those who minister in sacred things, with a pompous air, singing a pæon in the Egyptian tongue, draws aside a small portion of the curtain, as if about to show us the god, and makes us burst into a laugh. For no god is found within, but a cat, or a crocodile, or a serpent sprung from the soil, or some such brute animal; the Egyptian deity appears a beast, rolling himself on a purple coverlet!"

Backed by such gods, Pharaoh ventured to defy the God of Israel. The first plague fell on the sacred Nile, the pride and joy of the Egyptian heart, and its pleasant waters became loathsome, putrefying blood. Then the frogs, the offspring of their river-god, and themselves sacred, became a curse throughout the land. The dust became lice; and every temple was closed; no god could be propitiated or worshipped, for no priest could approach their altars with this unclean insect on his person. In spite of Baal-zebul, in whom Egypt trusted for protection from flies, tormenting swarms filled their houses. The Egyptians worshipped the bull as Apis and Mnevis, and Amun, the ram-headed god of Thebes. The fifth plague, that of murrain, was a blow against these and all their animal gods. Ashes from the altar where human sacrifices were offered were sprinkled in the air to propitiate Typhon, the evil principle, and avert calamity; Aaron sprinkled this dust in the air, and lo! instead of averting evil "it became a boil breaking forth with blains upon man and upon beast." Isis ruled the elements; but this god was powerless to stay the tempest that broke over Egypt at the word of God. In spite of Serapis, their trusted protector against locusts, swarming clouds of these insects devoured the land. Osiris was the sun-god having charge of light; but God spoke, and "there was a thick darkness in all the land of Egypt three days." "Upon their gods also the Lord executed judgments." Num. 33:4.

Long before all these plagues had come on the people and the land, Pharaoh realized that he was resisting the demand of One far stronger than himself and all his false gods. "I have sinned," he acknowledged; "the Lord is righteous, and I and my people are wicked." Ex. 9:27; 10:16, 17. Desolation and ruin reigned in Egypt; but one more plague came. "Israel is my son, even my firstborn," the Lord had said: "and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn." Ex. 4:22, 23. In one night all the firstborn in Egypt died. The destroying angel visited every home not guarded by the blood of the paschal lamb, and its pride and hope was laid low. In this plague the heart was touched. There was bitter mourning throughout all the land, and the Egyptians were urgent to have Israel go.

Guided by the pillar of cloud by day and the pillar of fire by night, the armies of Israel, by their tribes, marched out of Egypt. God led them by the way of the desert, and they encamped at Pi-hahiroth, by the sea. "They are entangled in the land, the wilderness hath shut them in," said Pharaoh. Hastily gathering his army together—his footmen, his horsemen, and his chariots—he pursued after them. The Israelites are shut in between the mountain and the sea; and the Egyptian army is approaching by the only passable way. The mighty roar of their terrible war chariots breaks on the ear;

the war-like host comes into view. Retreat is impossible; and what can a band of trembling slaves, hampered by the presence of women and children, flocks and herds, oppose to the strength of Egypt? "They said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?" Ex. 14:11. But a path was opened for them through the sea, and the Egyptian army perished in the flood. Through the long years in the wilderness, Israel had nothing to fear from the military power of their former oppressors.

In the providence of God, his people were removed from Canaan while they were growing into a nation, and were saved the danger of conflicts that might have arisen, had the Canaanites seen the vigorous young nation coming up among them, and perhaps learned that their God had promised them the land. Had the children of Israel remained prosperous in Egypt, they might have preferred Goshen to an inheritance that must be gained by war. Their experience of bondage made them willing to encounter the hardships of the desert and the hazards of war, without which they could not be planted in the land God had chosen for them, and fulfill their national destiny; and it also afforded an opportunity for the signal display of God's power in their deliverance.

The bondage in Egypt, the contest between the powers of good and evil, and the deliverance at the Red Sea, forcibly illustrate Christian experience. They are also a vivid type of the final deliverance of the people of God.

IS JAPAN ABOUT TO BECOME A CHRISTIAN NATION?

S. N. H.

FROM articles that appear in various missionary journals and periodicals, it might naturally be concluded that Japan is on the eve of being converted to Christianity.

The arguments presented to show this are: 1. The open doors for Christianity since the treaty by Commodore Perry; 2. The marvellous progress of Christianity, especially of the Protestant religion; 3. Last, but not in any way the least important, a Sunday law.

When the Roman Catholics again entered the field, it was found that there were many thousands who still adhered to this faith. Four thousand of these, who refused to forswear their faith, were torn from their native villages and distributed over the various provinces of the empire, some to be tortured in loathsome prisons, others in captivity, and when liberated by the edict of 1873, after the season of prayer by the Protestant Christians in 1872, there were not one half of them found.

But free toleration is now granted to all religions, and missionaries can go into any part of the empire and teach the gospel, by procuring a pass from the Japanese Government. But the pass does not grant the missionaries the privilege of teaching or preaching. That is simply allowed by common consent. The condition of the pass is either for health or scientific purposes, without the right of renting, purchasing, or even trading with the natives. We have been credibly informed that this was so arranged that in case the Japanese should desire to do so, they could oblige all foreigners to return to the treaty ports, which only gives them the privilege of trading with the natives for a circuit of twenty-five miles.

A few other things should be considered. On April 4, 1890, a Mr. Large, a Canadian Methodist minister, a quiet and inoffensive missionary teacher, was massacred, and the assassins are not

found. It is the opinion of many that had it been a Japanese who had been thus murdered, the criminals would have been discovered long ere this. Another missionary teacher, the Rev. Mr. Summers, an Englishman, felt obliged to leave the country for safety, on account of threatening letters he received. This was during the month of May. The third missionary, the Rev. Mr. Imbrie, an American, was knocked down, kicked, and his face cut with a sharp instrument, for no offense save stepping over a hedge to enter a base-ball or cricket ground, rather than to go round through a gate, which was much farther. This was done by the students of the State University. The young men, although well known, have not even been arrested, simply because Mr. Imbrie, in the generous impulse of his soul, requested that they should not be punished.

It must therefore be admitted that the Government of Japan is inefficient, and unable to withstand a sentiment of prejudice against foreigners, or it is in sympathy with such a sentiment, having no realizing sense of justice. It is the opinion of some of the leading missionaries and representatives of foreign governments that there is a probability, at least, of all the missionaries being compelled to come into the treaty ports, at no distant date, on account of the prejudice against foreigners. So much for the liberty offered the missionaries to preach the gospel in Japan.

As to the progress of the gospel, we have but little to say here, as we have spoken of it freely before. And truly it has been most marvellous. At first there were many missionary teachers employed to take charge of the Government schools, for the scientific knowledge they possessed. These took advantage of their position to introduce the gospel, and this, with the apparent sanction of the Government, was no doubt one cause of its rapid spread. Although this course to all appearances proved successful, its propriety has been much questioned by some. It is thought to involve principles similar to those carried out by the Romanists, although very different in the nature of the preaching. Had the missionaries invited the people to their houses, and made their religious work entirely independent, there could have been no just criticisms.

As to the success of the Romanists, I quote the following from a work written by Mr. Chamberlain, professor of Japanese and philology in the Imperial University of Japan:—

"The church of Japan was governed from 1846 to 1877 by a single bishop, from 1877 to 1888 by two bishops, and since 1888 by three, whose respective residences are at Tokio, Osaka, and Nagasaki. The Catholic population of the empire amounted, on Aug. 15, 1889, to 40,538 souls, as against 37,745 in 1888, and 35,886 in 1887. They are grouped in 217 congregations, spread more or less all over the country, but most thickly in the island of Kyushu. The clergy consists—besides the three bishops—of 67 European missionaries and 15 Japanese priests. There are also 8 European priests and 59 nuns (of whom 56 are European and 3 Japanese), busy in teaching, and having the management of four schools and 18 homes for orphans. The missionaries are assisted by 309 catechists."

Now according to the statistics published in 1889, there are 31,181 Protestant Christians. This is considered too small a number by ten per cent.; therefore we make the number 35,000. Of the Romanists there are 40,538. The entire population of the empire, according to the census recently published, is 40,431,583, leaving a balance of 40,345,402 heathen and 40,538 Romanists, against 35,000 Protestants. This presents the statistics and facts without comment.

ORIGIN AND HISTORY OF THE THIRD ANGEL'S MESSAGE.

U. SMITH.

WILLIAM MILLER, of Low Hampton, New York, was the man who, in the providence of God, was raised up to lead out in this work. And although he began the study of the prophecies in 1818, it was not till 1831 that he made his views public. Having become satisfied that the end of this dispensation was near, his conscience would not permit him to rest till he had made known his conclusions to his fellow-men. To this end he published a series of articles in a paper in Vermont, showing that the second coming of Christ would occur about the year 1843. From this time his course of life was changed. His articles attracted wide-spread attention. Letters came pouring in from all quarters, and urgent calls for him to come and preach in person the new and wonderful things he had learned from the Scriptures. These appeals he could not resist, and from that time he gave himself to the promulgation of these views. The year 1831 may therefore be set down as the year when the first angel's message began to be proclaimed. Many men of earnest piety and rare talent soon joined Mr. Miller in his work, and most blessed spiritual awakenings everywhere followed their earnest efforts. There were many honest souls in the various churches, who were hungering for something that would give them new life in their religious experience. And the idea of the soon coming of their precious Saviour dawned upon them as a blessed truth, by which, like Peter, they were "begotten again to a lively hope."

In 1838 an exposition of prophecy was brought out which more particularly attracted the attention of pew and pulpit, press and people. J. Litch made a calculation of the prophetic period of Rev. 9:15, called "an hour, a day, a month, and a year," amounting in all to 391 years and fifteen days. He applied it to the Ottoman Empire; and finding that the period would end on the eleventh day of August, 1840, he boldly predicted the fall of the Ottoman Empire at that date.

This was at once recognized as a sort of test case; for, said the people, if that event takes place as stated, it will demonstrate the correctness of the principle of interpretation adopted by the Adventists, and show that all their calculations are worthy of attention. As soon as the news could be obtained, in those days of no ocean telegraphs, and slow steamers, lo, it brought word that on that very day that very event did take place!

This unquestionable and striking fulfillment of prophecy gave a mighty impetus to the Advent movement. The ears of the people were gained, and there were more calls for preaching than could be filled. J. V. Himes began the publishing work, and the years between 1840 and 1844 were years of great activity in the cause. Thus the country became more and more stirred from month to month and from year to year. The fruits were everywhere most excellent. Bibles were studied as never before, and multitudes were led to seek a greater consecration to God.

The year 1843, according to Bible time, would not end till the first new moon after the vernal equinox in 1844. But this point was at length passed, and the Lord did not come. But right here, even though by disappointment, we begin to see the special providence of God in this work; for writers and preachers were compelled to look over with new care all the grounds of their faith. Attention was now turned to the

types as it never would have been if this disappointment had not occurred.

And soon a great light dawned which put at once a new complexion upon the work. The chief pillar in this prophetic temple was the 2300 days of Dan. 8:14: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Then it was seen that if the 2300 days are reckoned from the commandment to restore and build Jerusalem, as Dan. 9:25 states, they must be reckoned, not from the time when the document was issued giving authority to build, but from the commencement of the work of building, as stated in the last part of verse 25 and the beginning of verse 26. And in Ezra 7, where the fulfillment is recorded, we find that those who returned from Persia to build Jerusalem, did not reach the place till the fifth month, and two months more is none too much time to allow for them to get located and ready to commence the work of building the city. This would bring us to the seventh month; and when we look at the type, we find that it was on the tenth day of this month that the sanctuary was to be cleansed.

The conclusion, therefore, was that the 2300 days had not then ended, but that they would end on the tenth day of the seventh month, which in that year (1844) fell on the twenty-second of October. It was only about three months before the date named that these points were brought clearly out. The time was short. What was to be done must be done quickly. Those who saw the light felt impelled to adopt the words of the parable of Matt. 25:1-10, to arouse others to the importance of the subject: "Behold, the bridegroom cometh; go ye out to meet him."

A little further consideration of that parable served to show that it well illustrated the movement in which they were engaged, and doubtless had an application to that movement. In the spring of 1844 began the tarrying time—the night of the parable. A mistake of six months had been made in reference to the ending of days, the true termination being in the fall instead of the spring of that year. And midway between these two points the light had been discovered that the time extended to the fall, and that the cleansing of the sanctuary pointed to the autumn. The thrill of joy that filled the hearts of those who felt that they had found their footing again, and the revived hope of soon seeing their Lord, took verbal form in a mighty cry raised simultaneously in different parts of the land: "Behold, the bridegroom cometh; go ye out to meet him."

The light was presented, bringing out the points set forth above. Calmly and carefully the people listened, learned, received the truth, and rejoiced. The Spirit of the Lord attended the preaching of the Word. The truth went forth with new power; for those who received it spread it through all the land. A reaction in the popular churches drove from their communion 50,000 believers. And as they left, they gave the second message: "Babylon is fallen, is fallen."

Men were soon heard of in England, on the continent of Europe, in Asia and Africa, who were giving the same message of the soon coming of Christ in glory. Probably no religious movement since the days of the apostles ever became, in so short a time, so wide-spread, or was so zealously carried forward, and achieved so substantial results, as the great Advent movement at the time of which we speak.

And thus we come up to that memorable epoch, the tenth day of the seventh month, Oct. 22, 1844.

Bible Student.

To the Editor:—

Will you kindly explain 1 Thess. 5:23?

INQUIRER.

THE verse referred to reads as follows: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." There is very much contained in this passage, too much to be compassed in such an article as we have room for. The point which we apprehend was in the mind of our correspondent is that contained in the words which relate to the spirit, soul, and body. There is an impression with many, which we believe to be a wrong one, that the idea of there being a spirit, soul, and body is incompatible with that of man's natural immortality, or immortality through Christ alone. People who believe that death is an unconscious state are sometimes called "nosophites" on the hypothesis that they deny the existence of the soul. As far as we are concerned, we reject the imputation entirely; for while we claim that there is no immortality except through faith in Jesus Christ, we do not therefore set aside the plain teaching of many passages which show that man is composed of a threefold, or perhaps better expressed as a three part, nature. First, the physical or corporeal system, the body. Thus man was created from the dust of the earth. Second, to animate him there was breathed into his nostrils the breath of life. This came as a gift from God, its only author. It is vital force, the principle of animate existence; it is what we call *life*. And its possession is that which distinguishes between a dead and a living body. All animals possess the same, as we see by reference to Gen. 7:21, 22; Eccl. 3:19, 20. The phenomenon of death is described in Job 34:14, 15: "If he [God] set his heart upon man, if he gather unto himself his spirit and his breath, all flesh shall perish together, and man shall turn again unto dust." And also Eccl. 12:7. The spirit, or principle of life, passes into the hands of God. Luke 23:46 and Acts 7:59. This will be restored again at the resurrection. Eze. 37:12-14. Death is the absence of life; but there is nothing to show that this life principle exists as a separate conscious entity after the death of the body.

Now, if anybody shall ask if this life principle is the "spirit," we reply that the term spirit is sometimes used to indicate it, and at other times it is used to indicate other objects. There is no one object to which the terms "spirit" or "soul" are universally applied.

Thus far we see man only as an animal with a body possessing physical life, and losing that life in death. But man is essentially much more than an animal. He possesses God-like qualities—moral and spiritual powers. He can discern between right and wrong, and can by careful cultivation and divine aid develop a character which will fit him for the society of heaven. In this respect he is infinitely above all his earthly fellow-creatures. This feature of his nature is designed to be the controlling element of his existence. It should govern the body and guard the life. All that is evil should be carefully eliminated from the affections and emotions, and every principle of the heart become pure. Then the individual becomes precious in the sight of God.

This moral and spiritual part of man, comprising his intellectual powers, except, perhaps, those which pertain solely to the animal instincts, we may call the soul, though we believe the Bible generally calls it "the heart." It is called the soul in Micah 6:7, 3 John 2, and other places. But it is never referred to as the "immortal soul," nor are the faculties of life attributed to it only as they are manifested through the body.

If a person becomes sanctified in his body and all its habits, in his physical life and all its features and

functions, and in his moral, spiritual, and intellectual life, he will be sanctified "wholly" just as the apostle prays that he should be.

SABBATH-SCHOOL LESSONS.

Lesson 3.—April 18, 1891.

JAMES 1:19-27.

1. How should we govern ourselves in hearing and speaking? James 1:19.
2. To what else should we be slow besides speaking?—*Ib.*
3. What similar injunction is given by the apostle Paul? Col. 3:8.
4. Why are we to be slow to wrath? Verse 20.
5. What are we exhorted to lay aside? Verse 21.
6. What are meant by these terms?
7. What are we to receive? See Revised Version.
8. What is this implanted word able to do?
9. Upon what condition only can we be benefited by the word? Verse 22.
10. To whom is the man who hears, but does not, compared? Verses 23, 24.
11. How can we be benefited by a mirror? Indicated in verse 24, last part. See note 1.
12. What constitutes the great Christian mirror? Verse 25, first part.
13. How long should we look into the law? Note 2.
14. While looking into the law, what should we do? Verse 25, next to last clause.
15. What is the promise to such?—*Ib.*, last clause.
16. How may a person show that his profession of religion is vain? Verse 26.
17. From what should a person bridle his tongue? 1 Peter 3:10.
18. What kind of religion must a person have to be benefited by it? James 1:27, first part.
19. What are some of the marks of this kind of religion? Verse 27, last part. See note 2.
20. How much is embraced in the expression, "unspeared from the world"? 1 John 2:15, 16.

NOTES.

1. Like the man who turns away from the mirror, and soon loses from his mind a sense of the defects which it revealed, so we, when we fail to keep the law before us, soon lose a sense of our duty. But we should "continue therein," that is, continue looking into the perfect law of liberty, and then, as fast as we thereby discover defects in our characters, take hold, by the grace of Christ, to remedy them. There are many who do not like the law, because it exposes their sins; and so they try to persuade themselves that it has been abolished, as if that would remove their defects of character. This is as wise as it would be for a man to dash a mirror into fragments because it revealed defects in person or clothing, and then imagine that that removed the defects.

2. "Religion" is from *religare*, which signifies "to bind anew or back, to bind fast."—*Webster*. It denotes that bond by which a man is attached to the service of the deity he worships. Hence there may be false religions as well as true, vile and degrading religions as well as pure and undefiled. One may seem to be very religious, and yet his religion be vain, or worthless. But he who has true religion will produce the fruits mentioned in James 1:27; Gal. 5:22, 23.

Lesson 4.—April 25, 1891.

JAMES 2:1-7.

1. With what statement does this chapter open? James 2:1.
2. How does James speak of Christ?
3. What is meant by "the faith of our Lord Jesus Christ"?
4. What is meant by not having this faith with respect of persons? See note 1.
5. What conditions commonly lead to respect of persons?
6. How is the gospel calculated to change our estimate of a rich man? Acts 10:34.

7. How will it change our estimate of a poor man?

8. What kind of clothing usually distinguishes a rich man? Verse 2.

9. What kind of clothing usually characterizes a poor man?

10. What is meant by "vile raiment" in this verse?

11. What way of showing respect does James mention in Verse 3?

12. In the case James supposes, on what ground is honor shown to the rich man? See note 2.

13. What rebuke does this call out? Verse 4.

14. In what respect does he say such ones are partial? See note 3.

15. What is meant by becoming judges of evil thoughts? See note 3.

16. What is indicated by the opening word of verse 5? *Ans.* The emphatic nature of the statement James is now about to make.

17. What does he say of the poor, calculated to place them in the true light?

18. In what respect were the persons he speaks of, poor?

19. In what respect were they rich?

20. How does faith make rich?

21. How may we show that we put a wrong estimate on the poor? Verse 6, first clause.

22. Who usually oppress the poor? See note 4.

23. What foolish course toward the rich ought this to correct?

24. Ought brethren ever to go to law before unbelievers? 1 Cor. 6:1.

25. What does James say the rich blaspheme? James 2:7.

26. How do they blaspheme it? See note 4.

NOTES.

1. In this chapter James speaks more particularly of the false distinctions built up among men and by men. All these barriers are swept away by the gospel, and all men stand alike before God. And none who profess the faith, or religion, of Jesus Christ should countenance any such distinctions, or manifest any partiality to the different members of the church.

2. The word "assembly" in verse 2 is translated "synagogue" in the margin. In a general sense it is not to be confined to Jewish synagogues, but would denote any place of meeting.

3. Verse 4 reads, "Are ye not then partial in yourselves?" or, Do ye not make a difference among yourselves? that is, calling one better than another because one is rich and another is poor, whereas no such distinction should be recognized; but every question should be decided on its merits, and not on the condition or circumstances of the individual. Then, says the apostle, if you act thus, are ye not "become judges of evil thoughts," or, in other words, judges having evil thoughts, or judging according to an incorrect or evil principle? This again would be wrong.

4. The reference to the "judgment-seat," in verse 6, would seem to strengthen the idea that James, in the first part of this chapter, has reference to the settlement of difficulties by law. The rich are the very ones who are apt to oppress in this way those whom they dislike on account of their religion, or for other reasons. And they are the ones who, if unbelievers, most generally make light of Christianity and blaspheme the name of Christ. And even if they profess to be believers, they might even then blaspheme his name by going contrary to his instructions in their treatment of the brethren. Matt. 18:15-17. The Christian is the last person in the world to fawn upon a rich man on account of his riches, considering what they are liable to lead him to do. But while there is no sin in riches, in themselves, if properly acquired, and no virtue in poverty, from the same point of view, yet the fact remains that the rich are more apt to be worldly, and the poor in this world's goods more ready generally to look forward to the promised kingdom and acquire by faith an interest in the everlasting riches.

From the Field.

OUR HIDING-PLACE.

Isaiah 32: 2.

O LORD! thou art our hiding-place,
Where life's rough winds are stilled.
Our hearts, enfolded by thy grace
As in a Father's strong embrace,
With thine own peace are filled.

From tempests gathering dark above,
Thou art our covert sure;
With eager wings, as of a dove,
We fly to thy protecting love,
And there we rest secure.

As streams that bless the thirsty plain,
From thee the waters burst
That cleanse away our crimson stain,
With cooling comfort soothe our pain,
And quench our desert thirst.

When wearied with the burning sand
Where luring visions mock,
Then close to thy dear side we stand,
And find thee, in a weary land,
The shadow of a rock.

O Lord! our rock, our sure retreat,
We seek thy sheltering grace;
For thou didst bear the scorching heat,
And all the tempest's fury meet,
To be our hiding-place.

—Edward A. Collier.

CHRISTIAN EXPERIENCE OF NATIVES OF INDIA.

THE following incidents were related by Mrs. Jones, Baptist missionary at Agra, Northwest Provinces:—

There is one part of the city of Agra enclosed on three sides by a high wall, and on the other by the jungle, called the Taj-Gang, and containing about 12,600 inhabitants. In one of the houses there lived a girl sixteen years of age, named Phula. Mrs. Jones had been teaching her to read for eight months, and at the end of that time she had made such good progress that she could read the Testament herself; whereupon, as is her custom, Mrs. Jones presented her with one. From the very first she had manifested a deep interest in the Scriptures. When grinding out the corn, it was noticed that she always sang Christian hymns instead of the old heathen songs. Her heart seemed to be affected by the gospel from the singing of a hymn, of which, translated, the refrain would be, "Jesus Christ is my Saviour." During the holy festival in 1887, she became much worse from a disease from which she had been suffering for a long time, and died. During the last week, she constantly sang this hymn, and when too weak to sing, would repeat it; and when too weak to repeat it, she called upon others to sing to her. On a Sunday night she died, and just previous to her death, as is the custom of the Hindoos, she was taken from the bed and laid on the floor. Her friends flocked around her, calling on Ram, and asking her to do so; but she only replied, "Jesus Christ is my Saviour." She was cremated, according to the usual practice of the Hindoos; but all knew that her faith was in the world's Redeemer.

About a year afterwards, as Mrs. Jones was teaching in the same house, an Ayah came in and asked her to sing that hymn which runs: "When Jesus shall make up his jewels, . . . To shine as bright stars in his crown." She said that her little children in the European family where she served, used to sing it, and now they had gone to England, but she wished to hear it again. Mrs. Jones explained that little children shining in the Saviour's crown, referred to any one who loved the Lord, and did his bidding. Then said the Ayah, her face brightening, "Phula will shine; for she believed in Jesus before she died." "That house now seems to

possess some tender memories for me," said Mrs. Jones.

"There was a woman in Agra," said Mrs. Jones, "whose house I used to visit from time to time. Being very short of workers, I could not go very often. And indeed it was a question with us whether it would not be better to shut up some of the houses entirely. I had called on this woman, and had given her lessons on the fall of man and the coming of Christ. When about to leave, I told her that I could not come again for about five weeks. She looked up wistfully, and said, 'Can't you come sooner (or literally after a week)?' I told her no; it was impossible. Said she, 'When you tell about Jesus Christ, I forget all about my body and this world, and Jesus is just everything to me; do try to come after a week.'"

There is a place somewhere in Central India, to which no missionary had ever gone. A certain missionary had had it impressed on his mind to go there for a long time. At last he went, and when he got there he found that the people, or rather a company there, had a Testament, and were studying it, praying for light, and held meetings regularly every Sunday. Where this happened, or who the missionary was, Mrs. Jones did not remember; but she thought that more could be learned about it in Bombay.

Mr. Jones has a great deal of faith in street preaching, and devotes a large share of his time to it, either in the bazaar, or else in camp in the villages in the country. It is a branch of the mission work from which very few, in fact scarcely any, results are seen.

One day he received a letter from a man in London, who stated that he had never met Mr. Jones, but that he had once heard him preach in Exeter Hall in London. He and a friend were in business in the city, but hoped some time to come to India. He said that he was in the habit of going down to the P. & O. S. S. and preaching to the Lascar sailors. He would set apart certain nights every week for this work. Once when preaching, he saw the face of one of the Lascars light up; he spoke to him, and the man replied that he believed on Jesus. Said he, "I was up country at Agra once, and I heard Mr. Jones preaching in the bazaar, and my heart was touched, and I believed on Jesus. I never told Mr. Jones about it." So good is done, and the results are kept hidden from the world; but when the final day of reckoning comes, all will be made plain.

S. N. H.

THE WEEK OF PRAYER IN ENGLAND AND GERMANY.

IN answer to inquiries about the missionary contributions and the meetings during the week of prayer, the following facts are given by Elders Robinson and Couradi.

D. A. Robinson writes from London, Jan. 11:—

In harmony with Elder Olsen's suggestions, our week of prayer was from Jan. 3 to 10. We held one meeting each day, and on Sabbath and Sunday two meetings. The season has been a profitable one. Sabbath forenoon, Jan. 10, we read Sister White's address, and in the afternoon we had an excellent social meeting. Five requested baptism. On Christmas eve the London church met, and gave £32 for foreign missions. [This, divided by seventy, the membership of the London church, averages a little over 9s. per member.] We have not yet heard from the other companies.

We have just received Elder Olsen's letter, announcing that there is to be a Ministers' School over here in April and May, and that Dr. Waggoner is coming over then.

From Hamburg, Jan. 12, Bro. Conradi writes:—

I was indeed glad to hear of the good work in America, and will hasten to answer at once, as to the progress of the work here and the week of prayer. Here in Germany we had the Christmas offerings before the week of prayer, which was held from Jan. 3 to 10. Our Christmas donations have tripled in

Germany this year. As reported at this date, they are as follows:—

| | | |
|-------------------|---------------|-------------|
| Hamburg | (48 members), | £16 0s. 0d. |
| Barmen | (19 ") | £6 0s. 0d. |
| Vohwinkle | (23 ") | £1 4s. 0d. |
| Solingen-Gladbach | (10 ") | £1 4s. 0d. |
| Total, | 100 members. | £24 8s 0d. |

This, with some jewellery, makes 5s. for each church member. We also received 16s. and a gold ring from the Sabbath-keepers of Transylvania,—the first Christmas gift from the Austro-Hungarian Empire; these have been keeping the Sabbath only since last summer. The reports from Russia will be received much later.

As to the week of prayer, we had very good meetings in Hamburg; especially was the last Sabbath a good day. Bro. Böttcher reports good meetings from Barmen and Gladbach also.

In regard to our school, we have everything in order. Twenty-five are in attendance, and about eight more are daily expected from Russia. At present, Germany, Switzerland, Austria, Holland, and Denmark are represented. Our church here is growing, not only in numbers, but also in liberality. Its members paid during the last six months, in tithes, £50; to the tract society, £11; to the Sabbath-school, £4, making, with the Christmas gifts, £89. Our canvassers received in December, about £160 on book sales.

The prospects for the work here were never brighter than now. Our workers are fast multiplying, and nearly every week we hear of new ones embracing the Truth.

FACTS AND FIGURES ABOUT MISSIONS.

IN 1800, not over 50,000 converts in all heathendom; now, over 1,500,000, and five times as many adherents.

IN 1800, not over seventy mission schools; now, about 14,000, with 600,000 scholars.

IN 1800, not over 5,000,000 copies of the Bible; now, more than that issue from the press every year.

IN 1800, fifty translations of the Bible; now, between 300 and 400 of the whole, or parts like the Gospel of Mark.

IN 1800, the population of the globe about 700,000,000, of whom some 40,000,000 were called Protestant; now, the population is more than double, and the nominal Protestants more than quadrupled!

The first convert among the natives of India was Krishna Chundra Pal, in 1800. Henry Martyn said it was a miracle as great as the raising of the dead. Now, every ten years the converts increase over eighty per cent. The first convert in Western Polynesia was King Pomare II.; now there are 850,000, and all Western Polynesia is evangelized.

UP to 1853, the Edict Board of Japan made it a capital offense for a Christian to set foot on the island empire. Now there are 30,000 professed converts and 17,000 children in Sunday-schools.

Dr. Robert N. Cust reckons 223 missionary societies in the world: 113 in Britain and colonies: 56 in the United States; 20 in Germany; 14 in the Netherlands, and 20 in other lands. Many of these doubtless are small. Fifty have incomes of £2000. and upward, and twenty report over £20,000. At least ten of these have received three-fourths of their funds from native converts!

The approximate distribution of missionaries is said to be as follows:—

| Country. | Population. | Missionaries. | Proportion. |
|-------------|-------------|---------------|----------------|
| Syria, | 3,000,000 | 100 | 1 to 30,000 |
| Turkey, | 21,000,000 | 450 | 1 to 45,000 |
| Madagascar, | 5,000,000 | 50 | 1 to 100,000 |
| Burmah, | 8,000,000 | 40 | 1 to 200,000 |
| Japan, | 38,000,000 | 200 | 1 to 200,000 |
| India, | 250,000,000 | 900 | 1 to 275,000 |
| Persia, | 7,500,000 | 30 | 1 to 300,000 |
| Africa, | 250,000,000 | 600 | 1 to 400,000 |
| S. America, | 30,000,000 | 75 | 1 to 400,000 |
| Corea, | 9,000,000 | 25 | 1 to 400,000 |
| Siam, | 8,000,000 | 13 | 1 to 600,000 |
| China, | 380,000,000 | 600 | 1 to 650,000 |
| Arabia, | 5,000,000 | 4 | 1 to 1,500,000 |
| Thibet, | 15,000,000 | 7 | 1 to 2,000,000 |

IN Sahara district, with 3,000,000; Afghanistan, etc., with 3,500,000; Anam, etc., with 12,000,000; Russia, 16,000,000; Algeria, etc., 12,000,000; Soudan, 75,000,000, there is an entire destitution.—*Missionary Review.*

News Summary.

NOTES.

In the news notes in the last issue of the *ECHO*, mention was made of an Englishman who won £7000 in a single night at Monte Carlo, and "broke the bank." It is well known that breaking the bank is not so serious an affair for the bank as it may prove for the man who wins the money, as the house is closed for the night when the losses reach a certain limit; but the unfortunate winner is apt to play on and on, and lose. He did in this case—lost not only the £7000 he had gained, but £15,000 besides. Another instance where ill-gotten gain has brought no blessing.

Uganda is the African country over which, not long ago, the cruel King Mwanga held undisputed sway. Those who first carried the gospel to this dark land were veritable heroes, and those who accepted it showed no less courage. Mwanga was a savage tyrant. Bishop Hannington was murdered at his command, other white missionaries were imprisoned, and scores of native Christians slaughtered. But a change has taken place, and Christianity has become the controlling power in the land. There are still many heathens; but none of them are chiefs, or allowed to hold office. The offices are equally divided between the Protestant and Catholic chiefs, who, in administering the government, are influenced by the missionaries of their respective faiths. The king has been almost wholly stripped of the despotic power which he, and his fathers before him, exercised, and "can get nothing that he does not ask for from his chiefs." A kind of church ruling the state, it will be seen. It will be interesting to observe how our dark friends work out this natty problem.

The labor contest in Queensland abates none of its bitterness. A call has been made for all union shearers to stop work on March 23, and the unionists are trying by threats and persuasion to prevent free laborers from working. At a meeting in Barcaldine attended by a thousand unionists, the speakers said that they "would form camps everywhere, and if all else failed, they would trail fire sticks through the country and devastate squatters' homes. If they had to go down, they would drag all Queensland with them." At one time the strikers were all in one camp at Lagoon Creek. Five hundred tents were on the ground, laid out in streets, and old soldiers drilled the men every day. They have since formed camps at various places. Mounted bands roam the country; and the non-union shearers who are at work go from place to place attended by a military escort. The pastoralists decline to surrender freedom of contract, or to hold a conference under threats of armed force. If the men will resume work, well and good; if not, they will employ other laborers permanently. No doubt there would be many acts of violence, were it not for the police and military; for with the unions, it is a struggle for existence. Concede freedom of contract, and unionism would practically cease to be.

The French have made balloons a fixture of their army. There are regularly organized balloon corps, each of which is accompanied by twelve wagons. Some of these wagons contain material for the manufacture of gas, and enough gas for one inflation is always kept in readiness. A recent paper thus describes a drill of one of these companies, which consisted of 127 men furnished with new and greatly improved apparatus: "A connection was made between the gas vessels and the empty balloon, which filled with great rapidity. The balloon was then attached to a third wagon, in which were a capstan and a small steam-engine, the balloon being connected with the capstan by a rope six hundred yards long. The steam-engine was to provide the force with which to draw the balloon downward. One of the most skilful members of the corps took his place in the car, and the balloon was allowed to rise to the extreme length of the rope. Four horses were attached to the wagon, which was drawn up and down the plain at the direction of the commanding general seated next the driver. By means of a wire that formed part of the rope which held the balloon, the general conversed freely with the aeronaut through a telephone, and he was thus enabled to observe the 'enemy' from a height of six hundred yards."

Russia persistently progresses backward toward the Dark Ages, and takes the premium among modern civilized nations for religious intolerance. No Jew can own land, hold office, or practice a profession in that land of ancient despotism. The great majority of schools are closed to them, and they are permitted to reside only in certain specified towns. Degradation and impoverishment have resulted, and the world is only too familiar with the cruel manner in which so many thousands have been banished from the country. But Russia does not keep all her "bloody suck" for the sons of Abraham. She is quite impartial in her tyranny. The *Missionary Review* states that there are in the common prison at Witepsk in Western Russia "several men and women of high moral character, whose only offense is that they have spoken in quiet ways of the gospel truths which they have received." And yet after months of imprisonment without trial, the almost certain prospect is that they will be deprived of property rights and imprisoned or banished to Siberia. What Russian imprisonment or exile means may be gathered from the following sentence: "Ivan Posoulski is again to be transported to Siberia. On arriving there (where he is to pass the remainder of his life), he will receive 200 strokes of the knout. He will be always chained, and will have to drag after him an iron ball weighing 20 lbs. His chains will be riveted to the cart, which he will have to draw for a period of three years. For the ensuing twenty years, he will be treated as a dangerous felon, and be compelled to fast several times a week."

ITEMS.

Germany is to have a standing army in Africa. Fully 2,500 persons commit suicide in Russia every year.

The Canadian Government is about to raise a loan of £2,000,000.

The profits of the Bank of England for 1890 amount to £750,000.

No fewer than 2378 outbreaks of fire occurred in London during 1890.

In the civil war in Chili, victory still remains on the side of the insurgents.

It is calculated that there are 195,000 women employed as dressmakers in Paris.

Twenty-two lives were lost by a collision in the English channel on the 17th ult.

The lifeboats around the British coast last year rescued from peril of drowning 547 persons.

The Canadian sympathizers with Irish Home Rule have emphatically declared in favor of Mr. Parnell.

According to the Registrar-General, the number of religious denominations in England and Wales is at this time 251.

Preparations are making for a survey of the route of the proposed Pacific cable from San Francisco to Hawaii.

Lord Carrington advocates the appointment of a Minister of Industries, and the Trades and Labor Council of London support the proposition.

Some new passenger steamers now in process of construction for the Atlantic trade, are expected to make the trip from England to America in five days.

A fine seam of coal has been discovered in the Wolongong district, N. W. S., but at great depth, being 350 feet lower than any that has previously been discovered.

A Portuguese gunboat recently captured a British steamer on the Zambezi River, which was conveying ammunition into the interior. The prisoners have been released.

The German Emperor is less enthusiastic than he was over the labor question. He has decided that the eight hours system cannot be introduced among the mining laborers at present.

Mr. Wm. O'Brien's seat in Parliament has been declared vacant on account of bankruptcy. He is now serving out his six months' sentence for political disturbances in Ireland.

A wild boy about sixteen years of age has been captured at Darlington, this colony. It is said that the hair is three feet long on his head and four inches on his body, and his finger and toe-nails are five inches long.

The Irish party estimated their credit in Paris at £30,000; but behold, it turns out to be only £9000.

Mr. Perrin, an American millionaire residing in Detroit, Michigan, has been kidnapped, and his captors demand £6000 for his release.

Severe storms in England, commencing about the 9th ult., are reported. Business has been seriously interfered with, and there have been numerous shipping disasters. In one wreck fifty lives were lost, and in another sixty.

During the late severe storms in Europe, Taganrog, a seaport on the northern shore of the sea of Azov, a town of 40,000 inhabitants, was buried in the snow for three weeks. It is said that numbers of the inhabitants almost starved.

Brigandage and assassination are quite the order of the day in Sicily. The Government are not dealing with these crimes with a firm hand, eleven persons against whom the charge of murder was sustained having only recently been acquitted.

The rebel dervishes near Tokar, the scene of the late decisive victory, are laying down their arms, and submitting to British authority. The Duke of Cambridge, however, is of the opinion that vigorous repressive measures should be carried out in the Soudan.

The unpleasantness attending the recent visit of the Empress Frederick to Paris has resulted in the recall of the French Ambassador at Berlin, after a four years' residence in the German capital. And the Emperor refuses to sanction any relaxation of the rigorous passport laws in Alsace.

The committee having in hand the affairs of the Barings Brothers, the London banking firm whose recent partial failure made such a stir in the financial world, have completed their investigation, and report the firm's liabilities at £21,000,000; assets, including South American bonds, £25,000,000.

Ex-King Milan of Servia wants that divorced wife of his expelled from the country, lest she should exercise too much influence over their son, in whose favor Milan abdicated. The Servians think they have had trouble enough with their majesties' domestic affairs, and wish to expel them both.

The Italian emigrant ship *Utopia* was wrecked in Gibraltar Bay on the night of the 17th ult. by a collision with H. M. S. *Rodney*. The *Utopia* sank almost instantly, carrying down with her more than 500 of the 880 passengers who were on board. The captain of the *Utopia* has been arrested.

The Privy Council has just reversed the decision of the Victorian Supreme Court in the *Al Toy v. Musgrave* case. The council maintains that the colony has a right to exclude obnoxious foreigners. Driven from the United States and Victoria, the Celestials are overflowing into the Philippine Islands.

No doubt Emperor William II. is a bit of an autocrat. He could not live peaceably with Prince Bismarck (and nobody wondered); but now it is stated that his relations with the present Ministry are not the most amicable.

The rupture in the Irish party seems to have become permanent, the seceders having organized under the name of the Irish National Federation. Mr. Parnell is putting no little vigor into his political campaign in Ireland; but it is understood that the new party have the endorsement and approval of the Catholic Church.

More than four-fifths of the immense plants located in Baltimore, Bellaire, Martin's Ferry, and other towns in the United States, have been compelled to abandon the use of natural gas on account of shortness of supply, and to return to coal. It is estimated that employment will be given to 3000 men in mining and transporting coal by the change, which affects plants employing 15,000 hands. To-day the gas fields which supplied all these industries are exhausted, and nearly £600,000 invested in plants is a complete loss.

A petition more than sixty feet in length, and signed by over two thousand women of India, has been forwarded to the Queen, asking that the legal age of marriage of Indian girls be raised from ten to fourteen years. The Hindoos, however, were greatly opposed to the marriage age being raised to twelve years even. The agitation against the measure was exceedingly bitter, and strongly tinged with religious fanaticism. About 200,000 Hindoos attended a great religious demonstration against it, which was held in Calcutta. Notwithstanding, the measure has been adopted by the Indian Council.

Health and Temperance.

BETTER to stem with heart and hand
The roaring tide of life, than lie,
Unmindful, on its flowery strand,
Of God's occasions drifting by!
Better with naked nerve to bear
The needles of this goading air,
Than in the lap of sensual ease forego
The godlike power to do, the godlike aim to know.
—Whittier.

SOME DIETETIC HINTS.

Decayed Food.—Much harm comes from eating food which has made appreciable advancement in the direction of decay. This is true of both vegetable and animal food. By the process of decomposition, poisonous elements are developed in animal and vegetable substances which do not naturally exist there. If decomposition is far advanced, these poisons may exist in such quantity as to produce immediate ill effects, sometimes occasioning death in a few hours. Instances of this sort have often occurred from eating canned meats which had spoiled, or which had been kept for a short time after opening. The practice of keeping meat for some days before eating, so as to give it tenderness and a "high" flavor, is a most pernicious one. Better far, for health, is the horrible Abyssinian custom of eating the flesh while still warm and quivering.

For persons with slow digestion, such food is especially bad, since digestion is so slow that decomposition is not corrected, as it is to some extent in a healthy stomach, by the gastric juice, but is allowed to continue with all its serious consequences. If no immediate effects are seen to follow the use of such food, the poisons generated may be absorbed and appear in some later form analogous to blood poisoning. The stomach of a hyena may be able to digest the putrid flesh of a decaying carcass; but man's stomach was not intended for scavenger use, and requires fresh, untainted food.

Soft Food.—Obeying the general law governing all organized structures, by which organs develop or degenerate according as they are used or allowed to remain inactive, the teeth retain their health if vigorously employed in the mastication of solid food, but rapidly undergo decay when not thus used. This is well seen in cows which are fed on "distillery slops." The teeth of such animals decay and drop out for want of use, while those of cattle which keep their teeth actively employed in chewing the cud, are preserved intact. The same is true of human beings. Eating soups, gruels, and other soft food, to the exclusion of articles requiring mastication, ruins the teeth at the same time that it disorders the stomach through the taking of too much fluid, and deficient insalivation.

Too Abundant Use of Fats.—The excessive use of fats of various kinds—lard, suet, butter, and other animal and vegetable fats or oils—is a prolific cause of certain forms of indigestion, especially that known as bilious dyspepsia. If fats are to be used at all, it is much preferable to employ them cold, as butter taken on bread at the table, rather than cooked in the food, by which the fat elements permeate and render difficult of digestion the whole mass of food.

The Use of Sugar in Excess.—While sugar, like fat, is a true alimentary principle, capable of aiding in the maintenance of life when employed with the other elements of food, used in excess it becomes a serious source of disease. The injury from the use of sugar is occasioned, first, by the readiness with which it undergoes fermentation when subjected to warmth and moisture. In the stomach it finds all the conditions necessary for inducing fermentation; and were it not that saccharine substances in solution are usually so quickly absorbed that it is difficult for the chemist even to detect their presence in the

stomach, this change would always occur. When a larger quantity is taken than can be absorbed promptly, or when taken in such form as to make ready absorption impossible, as in the form of preserves and sweet-meats of various sorts, acid fermentation does occur, and with serious results not only to the stomach, but to the whole system. The fermentation set up not only develops acids and gases from the sugar, but, being communicated to the other elements of the food,—the starch, and especially the fatty elements,—still worse forms of fermentation or decomposition occur, and the food is thus rendered unfit to nourish the body, while the mucous membrane of the stomach and intestines is irritated by the contact of unnatural, corroding elements in the food; and through their absorption, the whole system becomes affected.

The excessive use of sugar also greatly overtaxes the liver, which has an important part to act in its digestion, distracting it from its legitimate function, and thus leaving the elements which it ought to eliminate, to accumulate in the system. Thus an individual may become "bilious" from the over-use of sugar as well as from excess in the use of fats.

Condiments.—By condiments are meant all substances added to food for the mere purpose of rendering it more palatable, though possessing no positive nutritive value in themselves. Mustard, vinegar, pepper, and various other spices, are included in this category, together with salt, although the last-named article is by some held to be of the nature of a food, supposing it to supply some want in the body.

Mustard, pepper, pepper-sauce, cloves, cardamoms, and similar substances, are of an irritating, stimulating character, and work a twofold injury upon the stomach. By contact, they irritate the mucous membrane, causing congestion and diminished secretion of gastric juice when taken in any but quite small quantities. This fact was demonstrated by the observations of Dr. Beaumont upon St. Martin. After several years' careful study of the relations of various foods, drinks, etc., to the stomach, Dr. Beaumont stated in summing up his experiments that "stimulating condiments are injurious to the healthy stomach." He often saw congestion produced in the mucous membrane of St. Martin's stomach by eating food containing mustard, pepper, and similar condiments.

When taken in quantities so small as to occasion no considerable irritation of the mucous membrane, condiments may still work injury by their stimulating effects, when long continued. The stomach, being at first excited to more than natural activity, afterward suffers from reaction, and is left in an inactive, diseased state, incapable of secreting sufficient gastric juice to supply the needs of the system in digesting food. This final result is often averted for some time by increasing the quantity of the artificial stimulus, in the form of pepper, mustard, salt, etc., but nature gives way at last, and chronic disease is the result.

In the case of salt, there are several further objections to be urged, which are at least cogent against its excessive use; and by excessive use we mean a quantity which causes thirst either at or after meals, occasioned by the feverish state of the stomach induced by the caustic properties of the saline element.

1. Salt is antiseptic. As already seen, anything which prevents fermentation will interfere with the action of the gastric juice. Hence salt, in any except very small quantities, must materially interfere with digestion.

2. It is an irritant, not only to the stomach but to other parts of the system as well, as is indicated by the quickened pulse, thirst, and other symptoms of a febrile character experienced by a person after taking a slightly larger quantity than usual.

3. Being a purely mineral substance, in no degree

prepared, by association with organized life in plants, for assimilation, as is necessary in the case of all mineral substances, it is exceedingly doubtful whether it is a food in the sense that fruit, vegetables, grains, or their several nutritive elements, are foods, and whether it can be assimilated or made to take part in the vital processes of the body in any way, in larger quantities than it is found in food.

We may, in conclusion, remark that though we do not, except in rare instances, advise the entire discontinuance of the use of salt, on account of its having been so long employed as an ingredient of food, we believe that it may be greatly reduced in quantity by all who use it, without detriment, and with real benefit. The manner in which it is treated by the system, being retained in the blood instead of being deposited in the solid tissues to any extent, and washed out through the skin, mucous membrane, kidneys, and liver, and thus rapidly eliminated in proportion to the quantity taken, is at least a hint that a very large amount is not needed.

Salted food is generally known to be very hard of digestion, and when it is taken for a long time, the stomach often fails. A piece of fresh fish which will digest well in one hour and a half, requires four hours after salting, according to Dr. Beaumont.—*J. H. Kellogg, M.D., in Home Hand-Book of Hygiene and Medicine.*

A TEMPERANCE ILLUSTRATION.

A FEW years ago a noted wild-beast tamer gave a performance with his pets in one of the leading London theatres. He took his lions, tigers, leopards, and hyenas through their part of the entertainment, awing the audience by his wonderful nerve and his control over them. As a closing act to the performance, he was to introduce an enormous boa constrictor, thirty-five feet long. He had bought it when it was only two or three days old, and for twenty-five years he had handled it daily, so that it was considered perfectly harmless and completely under his control. He had seen it grow from a tiny reptile, which he often carried in his bosom, into a fearful monster.

The curtain rose upon an Indian woodland scene. The weird strains of an Oriental band steal through the trees. A rustling noise is heard, and a huge serpent is seen winding its way through the undergrowth. It stops. Its head is erected. Its bright eyes sparkle. Its whole body seems animated. A man emerges from the heavy foliage. Their eyes meet. The serpent quails before the man—man is victor. The serpent is under the control of a master. Under his guidance and direction, it performs a series of frightful feats. At a signal from the man it slowly approaches him and begins to coil its heavy folds around him. Higher and higher do they rise until man and serpent seem blended into one. Its hideous head is reared aloft above the mass. The man gives a little scream, and the audience unite in a thunderous burst of applause, but it freezes upon their lips. The trainer's scream was a wail of death agony. Those cold, slimy folds had embraced him for the last time. They had crushed the life out of him, and the horror-stricken audience heard bone after bone crack, as those powerful folds tighten upon him. Man's plaything had become his master. His slave for twenty-five years had now enslaved him.

In this horrible incident is portrayed the whole story of intemperance. The man who has taken the first glass of intoxicating liquor has the boa of intemperance in his bosom. If he throttles the monster now, it is easily done. But if he permits it to live, feeds and nourishes it, he may control it for even twenty-five years, but it is continually growing. And some day its soul-destroying folds will crush the life from its unsuspecting and helpless victim.—*Sunday-School Times.*

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Bible Echo and Signs of the Times.

Melbourne, Australia, April 1, 1891.

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

SABBATH, April 4, will be the time for quarterly meetings in all our churches. Members who are necessarily absent should be sure to report to their churches concerning their spiritual condition, that the church may know of the welfare of each one. Letters may be sent to either the elders or clerks of churches. The editor of the BIBLE ECHO expects to be in Ballarat on the occasion named.

THE series of articles by U. Smith, in our editorial department, will be of special interest to those who wish to obtain a brief view of the origin and history of the "Advent Movement." The present number treats of the work of William Miller, the apostle of the Advent agitation, and brings us up to the autumn of 1844, when the coming of Christ was so confidently expected.

THE following paragraph which has appeared in the San Francisco papers affords the only clue which has ever been given of the whereabouts of our lamented brother, A. J. Cudney; and this is evidently only a surmise:—
 "SAN FRANCISCO, JAN. 29.—Private advices from Tahiti, in the Society Islands, report that wreckage has been discovered, supposed to be from the missionary schooner *Phoebe Chapman*, which left Honolulu over two years ago in charge of Elder J. H. Cudney, of Nebraska, a S. D. Adventist missionary. The *Chapman* was bound for Pitcairn Island. She carried a crew of six men. All are now given up for lost, and at the General Conference of the Advent Society resolutions of condolence with Elder Cudney's wife and children were passed. Another missionary schooner was sent to the South Seas some months ago, and reports that there is no longer any doubt of Cudney's fate."

We learn by telegram of the arrival of Bro. A. G. Daniells and wife in Sydney, whither they have gone at the request of the Australian Conference, having also in view the benefit of Bro. D.'s health. They have been associated with the work in New Zealand from the very first, and will be greatly missed by many friends in that colony. But at the same time, a warm welcome and an extensive field of usefulness await them in the colonies to which they have gone. We shall now hope to hear regularly from Bro. Daniells through the ECHO.

THOSE who wish to do business with this office through the Tract Society, should be careful to address their communications to the Australian Tract Society, not to the Echo Publishing Company. In a short time we hope to have separate addresses for the two offices. This will help to avoid the confusion we occasionally fall into under the present arrangements. In addressing either the office of publication or the Tract Society, it is not advisable to direct to any individual, but simply to the office or Tract Society. Letters addressed to individuals are treated as private, and in the absence of the person addressed, remain unopened.

IT would seem as if a deluge of revolting crimes was upon us in these colonies; murders, robberies, criminal assaults, and every description of dark and unlawful deeds come in such rapid succession that they have almost ceased to attract attention, and yet many of them are too horrible in their details to bear repetition in public print. The amount of sin and evil work represented by these crimes which come to the surface is simply incalculable; undetected thefts and violence are all around us. Lately, in one day, in different parts of one of our suburbs, three ladies were victims of unprovoked and apparently aimless assaults in plain daylight. They were each approached and addressed by a strange man, who at once struck them insensible with a bludgeon and left them to their fate. Men are continually garroted and robbed, and women maltreated, on our crowded foot-paths in the evening hours. The police are not able with their best vigilance to prevent these outrages, and the severe sentences of our courts do not serve to deter their perpetration. Yet many people would stand Nebuchadnezzar's image upon its golden head, and make us believe that these are the most peaceable days, and ours the purest generation that the world has seen.

GOD in his infinite mercy bears long with the transgressors of his law. In the days of Abraham he declared that the idolatrous Amorites should still be spared unto the fourth generation; for their iniquity was not yet full, and he could not give command for their destruction. For more than four hundred years he spared them; but when, instead of turning to repentance, they hardened their hearts in iniquity, and made war upon his people, their day of probation closed, and the mandate went forth for their utter extinction. With unerring accuracy, the Infinite One keeps a record of the impiety of nations and individuals. Long is his mercy tendered to them, with calls to repentance; but when their guilt reaches a certain limit, which he has fixed, then mercy ceases her pleadings, and the ministration of wrath ensues.—*Mrs. E. G. White.*

MIRACLES AGAINST WORKING ON SUNDAY.

WHEN Eustace, the abbot of Flaye in Normandy, came into England and attempted to enforce Sunday observance, he found it necessary to obtain in a miraculous manner a roll from heaven, threatening terrible judgments upon the people if they refused to keep the day, and later, to support the "roll," to report some extraordinary happenings, such as a mill turning out blood, and a hot oven refusing to bake on Sunday. The following, in line with such superstition, we find reported in the New York weekly *Sun*:—

"On Sunday, a week ago, Mrs. Negard, a widow, of Bellaire, Ohio, contrary to her religious convictions, made bread. She sent her son out to make a hole in the frozen creek so that the stock could drink; but while at work he had a fit, and fell face down in the pool, and drowned before he was found by his mother. She succeeded in getting him into the house, and had him laid out in bed, where he has remained ever since. She asserts that he is not dead, but that God has put him in that condition as a punishment upon them for the work they did on Sunday. She says he will soon come to life again."—*Review and Herald.*

FOR some days our streets have been much frequented by men and boys equipped in the habiliments and accoutrements of war, preparatory to the military encampments and Easter maneuvers. Many of these soldiers are yet in their early boyhood—children needing the care of parents and the influences of home far more than the conversation and experiences to be obtained in such associations. We cannot help thinking that our noble-hearted friends of the Scripture Education League would much better interpose their sheltering arms between our youth and the education of so-called military encampments. At these gatherings they are schooled in the art of fighting and killing. The idea of shooting and slaying men becomes a cherished object. Not only so, but lessons a hundred-fold worse in vice, intemperance, and premature independence are readily taken in by these lads, who are so thoughtlessly separated from home and mother. The Bible in the schools will not be an antidote for the influences of which we have spoken, to say nothing about the inconsistency of teaching children to fight, and fostering the spirit of war with one hand, and trying to stuff the Bible into their education with the other.

WE are in receipt of advance copies of the Seventh-day Adventist Year Book for 1891. A larger shipment, we trust, will reach us by the next steamer, when we shall be glad to supply every family with a copy. A glance at the contents of the book convinces us that it is of more than ordinary interest this year. The book contains 160 pages of matter relating to the interests of the cause. The following are some of the heads under which it is placed: Workers' Directory; General, and State, and Foreign Organizations; Publishing Houses; Educational and Health Institutions; General Conference Committee Proceedings; An Important Address by the President of the General Conference, O. A. Olsen; and Reports and Proceedings of Various Local Societies, with Constitutions, Bye-laws, and General Information. The book will be forwarded to any address, carriage paid, for 6d. Orders may be sent through the Tract Society or direct to our publishing office.

PASCAL STRONG, of the East Millstone, New Jersey, Reformed church, died suddenly at a recent service. He was in good health on Sunday night, and preached on the suddenness of death in sin. In illustrating his subject, he used this language, "A man may fall in sin as easily as a star from heaven," and then staggered and fell down the steps leading from the pulpit. Some of the elders hurried to his assistance, and found him unconscious. The nearest physician was summoned, and it was found that the pastor had been stricken with apoplexy.

WE call attention to the following list of Bible-readings which we have prepared for the use of those who wish in this way to convey a knowledge of the Truth to others. There are ten in the series, and their titles are: The Sure Word of Prophecy; Manner of Christ's Coming; The Millennium; Institution of the Sabbath; New Testament Sabbath; Sunday Sacredness; Change of the Sabbath; Nature of God's Law; The Perpetuity of the Law; and the Signs of the Times. These are printed on good light paper, and are suitable to enclose in letters or for distribution in any manner. These will be sent to any address at 3s. per 100, or a halfpenny each in quantities less than twenty-five. It is to be hoped they will come into general use, as they afford a concise and direct means of calling the attention of our friends to Bible truths.

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