

Bible Echo

HOLY BIBLE

SIGNS OF THE TIMES

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

VOLUME 6.

Melbourne, Victoria, April 15, 1891.

NUMBER 8.

Bible Echo & Signs of the Times.

ISSUED SEMI-MONTHLY

for the
AUSTRALASIAN BRANCHES
of the

International Tract and Missionary Society.

FOR IMPRINT AND TERMS, SEE LAST PAGE.

Current Comments.

A LONG ROAD TO THE MILLENNIUM.

PEOPLE who say that men are living into "a gentler and better time" would find some difficulty in explaining away the endless list of tragedies and barbarities which crowd themselves into the chronicle of any single week. The casual reader who has taken hold lately of any newspaper on Monday morning has been sickened at the catalogue of battery and bloodshed confronting him. Whether it is that the day of rest supplies Satan with his opportunity of finding mischief for idle hands to do, or that the Saturday night's spree is responsible, the fact is that Monday has come to be a special day of horrors. The doleful story goes on—drink, suicide, and murder; murder, suicide, and drink. Truly, if the world is growing better and gentler and brighter, as we would fain hope in spite of the facts we cite, it has a long distance to travel yet before it reaches its millennium.—*Daily Telegraph.*

CULTIVATE SIMPLICITY.

ONE of the greatest charms of character is simplicity; but it is the charm which of all others appears to be most difficult of attainment or preservation. Simplicity is the note of real refinement, of thorough taste, and of genuine culture. The absence of it is the evidence of some form of immaturity, some kind of crudity of taste. The greatest things, the most beautiful things, and the most enduring things are always simple. When Savonarola was put to the rack with the expectation that many secrets would be wrung from him, he declared that his secrets were few because his purposes had been great. The more comprehensive the man's character, the greater the work of art, the more marked will be the element of simplicity in both. Real elegance is a rare quality; rare, apparently, because most people confuse it with some form of display or elaboration. There are few who can secure prosperity without parting with simplicity. First elaboration and then some false note of self-consciousness, inflation, or that kind of social pride which is only another name for vulgarity, are likely to manifest themselves. It is well to remember that in all this there is an inevitable element of vulgarity; that social life, on its finer sides, is a delicate and beautiful art, and, like all art, must be simple and sincere if it is to be really beautiful. Here, as elsewhere, the sound rule is to hold

constantly before one the highest aims; and to let those aims express themselves naturally through all one's actions and surroundings. To preserve simplicity, one must be unaffectedly attached to noble things.—*Christian Union.*

MRS. GRATTAN GUINNESS CRITICISES.

GENERAL BOOTH proposes some preventive and some remedial measures; some for temporal and some for spiritual benefit. Good! But why does he not admit that there are already more than a thousand well-known charitable organizations successfully at work in London alone, actually carrying out these very measures; that they have been doing so for from ten to fifty or more years past, and that the state of things we all deplore exists in spite of their efforts? Only that fact enables us to judge fairly as to the prospects of the new scheme! Christian people are, as General Booth knows, already spending ten millions and a half in public charities, and it is estimated seven millions more in private charities, and yet things are as they are! Only this fact enables us to judge how far the expenditure of an additional thirty thousand by the Salvation Army is likely very materially to alter the case. Why omit it in the statement?—*Regions Beyond.*

WHAT PARLIAMENT COSTS.

THE cheapness of our Government is often compared with the expensive machinery of the United States; but when all the facts are in, we have no ground for boasting. Without counting the expense of Royalty, which luxury alone consumes millions to support, Parliament itself runs away with a considerable sum. It appears from papers just presented to Parliament that the House of Lords costs the country close upon £71,000. This includes the salaries and pensions of the Lords of Appeal (£27,750), and is calculated after due allowance of a sum of £25,000 received in connection with judicial proceedings, private bills, and taxation of costs. The Lord Chancellor receives £4000 as Speaker of the House of Lords, and £6000 as President of the Supreme Court and of the Chancery Division. Black Rod has a comfortable emolument of £2000, besides an official residence, and his income as an admiral on the Retired List. Over £124,000 is the cost of the House of Commons, after a deduction of £22,000 received in fees. The Speaker's salary, which is charged to the Consolidated Fund, is £5000, and the pension of the late Speaker is £4000. The other salaries and allowances in the Speaker's department mount up to between £8000 and £9000. The Chairman of Ways and Means receives £2500. The Clerk of the House has £2000 and an official residence, and the salaries and allowances of his department make the figure mount up to nearly £24,000. Then the department of the Sergeant-at-Arms costs about £11,000, his own emoluments being £1200, besides an official residence.—*Christian Commonwealth.*

WORLDLINESS IN THE CHURCH.

THE greatest danger to the church of God to-day springs from the spirit of worldliness which is invading it. The criticism can be justly made that the church is used by multitudes as the arena of fashion. They go there to display their splendid apparel and to see what their neighbors or strangers are wearing. Fine feathers, costly laces, seal-skins, silks and velvets, are more to such worshippers of mammon than texts of Scripture, or correct expositions of them. The lust of the eye and the pride of life afford the most subtle and perilous forms of temptation. Thousands are unconsciously subjected to these temptations, and become their victims without being fully aware of it themselves. So little do they know their own hearts and secret impulses, that probably they would resent with scorn the accusation of being worldly and of entering the sanctuary to show off their fineries, or to see the hats and cloaks of other ladies. Yet this is too often and too sadly the exact truth. The proof of it is that such people stay away from divine services when they have "nothing to wear," which means when their garments are just a little out of style; or when they cannot hope to see a fine array of new hats and flowers.

Our Methodist brethren used to preach much against devotion to dress. Do they do it yet? Or do other Christians stand on guard against the vanities of life as much as they ought?—*Christian at Work.*

INDICATIONS IN THE EAST.

A CORRESPONDENT of the London *Times* writes from Odessa: "Upward of 4000 infantry, seven batteries of artillery, and six sotnias of Cossacks have lately been dispatched from the Crimea to the Russo-Turkish frontier. The roads to the Caucasus, which underwent repairs last year, have been undergoing a thorough inspection, large bodies of troops being occupied in this work; and I hear from an eye-witness that those in the districts of Tiflis, Kars, Medshengert, Olti, Ardahan, and Achalzich have been put into a thorough state of repair, and are in a splendid condition. A large force of artillery has lately arrived at Kars and Olti, with several heavy guns and a large quantity of ammunition and other war material. Additional barracks have been constructed near the different military stations, for the accommodation of large bodies of troops, as well as places for the storage of ammunition and food. With all these significant military preparations slowly but gradually going on in the Caucasus, and the reported political disturbances now taking place in Armenia, it may be well to remind the Turkish authorities at Constantinople that, in the event of a revolt of their Armenian subjects against the rule of the Sultan, and their applying to Russia for assistance, there are upwards of 100,000 Russian troops near her frontier in the Caucasus, at the present moment, ready to be sent to their aid, if the White Czar should so desire."—*America.*

THE BEAUTIFUL HILLS.

O THE beautiful hills where the saints will rest,
When the Lord has made all things new ;
Where we shall forget, in the smiles of God,
The toils we have journeyed through.
We have seen those hills in their brightness rise
By the eye of faith below,
And we've felt the thrill of immortal eyes
In the night of our darkest woe.

The cities of yore that were reared in crime,
And renowned by the praise of seers,
Went down in the tramp of old King Time.
To sleep with his grey-haired years ;
But the beautiful hills rise bright and strong
Thro' the smoke of old Time's red wars,
As on that day when the first deep song
Rolled up from the morning stars.

We dream of rest on the beautiful hills,
Where the trav'ler shall thirst no more ;
And we hear the hum of a thousand rills
That wander the green glens o'er.
We'll grasp the hands of the martyred ones,
Who have braved the world's rude strife,
And shout with them o'er the vict'ry gained,
And the crown of immortal life.

Our arms are weak, yet we would not fling
To our feet this load of ours ;
The winds of spring to the valleys sing,
And the turf replies with flowers,—
And thus we learn on our wintry way
That our Father rules as he wills ;
And the breath of God on our souls shall play
Till we reach those radiant hills.

CHO.—Then sing of the beautiful hills,
That rise from the ever green shore ;
O sing of the beautiful hills,
Where the weary shall toil no more.

—J. G. Clark.

General Articles.

PAUL'S LAST LETTER.

MRS. E. G. WHITE.

FROM the judgment-hall of Cæsar, Paul returned to his prison-house, knowing that truth had triumphed for the time, and that to have proclaimed a crucified and risen Saviour before the vast throng who had listened to his words, was in itself a victory. The apostle's speech had gained him many friends, and he was visited by some persons of rank, who accounted his blessing of greater value than the favor of the emperor of the world. But there was one friend for whose sympathy and companionship he longed in those last trying days. That friend was Timothy, to whom he had committed the care of the church at Ephesus, and who had therefore been left behind when he made his last voyage to Rome. The affection between this youthful laborer and the apostle began with Timothy's conversion through the labors of Paul ; and the tie had strengthened as they had shared together the hopes and perils and toils of missionary life, until they seemed to be as one. The disparity in their ages and the difference in their characters made their interest and love for each other more earnest and sacred. The ardent, zealous, indomitable spirit of Paul found repose and comfort in the mild, yielding, retiring character of Timothy. The faithful ministration and tender love of this tried companion had brightened many a dark hour of the apostle's life. All that Melancthon was to Luther, all that a son could be to a loved and honored father, that was the youthful Timothy to the tried and lonely Paul.

And now, sitting day after day in his gloomy cell, knowing that at a word or nod from the tyrant Nero his life may be sacrificed, Paul thinks of Timothy, and determines to send for him. Under the most favorable circumstances, several months must elapse before Timothy can reach Rome from Asia Minor. Paul knows that his own life, for even a single day, is uncertain, and he fears that Timothy may arrive too late, or may hesitate through fear of the dangers

to be encountered. He has important counsel and instruction for the young man to whom so great responsibility is intrusted, and while urging him to come without delay, he dictates the dying testimony which he may not be spared to utter. His soul is filled with loving solicitude for his son in the gospel, and for the church under his care, and he earnestly seeks to impress upon him the importance of fidelity to his sacred trust.

The words of Paul to Timothy apply with equal force to all the ministers of Christ, to the close of time : " I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom : Preach the word ; be instant in season, out of season ; reprove, rebuke, exhort with all long-suffering and doctrine."

This solemn charge to one so zealous and faithful as was Timothy, is an emphatic testimony to the great importance and responsibility of the gospel ministry. The apostle summons Timothy, as it were, before the bar of infinite justice, and in the most impressive manner charges him to preach the Word ; not the customs or sayings of men, but the Word of God ; to preach it as one in earnest,—“ instant in season, out of season,”—whenever an opportunity was presented ; at stated times and occasionally ; to large congregations, to private circles ; by the way, at the fireside ; before friends and enemies ; to one as well as to many ; whether he could speak with safety or would be exposed to hardship and peril, reproach and loss.

Timothy suffered from physical infirmities, and the apostle, tender and compassionate as he was, felt it necessary to warn him to neglect no duty on this account. And fearing that his mild, yielding disposition might lead him to shun an essential part of his work, Paul exhorts him to be faithful in reproving sin, and even to rebuke with sharpness those who were guilty of gross evils. Yet he is to do this “ with all long-suffering and doctrine ;” he must manifest the patience and love of Christ, and must explain and enforce his reproofs and exhortations by the Word of God.

To hate and reprove sin, and at the same time to manifest pity and tenderness for the sinner, is a difficult attainment. The more earnest our own efforts to attain to holiness of heart and life, the more acute will be our perception of sin, and the more decided our disapproval of any deviation from right. We must guard against undue severity toward the wrong-doer. But while we should seek to encourage him in every effort to correct his errors, we must be careful not to lose sight of the exceeding sinfulness of sin. While there is need of Christlike patience and love toward the erring, there is constant danger of manifesting so great toleration for his error that he will consider himself undeserving of reproof, and will reject it as uncalled-for and unjust.

Ministers of the gospel whose characters are otherwise almost faultless, frequently do great harm by allowing their forbearance toward the erring to degenerate into toleration of their sins, and even participation with them. In this easy-going way they excuse and palliate that which the Word of God condemns ; and after a time they become so blinded as even to commend the very ones whom God commands them to reprove. The only safe-guard against these dangers is to add to patience godliness,—to reverence God, his character and his law, and to keep his fear ever before the mind. By communion with God, through prayer and the reading of his Word, we should cultivate such a sense of the holiness of his character that we shall regard sin as he regards it.

Godliness leads to brotherly kindness ; and those who do not cherish the one, will surely lack the other. He who has blunted his moral perceptions by sinful leniency toward those whom God condemns, will ere long commit a greater sin by severity and harshness toward those whom God approves. Viewed

through the perverted medium of an unconsecrated spirit, the very integrity and faithfulness of the true-hearted Christian will appear censurable.

By the pride of human wisdom, by contempt for the influence of the Holy Spirit, and disrelish for the humbling truths of God's Word, many who profess to be Christians, and who feel competent to teach others, will be led to turn away from the requirements of God. Paul declared to Timothy : “ The time will come when they will not endure sound doctrine ; but after their own lusts shall they heap to themselves teachers, having itching ears ; and they shall turn away their ears from the truth, and shall be turned unto fables.”

The apostle does not here refer to the openly irreligious, but to professed Christians who have indulged inclination until they are enslaved by their own un-governed passions,—“ led away with divers lusts.” Such desire to hear doctrines that will not interfere with their sinful course, or condemn their pleasure-loving propensities. Hence they are offended by the plain words of the faithful servants of Christ, and choose those teachers who will praise and flatter them instead of rebuking their sins. These teachers “ they heap to themselves ” as special favorites. Even among the professed ministers of Christ, there are many who do not preach the Word, but the opinions of men. They have turned away their ears from truth. The Lord has spoken to them in his Word ; but they do not care to hear his voice, because it condemns their practices.

A LESSON FROM ISRAEL ON UNBELIEF.

CHAS. L. BOYD.

UNBELIEF is not necessarily disbelief, but it may be simply the absence of belief. It is the opposite of faith. “ Faith is the substance of things hoped for, the evidence of things not seen.” Unbelief is the absence of that faith which accepts as proof a promise of God. Unbelief confuses the mind, so that a man cannot do the things that otherwise he would cheerfully perform.

Christ, with the consent of the Father, took upon himself our nature and bore our sins, and it is only by a living faith that we can be reconciled to God through him and find forgiveness for our sins. Unbelief renders the sufferings and the death of Christ of no avail to us.

The promises of God to Abraham and his posterity were twofold in their nature. They embraced a conditional, temporary inheritance in the land of Canaan ; but that land was only typical, the anti-type of which Inspiration declares to be “ the world.” Rom. 4 : 13. With no other evidence than the promise of God, Abraham believed, went out, and obeyed the commands of the Lord. The promises were not fulfilled to him in this life ; but with a true, unyielding faith he held on to them, and died in faith.

The journeying of the children of Israel to this typical land of rest, was only a figure of the journeying of the people of God to their eternal rest in the kingdom of God. Their history is a solemn admonition to us in these last days. In 1 Cor. 10 : 11 we read : “ Now all these things happened unto them for ensamples ; and they are written for our admonition, upon whom the ends of the world are come.” The reason is evident. We are exposed to similar dangers and temptations.

Many were the temptations to which they were exposed, and many were the sins of which they were guilty. But the great sin which led them into the paths of disobedience, and which finally shut them out of the land of promise, was *unbelief*. “ So we see that they could not enter in because of unbelief.” The Lord says : “ So I swear in my wrath, They shall not enter into my rest.” And then comes the solemn warning to us : “ Take heed, brethren, lest there be in any of you an evil heart of unbelief,”

Heb. 3 : 19, 11, 12. In Heb. 4 : 1 we are exhorted to "fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." Again in verse 11 : "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." In verses 12 and 13, the stern nature of the tests by which our cases will be determined is presented : "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight ; but all things are naked and opened to the eyes of him with whom we have to do."

The lesson of faith which God designed to teach ancient Israel was not learned. Unbelief was permitted to remain in their hearts till their whole soul was leavened by its unhallowed influence. In the 11th chapter of Romans, the church is compared to an "olive tree." The Jews were branches of this olive tree, and "because of unbelief they were broken off," like the dry branches from a fruit tree. Others, in whose hearts a measure of faith was found, "were grafted in among them," and made partakers "of the root and fatness of the olive tree." It seems that unbelief was the great sin that was separating them from the Lord. This separation need not be final. Faith was the one thing wanting. "And they also, if they abide not still in unbelief, shall be grafted in ; for God is able to graff them in again." Verse 23.

Unbelief is an evil fountain from which the most bitter waters flow. Nothing but faith will cleanse these waters. As Moses cast the tree which the Lord showed him into the waters of Marah, so we must cast the tree of Calvary into this bitter stream of unbelief. We must take heed, or we shall fall over this deceitful stumbling-block. "And this is the victory that overcometh the world, even our faith." 1 John 5 : 4. Under the term "world" are embraced such worldly influences as Satan uses to overcome us. Right here is the battle-ground ; and it is faith only that will enable us to gain the victory.

MADAGASCAR.

THE PEOPLE AND THEIR CUSTOMS.

PERCY T. MAGAN.

MADAGASCAR is said to be, next to Australia, the largest island in the world. Its length is 900 miles, and its average breadth 300. It lies 100 leagues from the South African coast, on the east side, 500 leagues from Arabia, and 700 from India. It has a population variously estimated at from three to five millions. The name "Madagascar" is of European origin, the original nomen being "Nosinbambe," which means the "island of wild hogs."

The tribes are numerous, but may be roughly divided into four light and four dark tribes. The Hovas are the most powerful. But little is known of their origin ; but there is nothing to show that they came from the African coast. They do not seem to possess any of the customs or habits of the African tribes. These all dress in skins, but the Malagasy never does. His garment is made from the bark of the hibiscus tree. This is after the fashion of the Polynesians ; so they are supposed to be of Malay origin, having been blown out to sea in their canoes. Lieut. Oliver in his work on the subject says : "It is evident that the Malagasy have never deteriorated from any original condition of civilization ; for there are no relics of primeval civility to be found in their country."

They seem to have advanced considerably in the art of building houses and originating elaborate fortifications. They have domesticated cows

and pigs, and cultivate large quantities of rice, yams, and potatoes. There are some mules and donkeys on the island, but until late years there was but one horse. That was the property of the daughter of a British officer who was formerly settled there. In regard to the domestication of cattle, they themselves refer it to but a comparatively recent date. They even state that the use of beef was only accidentally discovered during the previous century. A chief named Rabiby was superintending the planting of his rice, when he noticed that one of his men was remarkable for his corpulence. He inquired the reason, and the man stated that some time previously he had happened to kill a bullock, and had had the curiosity to cook some of the meat. Liking the taste of it, he continued to kill and eat. Rabiby tried the experiment himself, and gave a feast to all his friends. The general impression was so favorable that he gave orders for the building of folds, in which the cattle might be collected. He also extended the native diet to the flesh of the wild hog. It is said that some of the folds that he built are yet in existence.

The Hovas have gradually extended their influence, although in all parts it is not a controlling influence, over the whole island. They are the lightest in color. They have more of the Spanish than the negro expression. The hair is black and long, and is worn in various fashions. Many of the women tie it in small knots, or bunches, all over their heads. The women are, generally speaking, handsome ; their shape is slender and delicate, skin soft and glossy, and their teeth white and regular. The married women are known by the manner of wearing the hair, which they twist in the form of a bouquet on top of the head.

The common dress of the men is simply a garment called a "lamba." This is fastened around the waist and extends to the knees. It is made of either silk, cotton, or the filaments of the bark of the banana, or other trees, as mentioned above. The Hovas may be distinguished by their lambas, which have a border of five broad stripes. Persons of note ornament themselves with gold and silver chains, bracelets, etc. On occasions of festivities, their best lambas are worn. These are usually made of white silk or cotton, very full, and reaching to the feet, and having deep borders of silk marked with black and red stripes and trimmed with silk lace of the same colors. A silk cloak or robe is thrown over their shoulders, ornamented with charms, beads, and precious stones. The women also wear the lamba extending to the feet, and above this a close-fitting garment covering the whole body from the neck. They, too, are made of dark silk or cotton. Ladies of rank wear a silk shawl called a "pagna."

Their houses are formed of vegetable material. The walls are made by driving posts into the ground at unequal distances, and filling the spaces with strong leaf-stalks from the "traveller's tree." Each leaf-stalk is about ten feet high, and fixed in place by flat lathes. The roofs are thatched with broad leaves also from the wonderful "traveller's tree." These are firmly tied to very steep rafters. The eaves project well beyond the walls, so as to form a verandah. The floor is covered with a sort of boarding from the same tree. The bark is stripped off and beaten flat, so as to form boards fifteen or twenty feet long.

In by-gone days slavery was carried on in the island to a greater or less extent ; but the slaves have never met with the same cruel treatment that they have in Africa. The hardest labor to which a male slave would generally be subjected would be in company with others to carry his master. The women would be put to drawing water from the wells by means of cow's horns fastened to ropes.

They have never been known to be very superstitious, although formerly snakes were regarded with great veneration. The natives state that there are

no venomous snakes on the island. When a large serpent would come into their houses, they would merely guide it out with a large stick and tell it to go away. But since the introduction of the Christian religion, all these things have materially changed. Formerly they also had a custom of painting white spots on their foreheads, or rings round the eye-ball, which they claimed would avert the consequences of bad dreams.

TREASURES OF THE WORD, AND HOW TO FIND THEM.

CHAS. A. SMI H.

SOME of the most precious of earth's treasures are hidden deep beneath the surface, in rock, or marl, or sand-drift, whence the seeker, through desire to possess himself of their richness and beauty, delving patiently, often with weariness, through days of steady effort, brings forth with joy the object of his search, prizing it the more for the time and effort expended. So with the treasures of wisdom and knowledge. We often find them hidden where patient, earnest search and steady, careful effort alone, will give into our possession those gems which are the truest riches of the soul.

The Bible contains many precious truths under parable and simile, in symbol and type, to invite the searcher, to arouse the mental powers, and to interest and stimulate the constant and aspiring ; while it hides their beauty and glory from the careless, the ease-loving, and the wicked.

There is a sense in which a thing may be truly said to be revealed, and yet be hidden. It may be so laid in shadow that its mystery may arouse all the curiosity of our nature ; and through that stir up our energies to bring it into the light, that not only its beauty and proportions may appear, but that closer application and familiarity may make it more fully and truly our own. It is thus brought within the reach of our powers to uncover, but not uncovered for us. And here is wisdom displayed for our good. God reaches down to us and encourages us to reach up to him ; and "Wisdom is justified of all her children." Some have questioned the wisdom and love of God in giving, under these various coverings, the important truths of his Word, and then holding man responsible for searching them out ; but to the truly loyal heart, "that willeth to do his will," he has promised, "He shall know of the doctrine."

A few simple rules which will readily commend themselves to the minds of the thoughtful, will help us much, as they have others before us, in the search for gems of truth stored for every one in the Word of God. We should consider, first, who it is that speaks or writes, not his name merely, but his office and authority ; second, to whom he speaks, their condition and their relation to the speaker ; third, the object to be attained ; fourth, the method, or form, of speaking ; fifth, the circumstances under which it is given ; sixth, the harmony of all the terms used.

If these are carefully followed with the mind freed from selfish bias, and stored with facts in line with these suggestions, together with a strong love for truth, there will be no failure.

Perhaps it will be well to make an application of these rules, the better to test their practicability and illustrate their importance. For this purpose let us take the parable of John 10 : 1-5. Reading the parable with its connections in the preceding chapter, we find, 1. That Jesus is speaking, who had come as the Anointed, the Messiah ; 2. He is speaking to the Jews, the literal seed of Abraham ; 3. The internal evidence of the parable shows that the object was to tell how the true Shepherd might be known ; 4. The instruction was given under the form of a parable ; 5. Jesus had been among them for some time. He had come just as the prophets had said

he would. John had borne testimony of him before the people in a marvellous manner. Jesus had called his disciples. They were following him and hearing his voice day by day. His mighty works were attesting the truthfulness of his claim to the Messiahship; and as he stood before them that day with all these evidences made emphatic by the miracle of giving sight to one born blind, whom they had just cast out of their fellowship because he had accepted Christ as a prophet, he brings before them this very appropriate parable of himself and his mission, which in the hardness of their hearts they were rejecting.

He then gave them the key by which to open the mystery, if indeed there could be any mystery about such plain words, so fitted to the circumstances with which they were so familiar. He said, "I am the Good Shepherd."

We have now to consider the harmonious relation of all the terms used, and we shall with a certainty not to be undermined, arrive at the solution of the parable.

Christ is the "Shepherd." The "door" is the way by which he came; by which none but the "true Shepherd" could come in. The false christs were proved to be thieves and robbers by not coming in by this "door." This "door," therefore, was the prophecies of the coming of the Messiah, which he alone fulfilled or could fulfill.

The prophet John the Baptist was sent as a "porter" waiting at the door to introduce those who present themselves in a proper manner, "to prepare the way of the Lord," and in his testimony of Jesus he said, "that he should be made manifest to Israel; therefore am I come baptizing with water." Then "Israel" is the "sheepfold" to which he came; for it was the lost sheep of the house of Israel to whom he was sent. Matt. 15:24. This is also confirmed by John 10:16: "And other sheep I have which are not of this fold," etc. "And he calleth his own sheep by name and leadeth them out." Verse 3. Christ called his disciples by name; "they followed him;" they were then the "sheep" of the parable.

While all these terms used in the parable may be used in a similar or comparative sense in other relations, yet we may feel confident that this is the direct and special lesson it teaches.

We hope to follow some of these thoughts further in the future.

Loyal, Wisconsin.

THE LAW AND TRADITION.

E. S. EBDALÉ.

To wilfully tread upon one precept is to make void God's law. The Pharisees, contending for tradition, or custom, as usual, appealed to Christ: "Why do thy disciples transgress the tradition of the elders?" Said Jesus: "Why do ye also [what is more] transgress the commandment of God by your tradition? For God commanded, saying, Honor thy father and mother. . . . But ye say, Whosoever shall say to his father or his mother, It is a gift by whatsoever thou mightest be profited by me, and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition." Matt. 15:1-6. What, then, makes void God's law?—Traditional violation. But does not God maintain his written and spoken Word perfect?—Yes; for he says, "Forever, O Lord, thy word is settled in heaven." Ps. 119:89. And David declares, "Horror hath taken hold upon me because of the wicked that forsake thy law." "It is time for thee, Lord, to work; for they have made void thy law." Ps. 119:53, 136. "Depart from me, ye evildoers; for I will keep the commandments of my God." Verse 115. "Therefore I love thy commandments above gold; yea, above fine gold." Verse 127. What spirit, may we ask, prompts so great love and reverence for the divine law, questioned, trodden upon, and abused?—

It is the Spirit of Christ; the love that fulfills the law, the Spirit of God that promises immortal life. Rom. 8:11. "For as many as are led by the Spirit of God, they are the sons of God." Rom. 8:14. "And every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3:3. "And hereby we do know that we know him, if we keep his commandments." 1 John 2:3.

These are not, as some assert now, to come after Christ's resurrection; for the inspired apostle says: "Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning." 1 John 2:7. The marvellous love of Christ, the apostle now declares, as true light now shining. Comparative darkness had obscured the light of God's law; but Christ was the embodiment of truth. "In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." John 1:4, 5. Let us, then, see to it that the light in us be not darkness; for "if the light that is in thee be darkness, how great is that darkness?" How necessary it is, "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth [carnal] knowledge, that ye might be filled with all the fullness of God." Eph. 3:17-19. Then, and then only, can we say: "The law of thy mouth is better unto me than thousands of gold and silver." Ps. 119:72.

MY LIFE IN RUSSIAN PRISONS.

It may be of interest to the readers of the *Fortnightly*, how we prisoners in Russian cells contrive to communicate with each other. First of all we form a diagram divided into squares like a chess-board, and each one of the squares represents a letter in the Russian alphabet. The number of knocks indicate first the horizontal line of squares, then its vertical line, thus fixing the letter wanted. The letters formed words, then sentences. The system was simple in the extreme. It is fairly well known to all prisoners, and is universally adopted; and even if one did not know it, a little common-sense makes it easy to learn; for the first question asked is always, "Who are you?" This can be divined; and once these letters are understood, the system explains itself. By this means, in my previous confinement, I had, as long as my health lasted, carried on long and interesting conversations with my fellow-sufferers. A little patience was indeed needed for this; but patience is not a quality which prisoners in Russia usually lack. But now this privilege was to be denied to me by my state of health. As I have said, my health was very bad indeed when I was arrested in Odessa; it became, of course, worse during my stay in the tower of Pougachoff, and here, in the fortress of St. Petersburg, it completely broke down. I gradually became deaf; thus communication by knocking was not possible for me. Sometimes, too, in the past, the gaoler, out of pity, spoke with me, of course in a low tone of voice, but this solace too was denied to me by my increasing deafness. I then drained to the dregs the bitterness of solitary confinement—such solitude as mine was, thank God, very few have experienced. Between me and life my gaolers had at last managed to draw an impenetrable shroud, and there in my cell I lay for hours together, wondering only when the end would come. I had almost unlearned the power of speech. I remember that when, about this time, my mother once visited me, I could not say to her what I wanted to say. I had forgotten the most ordinary words in my Russian vocabulary, nor could I make the effort that might have enabled me at length to remember them.

I was on the verge of losing my mind. At last one of the prosecuting officials found this out, and made an order for me to be transferred to the House of Preliminary Detention. The change was only just made in time. In my new prison, the cells were small and the food at least as bad as that of the fortress; but the awful discipline was not maintained. I was no longer cut off completely from all intercourse with the living and with life. Now and then I was spoken to by a gaoler; continually I heard muffled sounds of life around my cell. I no longer felt as if I had been buried alive in a vault, and left in darkness to meet death as I could. To be sure, for weeks I suffered terribly through the change; but the sufferings were such as those feel who have been almost frozen to death, and are being restored to life by warmth and friction. The intense tingling agony is but transitory. And so I suffered from fits of nervous irritation, during which I felt I could commit murder. About this time I learned from one of my relations that my youngest child had died, and that my wife's rheumatism having grown upon her, she had gone to Italy, where she also had soon found the rest of the grave.

Gradually as I came back to life, the dread began to haunt me that I could never recover my mental faculties. When I tried to read, I got so tired that after the first ten minutes I could see the words indeed, but could not understand the sense. My mind refused to make any effort, and I seemed to have lost the power to force it to act. About this time in some lucid moments I determined to find out whether my recovery was indeed hopeless, and resolved, in case it was, to put an end to my miserable existence. So I asked for a physician, and would not be satisfied until I had seen him and put the question to him. He told me that with care and patience I should recover. From that time forward I resolved to live, and tried to mend my constitution, shattered by a total of seven years' solitary confinement, of which the last three years, being consecutive, had been particularly trying. Those who know what such solitary confinement is, can only wonder how some persons, one of my friends among them, could outlive five years of it. With a hundred and ninety-eight other suspects, I was tried in 1877 by the special court of five senators whom the Czar appointed. I cannot tell you better what solitary confinement in the fortress meant, than by citing the fact that five of the accused were so weakened by it that they died during the trial. This time I was convicted of being "a member of a secret society formed to overthrow the existing social order in Russia in some distant future, and of having participated in a revolutionary propaganda." If this clause, "in some distant future," had not been added, I should, according to law, have been sentenced to death. As it was, I was condemned to lose some of my civil rights, and was exiled for life to Siberia. It must not be thought that this deprivation of civil rights means nothing to an exile for life. On the contrary, it is an intense aggravation of the misery of such an exile. I was an educated man, and of course wished in Siberia to earn my living by teaching, or by clerk's work, or by writing. The deprivation of civil rights reduced me to the necessity of earning my bread as a laborer. A month after my sentence, I began my journey to Siberia. As I have already said, even in 1878 the Government did not treat political prisoners as they now do, like convicts. We had not to make the journey on foot by the *étape* system. In these early days of the terror, the Government tried to transport political prisoners to Siberia as quickly as possible, and the exiles were conveyed by train to Nijni Novgorod, and thence by barge to Perm, accomplishing the remainder of the journey on relay horses. Being of noble birth, I was not fettered—nobles being exempt by law from this degradation until they enter the mines—although many are put in chains by special order of the

Emperor. After a journey lasting several weeks, I reached Tukulinsk, a village in the province of Tobolsk.—*Felix Volkhovsky, in the Fortnightly Review.*

Timely Topics.

THE COMMONWEALTH.

THE labors of the National Council for the federation of the Australian colonies go forward with considerable promise of success. One thing all are united upon is that federation is the desirable thing. It is not strange that upon such questions as necessarily arise there should be great diversity of opinions among the individuals who compose the Convention. It will be more strange if this diversity can upon all these points be brought to a common plane; and so far we have to confess an agreeable surprise at the success which has attended the smoothing process. The name chosen for the new nation is the Commonwealth of Australia, a name to which there appears no good objection provided a commonwealth be established, that is, a country whose interests are made mutual and common.

This latter point is doubtless the most important one to be considered. The welfare of the different colonies is common to every part of the country; and the misfortunes of one colony are derogatory to the interests of all. Is it a miserable narrow policy of shortsighted selfishness that seeks to build up one section at the expense of the others.

All will acknowledge that the Convention has a heavy task upon its hands; but if it shall succeed in fitting out the ship of state, and leave provision for such minor alterations as seem necessary after it is seen how "she runs," it will be perfectly easy to adjust details as circumstances may demand.

THE DIES NON.

A RELIGIOUS contemporary introduces an article on Eastertide in the following words: "Easter includes two great days with a *dies non* between." We have no particular antagonism toward, nor any special sympathy with, the festival of Easter. So far as its ostensible objects are concerned, they are quite worthy of the attention of devout people who choose thus to recognize the solemn and important events which they are supposed to commemorate. To celebrate the death and resurrection of Christ upon days on which the events never occurred, or even on the days on which they did occur, is certainly not reprehensible in those who do so with the right spirit. But we confess a disagreeable shadow comes over our feelings when we consider the authority upon which the festival of Easter and the fast of Good Friday rest. As church-days, they are relics of the authority of "that man of sin;" as memorials, they have their date in the Dark Ages, or the more remote ages of paganism; and as for their authority, they can claim nothing higher than that it comes from the practices of early centuries and the dicta of popes and councils. We give them a place amongst those days mentioned by the apostle Paul in Romans 14:5, 6: "One man esteemeth one day above another, another esteemeth every day alike; let every man be fully persuaded in his own mind," and similar expressions. They are "non essential;" but like all other non-essentials, they are left out of the Bible, no mention being made of them.

What particularly attracted our attention in the quotation at the head of this article was the statement that there was a *dies non*, or "no account" day, if we may express it so, between the two. That "no account" day is the day upon which God rested, which he blessed and sanctified, and which he commanded all men to observe. It stands between two

days which have been elevated by an apostate church, and which claim a large share of attention from the so-called Christian world, having confessedly no divine sanction or precept in favor of their observance, while that day which has been sanctified by the action and the command of God is in the estimation of the world a *dies non*.

TROUBLOUS TIMES.

AT the opening of the present year it was a matter of frequent remark that the world was at peace, and much encouragement was drawn from the omens of those few days, for the future of our generation. But looking abroad now when but one quarter of the year has passed, we behold a change has come over the social and political sky. Not simply from one quarter do we hear ominous sounds of trouble, but everywhere from all parts of the globe comes a jargon of threats, growls, imprecations, protests, and defiance, which threaten a tempest of trouble.

Our home Government finds itself in a strait betwixt four or five. On one side stands New Foundland, goaded to desperation by the inroads of the French fishermen on her shores, and demanding drastic measures to be taken against the invaders of their rights. England may sympathize with her colony; but there are interests in Egypt and elsewhere which deter Lord Salisbury from arousing the Frenchmen's blood just now. Meanwhile secession and independence or annexation to the United States is plainly talked by the thoroughly dissatisfied islanders. Portugal, too, is encroaching upon British rights in Africa; the Behrings Sea dispute with the United States is an open one; Russia is persistently crowding its claims towards India in one direction and towards Constantinople in another. Between the Home Rule question and domestic labor disputes, it takes England's time and attention to keep things in order. There is an increased feeling of bitterness between France and Germany, because of the refusal of the former to encourage any acts of conciliation or familiarity on the part of the latter. Italy and Abyssinia are on the eve of trouble through the refusal of the King of Abyssinia to submit his entire territory to Italian protection. Italy has a bone to pick with the United States over the violent death of some Italians in New Orleans. The civil war in Chili still rages, and we hear of horrible butcheries on both sides, two hundred of the insurgents being tied together and shot in a bunch. It is vain to cry "peace, peace," while men are moved by the passions of selfishness. We shall have peace when we have righteousness. We shall have both when the Prince of Peace sets up his kingdom and reigns in righteousness—not till then.

TROUBLE AT HOME.

WE do not have to look far away to see omens of trouble. In one of our colonies may be seen armed forces and martial camps. In Queensland, the black banner of civil war has been hoisted for some weeks, though it remains as yet unfurled. Acts of violence have been perpetrated, and we have waited to hear the sad news that fellow-countrymen were in deadly strife. The shearers, as an organization, have refused to admit the unrestricted employment of labor not belonging to their union. The pastoralists insist upon their right to employ such labor as they choose, and the authorities undertake to protect non-union laborers and to restrain acts of lawlessness.

Later indications have a more pacific appearance, and it is to be hoped that those engaged in the work of disturbance and destruction will see their folly. It is not at present anticipated that there will be a more serious state of things than now prevails, though papers found on some of the unionist leaders who were arrested, are said to be of such

a nature as to reveal a very serious plot against the public peace. At present the exact nature of the documents is not revealed. It is certain that the documents would have to go but little further than the inflammatory speeches have gone to constitute sedition, if not crime of a graver name. But this question will be properly considered by the calmer counsels of the courts.

THE BOOK AGENT.

WHAT we regard as a very unjust amount and quality of prejudice and wrath exists in the minds of many toward the book agent. We now speak of him abstractly, without reference to the Picturesque Atlas or any book whatever. The sentiment which largely prevails is as unreasonable as the whim of an African chief, which leads him to massacre all the missionaries he can lay hands on, with all that pertains to them, because of the tricks of some unprincipled trader.

The best books are many of them sold in this way. To sell a really good and valuable book into a family is a work which may benefit that family to an extent which cannot be measured. To spend money for such books is by far a wiser investment than to throw it away in any of the hundred forms of momentary gratification to which so much money is foolishly devoted. Any man or woman who devotes his or her strength to such a work is deserving of our consideration and candid hearing.

We have no sympathy for the book agents who insultingly insist upon the sale of their wares; we detest the low jugglery by which some agents attain their ends, and for the benefit of the honorable would gladly see them punished. We also deprecate deeply the insane folly which prompts a man to threaten to shoot a book canvasser at sight, or to offer to kick a well-behaved gentleman out of doors, or that rudely orders a lady to begone, without waiting to hear what they have to say. It is not common decency to treat people that way. To politely and firmly decline to hear a canvasser is the privilege of every person. To decline to invest after hearing is a right every one should insist upon, and the canvasser who refuses to respect those rights should be "shown out" at once.

We have known a number of people who have engaged in this work, and many of them have been Christian ladies and gentlemen of truth and honor. And while there are rogues here as in every work, those who labor honestly deserve our respect the same as in any other legitimate calling.

It seems as though the world is doomed to a disappointment in the results of the discovery of Dr. Koch. A late dispatch tells us that even the friends of the doctor have confessed the inefficacy of the remedy in the cases to which it has been applied, and that Dr. Koch is very much depressed over the results. His cure for consumption has certainly had an advertisement which the ordinary "patent medicine" man would envy. And the fortunes which are continually being made out of the worthless nostrums that are being noised abroad contrast strangely with what is likely to prove the utter failure of the new remedy. It is tolerably certain that no mercenary motive actuated the German professor in his research; nor is it to be wondered at that the whole world should be intensely interested in what promised to be an unspeakable boon to the race. In the collapse of the scheme there are bound to be a good many "I-told-you-so's;" and those who have been over sanguine of the results will appreciate the wholesome lesson of caution they have learned. But the steps that have been taken have been in good faith for the benefit of the suffering, and if the hopes of the friends of the lymph cure shall be dashed to the ground, there will be no occasion for unkind reflections; the misfortune belongs to the race.

The Home Circle.

"COME, GATHER IN THE HARVEST."

COME, gather in the harvest
That Nature's bounty yields.
The ripened corn is waiting
For the sickle in the fields;
Before the pleasant reapers
The golden grain shall fall,
Which God has made to satisfy
The wants of great and small.

Pile high the farmer's wagons,
Ye merry children, sing,
As homeward with rejoicing,
The sheaves the farmers bring.
God's servants have been busy;
The sun, the rain, the dew,
Have silently been working,
All through the year, for you.

And in the autumn sunshine
To Him our songs we raise,
"Who crowns the year with goodness,"
Who makes the harvest days.
His promise never faileth;
"Our Father's" word secures,
Seed-time and harvest shall not cease
Long as the world endures.

—Wm. James.

WOMEN OF THE BIBLE.—XIII.

Miriam.

A. M.

IN a previous lesson we read of Miriam watching the little ark of bulrushes in which her brother Moses had been carefully laid; nothing more is said of her until that memorable day when the Lord overthrew the Egyptians in the midst of the sea. "Then Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea." Ex. 15:20, 21. This was the beginning of that notable thanksgiving song indited by Moses on this occasion, which they all sang, and which we find in Ex. 15:1-19. This is the most ancient song we know of. It gives a most vivid description of the wonderful parting of the waters, that all who read it may be duly impressed with the almighty power of God which was put forth to rescue his people from their enemies. *Of this song the Lord has said that it will be sung in heaven by those who shall pass through the judgments and tribulation of the last days.* Rev. 15:2-4: "And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy; for all nations shall come and worship before thee, for thy judgments are made manifest."

But some do not believe these writings of Moses. In the days when our Lord Jesus was upon the earth, he said to such, "Had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" John 5:46, 47.

It would appear that Miriam held a prominent place among the Hebrew women. As a prophetess she would be their teacher and adviser. Now she is to be tried on a point of character which no doubt she had often condemned in others. "Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married. . . . And they said, Hath the Lord indeed spoken only by Moses?

Hath he not spoken also by us? And the Lord heard it." "And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam. . . . And He said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold; *wherefore then were ye not afraid to speak against my servant Moses?* And the anger of the Lord was kindled against them. . . . And, behold, Miriam became leprous, white as snow. . . . And Moses cried unto the Lord, saying, Heal her now, O God, I beseech thee. And the Lord said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? Let her be shut out from the camp seven days, and after that let her be received in again." Num. 12.

Notice where the sin of Miriam and Aaron first appeared,—in speaking against their brother because of the Ethiopian woman whom he had married, as they are pleased to term Zipporah. Then they proceed to speak against God: "Hath the Lord indeed spoken only by Moses? Hath he not spoken also by us?" We have seen that the Lord regarded this sin as very great. How have we regarded it in the past? Do not our hearts condemn us? And God is greater than our hearts. Let us resolve, by the grace of God, never, no, never, to allow a feeling of jealousy to lodge in our heart. *Put it out by asking at once the blessing of God to rest on the one who is being preferred before you.* If he is unjustly taking your place, God will see to it that you shall be reinstated in due time. And if it is right and proper that he should have it, you, by grace, will be able to say with John of old, "This my joy is fulfilled; he must increase, but I must decrease."

When Miriam praised the Lord, we find her at the head of the congregation, and one of the brightest ornaments to it. But when by jealousy she quarrelled with God, we find her expelled as the filth and off-scouring of it; thus teaching all who read her history that it is the God of heaven and earth to whom we are responsible. Happy will it be for us (as it was for her) should God in mercy reprove us, if we reform our way, and like Miriam pursue our course among his people until called to lay down our work.

"Where envying and strife is, there is confusion and every evil work." "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." Jas. 3:16, 2. "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:37. "There is not a word in my tongue, but, lo, O Lord, thou knowest it altogether." Ps. 139:4.

FARMER BRADDON'S HARVEST HOME.

"It's going to be a heap grander Harvest Home than it used to be before you came here," said Caleb to Farmer Braddon.

"Is it?" said the farmer, smiling a little, although he was not a man given to smiling.

"Yes, indeed," said Caleb, enthusiastically. "Tain't any blame to anybody, though, that it hasn't been just as fine before. The trouble was that poor old Mis' Carter couldn't raise such fine things as you can. But no one ever see the beat o' Mis' Carter at helpin' on Harvest Homes and donation parties and such, and the little bit she had to give always seemed twice as much 'cause she was so glad to give it."

Mr. Braddon was a well-to-do farmer who had bought the old Carter place after a lifelong struggle by its owners to keep it from falling into strange hands. It was easy to see that he was no tyro at farming; for better crops, fruits, and vegetables

never rewarded thrift and labor. And it was very gratifying to the master of the old Carter place to be able to make a display of his successful farming, and to know that contrasts were drawn between the old condition of things and the new.

Caleb was a boy who had dropped from nobody knows where, and been picked up and kindly cared for by old Mrs. Carter. When the place was sold, he had remained on it, for the reason that there seemed no other place for him. This fact, however, would not have weighed very heavily with Mr. Braddon, had not Caleb very soon shown that he was worth a good deal more than he cost.

The Harvest Home was of all times in the year the "big time," as he called it, to Caleb. Shut out from most of the pleasures and excitements belonging to the generality of happier boyhood, he for six months in the year looked forward to it, and for the other six back to and talked of it.

"Tip top!" he exclaimed, delightedly bending over a basket of immense yellow pears which he had proceeded to wrap tenderly in paper for fear of their sustaining any bruises. "If it wa'n't for these pears, I should say the apples was the splindest things on the farm; and if it wa'n't for the apples, I should say the pears was; and if it wa'n't for the apples and pears, I should say 'twas by all odds the pumpkins."

The elaborate preparations prolonged Caleb's yearly festival for two or three days. Many who took part in it were unable to give much time to the decoration of the town hall in which it was held, and Farmer Braddon—perhaps because his own wares would make a better show through Caleb's jealous and practiced labor—was quite willing that he should spend his time on it.

"Barrel of apples, barrel of pears, white onions and red onions to be strung on strings, grapes—my! look at 'em! They've got to ride careful. And the flowers takes my eye!" There was more of true worship in the boy's heart than he could well have expressed in words, as with gentle hands he arranged a safe place for the large basket of chrysanthemums.

"All right now. Easy, old Gray. Now we go!"

The spring wagon was a triumphal chariot to Caleb, as in the crisp air of the shining autumn day he drove his load to the town hall.

"Now I'm off to the woods," he cried, after enjoying the admiration excited by Farmer Braddon's contribution.

With what keen delight he took in every feature of the golden hazy day, in which nature seemed in the dreamy mood preparatory to her long winter sleep! Every touch of coloring in the forest-dyed leaves, every late ripening coral-hued berry clinging to bare branches, as if reluctant to loose its hold on the world's departing bloom, was a separate joy to Caleb's untaught eyes.

"Sumac—it's getting late for the leaves; but I know where there's a lot of 'em that turns red later, and they're as red as a rose now. And the bitter-sweet, early for the berries. They ain't quite so bright as they might be, but they'll do. Ah—look at—that—vine!"

The boy fairly held his breath at sight of a Virginia creeper which had wreathed itself to the top of a dead, branchless tree as if tenderly striving to hide its bareness. Its purple berries were as desirable as its gayly tinted leaves, and Caleb laughed aloud as his mind's eye dwelt upon the festoons with which he could hide the rafters in the roof of the town hall.

Oak and hickory on the edge of the woods had lost their first brightness, and were fast changing into russet-brown; but Caleb's woodcraft led him into the depths to which Jack Frost had later penetrated, and from thence he brought a wealth of brilliant color.

"I must go in and tell Mis' Bangs about it," said Caleb, as, after all the preparation was complete, he

drove home to make ready for the evening gathering. Mrs. Bangs was a poor old woman crippled by rheumatism, to whom Caleb had shown many a little act of kindness.

"If you could see, Mis' Bangs! If you could only see!"

"Tell me about it, Caleb. When I shut my eyes, it seems as though I could most see it."

"The walls is well-nigh covered with red and yellow leaves, and the corners filled out with branches of sumac. And there's bittersweet, and there's vines with purple berries wound 'round all the posts. And there's four great—what-you-call-ems?—oh, pyramids, one in each corner, and they begin big at the floor with pumpkins and taper up with squashes, and so on with pears and apples, one topped off with a sheaf of wheat, one with a sheaf of rye, one with a sheaf of oats, one with a sheaf of flax."

"That's fine, Caleb."

"That fine! Why, I ain't begun to get to the fine part yet. You'd never guess what Sam Ryder's built at one end, not if you tried all your life. It's a house—a farmhouse—all made of maize."

"Now, Caleb!"

"As true as I live and breathe. All built of ears of maize, and roofed with husks. And there's a great table all along one side, and on that there's all the stuff that isn't anywheres else. And on 'tother side's the table with the things to eat. You'll know more about it to-morrow."

With a very meaning smile and a quick good-bye, Caleb bounded away.

The evening celebration, with its speeches and recitations, its interchange of neighborly cordiality, its overflow of thankful hearts for the blessings which had crowned the year, was all that an evening could be. Caleb enjoyed it to the full. But when the lights were out and the merry voices gone, the Harvest Home was by no means over for him. Bright and early the next morning he was again at the town hall with his spring wagon; for there had been a general understanding in Mr. Braddon's family that Caleb, who was so familiar with Harvest Homes, should take general charge of Mr. Braddon's share in the matter. It was long past noon, when tired out but happy, he tied his horse, on his return home, and went into the kitchen.

"Oh, your back, are you Caleb?" said Farmer Braddon. "You'd best drive in close to the porch to get the pears and apples off, and then out to the barn to unload the pumpkins and squashes. You can fling that bunch of wheat out for fodder."

"And bring the grapes in here," said Mrs. Braddon. "I'm going to make jelly of 'em to-morrow."

"Hey?" said Caleb opening his mouth and catching his breath as he gazed from one speaker to the other.

"Didn't you hear?"

"I—ain't got the things here," said Caleb, looking greatly perplexed and dismayed. "I've took 'em—some down to old Mis' Bangs and some to the widder Jones's, and the rest to the orp'an asylum. Ain't that what you meant to have done? That's what we've always done before."

Mr. Braddon rose from his seat in some excitement. "Do you mean," he said angrily, "that you've been and give away them things—the very pick of all we had on the farm?"

"If you'd only told me," said Caleb, sorely distressed.

"Told you! Did I tell you to go and give away my stuff at that rate? What right had you to give it, I'd like to know? You'd better turn right round and go straight back after 'em."

"I can't do that," said Caleb, in a subdued yet firm tone. "I'd rather never have a bite to put in my mouth again than do it."

"Well, then, I'll do it myself."

He got into the spring wagon and drove away,

while Caleb, in speechless misery, took refuge in the barn.

"I don't mind the onions and potatoes and turnips and cabbages and pumpkins, but such pears and apples! I'll get them back, and they can keep the rest if they want to."

Farmer Braddon was a close-fisted, but not hard-hearted man. He had spent his life in simply looking after his own wants and the wants of those belonging to him, never turning aside to take heed to the needs of others. If the words, "Owe no man anything but to love one another," had ever attracted his attention, the last clause had surely escaped him.

"That boy, to give away the best things we had!" Farmer Braddon realized, as he drew near the orphan asylum, that he did not exactly relish his errand, and was striving to fortify himself.

In the yard of the great, bare-looking building were a number of children, some of whom were eating his apples, others throwing them up, or rolling them about in great glee.

"I'll—I believe I'll let 'em have the apples," the farmer said to himself, "but I'll get the pears. Why, them pears are worth seven dollars a barrel, if they're worth a cent."

As he tied his horse, a brisk little man came down the walk to meet him.

"Mr. Braddon! Glad as I can be to see you. The country's better for having such men as you in it. You see," he went on, as he half led, half forced Mr. Braddon towards the house, "we've got such a fine lot o' things this year, all because o' you, sir, that we're having a kind o' Harvest Home of our own. See?"

It was very easy to see that Caleb's heart had warmed especially towards the friendless little ones whose lives, like his own, were destitute of home love and blessings. A liberal share of the good things were in a large room which was being decorated with the vines and berries.

"It'll be a blessing on you, Mr. Braddon. There isn't one o' these children that won't ask God to bless you for your kind heart."

For his kind heart! Mr. Braddon pressed through the little crowd which gathered about him, and a cheer followed him as he drove away.

Caleb, scarcely daring to raise his eyes, came to take old Gray as he entered the stable yard at home.

"I say, Caleb," said Mr. Braddon, "you—needn't mind any more about them things. It's all right; I'm a leetle glad you did it after all."

But Farmer Braddon now found himself in a woeeful state of perplexity. His honest soul revolted against receiving thanks for what he had never intended to bestow, and the thought of the prayers of those children for a blessing on his unworthy head disturbed his rest. He began, as he thought more of it, to feel really glad that they had the things; for into his heart had entered, in spite of himself, a little of the true spirit of the Harvest Home—the sweet spirit of charity, which holds blessings as only half received until fully shared. "But I can't stand all that thank-you business, when I ain't got the smallest right to it," he mused to himself.

He pondered the matter, and on Christmas Eve any one who chanced to be up very late might have seen the spring wagon again on the road to the orphan asylum, in the barn belonging to which Farmer Braddon unloaded two barrels of apples, a keg of butter, and half a dozen turkeys.

"Now I'm square," he said. "I ain't, up to this time, thought much of all their talk about the gathering in of the great Harvest Home; but the more I think of it, the more I'm sure I want to have a share in it. And its full time I was beginning to help fix for it."—*Sydney Dayre.*

BLESSED is he that considereth the poor; the Lord will deliver him in time of trouble; and he shall be blessed upon the earth.—*Psalms 41.*

Useful and Curious.

EXTRAORDINARY SURGICAL OPERATION.—An extraordinary surgical operation has been performed at Chicago. A member of the brotherhood known as the Knights Templars had been operated upon for cancer, and a wound nearly a foot square was left. The doctors in attendance on him declared that if their patient was to recover, the wound must be covered with new human skin. Thereupon 132 members of the brotherhood volunteered to submit to an operation, which should consist of the removal of a small strip of skin from their arms, so that it might be transferred to the wound of their comrade. This operation was performed on Monday. The majority of the self-sacrificing Knights Templars bore the surgeon's knife without flinching, but several of them fainted.

THE IMPORTANCE OF SALT.

THE physical offices and importance of salt are well known, and its true value appears when people find difficulty in obtaining it. Says Dr. Letheby: "Men will barter gold for it; indeed, among the Gallas and on the coast of Sierra Leone, brothers will sell their sisters, husbands their wives, and parents their children, for salt. In the district of Accra, on the Gold Coast of Africa, a handful of salt is the most valuable thing upon earth after gold, and will purchase a slave or two. Mungo Park tells us that with the Mandingoes and Bambaras, the use of salt is such a luxury that to say of a man, 'He flavors his food with salt,' is to imply that he is rich; and children will suck a piece of rock-salt as if it were sugar. No stronger mark of respect or affection can be shown in Muscovy than the sending of salt from the tables of the rich to their poorer friends. Everywhere, and almost always indeed, it has been regarded as emblematical of wisdom, wit, and immortality. To taste of a man's salt was to be bound by the rites of hospitality; and no oath was more solemn than that which was sworn upon bread and salt. To sprinkle the meat with salt was to drive away the devil; for, in the quaint language of an old divine, 'He loveth no salt on his meat, for that is a sign of immutability;' and to this day nothing is more unlucky than to spill the salt."

SPIDER CULTURE.

PERHAPS the most novel idea in the textile line is that of an Englishman, named Stillbers, who, it is said, has actually made a cloth of the spider's web, which has been employed for purposes of surgery. A gentleman travelling through the United States, who recently stopped in Washington, stated that this man Stillbers had gone quite extensively into this spider-web cloth making. The spiders are obtained from tropical countries, mostly from Africa and South America, and are very large. A peculiar feature of the business is that the spiders spin the best webs when they are intoxicated. To accomplish this a liquid composed of chloroform, ether, and fusel oil is allowed slowly to evaporate in the room where the spiders are housed, and they are thus kept constantly in a mild state of intoxication. The temperature of the atmosphere is maintained at 60 deg. Fahr. These little creatures, which are usually so heartily despised, are placed in octagonal cases, and are fed daily on smaller insects of various kinds. In one room there are some five thousand of these cases. The spiders lay their eggs, and about the latter spin cocoons. These cocoons are gathered, and are prepared for weaving by such chemical and mechanical processes as are undergone by the cocoon of the silk-worm. The process of the weaving itself is a closely guarded secret. Each cocoon is said to yield twenty-five to one hundred yards of thread. The woven material somewhat resembles silk, and after it is bleached it becomes brilliant and smooth.—*Sel.*

Bible Echo and Signs of the Times.

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

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Melbourne, Australia, April 15, 1891.

STUDIES ON THE BOOK OF DANIEL.

It is not the intention of these articles to study the Book of Daniel chapter by chapter in course, but rather to pay more particular attention to the prophetic portions. The biographical and narrative parts are very plain, and do not require elucidation, unless it be to draw out and impress some of the practical lessons of religious truth with which they are well stored. We will omit for the present reference to chapters four and five, and in this article consider the interesting circumstances which form the subject of chapter six. Almost seventy years had passed away since the time that Daniel was first introduced to us as a young captive in Babylon. He had outlived Nebuchadnezzar and the four monarchs whose brief reigns succeeded that great king. He had outlived the Babylonian dynasty, had foretold and witnessed the overthrow of the wicked Belshazzar and the destruction of his kingdom. In the revolution which took place after the victory of Cyrus, Daniel was not swallowed up; but his high virtues won him a place of honor in the great empire of Medo-Persia. Darius divided his kingdom into one hundred and twenty-seven provinces. Esther 1:1. Each province had its chief, or prince. These princes were under the charge of three ministers, or presidents, and it pleased Darius to make Daniel prime minister over all. It is stated, "Then was this Daniel preferred before the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm." But this servant of God soon became the object of the jealousy and envy of his fellow-officers. They determined to accomplish his destruction, but could find no pretext upon which to accuse him before the king. It required in those days not much of a fault and but a small degree of royal disfavor to work any man's overthrow and death; but even this small clue could not be obtained by Daniel's enemies. His life as a servant of the king had been above reproach. The king esteemed and loved him, and his enemies confessed to each other their inability to impeach him or even to criticise his record.

They were actuated by Satan, however, and with Satanic ingenuity they sought for means to accomplish their end. Daniel was a good man; he was loved in heaven as well as by the king. Satan never fails to hate that which God loves. Nothing is more hateful to him than the principles of righteousness, unless it be an individual living out those principles. There is a deep prejudice in the heart of Satan towards the law of God, and he loses no opportunity to instill into the minds of men the same feeling of enmity. He has succeeded so well in this that it has become a fixed principle that the "carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Hence the malignity of these men very naturally led them to persecute Daniel for his religious principles. Said they, "We shall not find any occasion against this Daniel, except we find it concerning the law of his God." No higher human testi-

mony than this was ever given concerning any man. When the worst that the enemies of God's people can say of them is against the peculiarities of their faith or practice, these being formed according to the teachings of God's law, then they will stand just where the Lord would have them stand. But the fact of Daniel's innocence did not appease the wrath of his enemies, nor cause them to relent in their purposes. The purity of his life only served to increase their bitterness, and when they had brought their victim into contact with the decree of the king, the powerful entreaties of Darius in Daniel's behalf availed nothing. They would have his blood. He was in their power, and by the unchangeable character of the Medo-Persian laws they insisted that the inconsiderate mandate of the king should be carried out to the letter. Daniel's fidelity to his convictions of right manifested in his early youth had not forsaken him. Then, he would not violate his conscience by accepting the king's diet; now, he would not deny his God by refraining from prayer. It may seem a small matter that he should insist upon praying with his window open toward Jerusalem in full sight of his enemies. Human discretion would certainly suggest that it would be just as well to pray somewhere else as in their sight. But Daniel's praying to God was not the performance of a vain ceremony, it was a communion with Him in whom he trusted. His heart turned toward Mount Zion, where God had placed his name, and thither his face must turn as his prayer ascended the holy hill. No earthly consideration would affect the sacred reverence with which he approached his God. The Lord had stood by him many long years; he had led him through various scenes, and he looked still for his sustaining grace; nor would he forsake the Hand which had so providentially guided and guarded his footsteps.

The king sought to atone for his thoughtlessness by the deepest sorrow and interest in behalf of this faithful minister. There is a pathetic beauty in those scenes at the lions' den, when the king left his faithful friend at the close of the long day of trial to the mercies of the beasts with the faint and trembling faith that the God of Daniel would deliver him, and then in the morning at an early hour with a lamentable voice called his friend and received the answer which brought great peace to his troubled heart: "Forasmuch as before Him innocency was found in me, and also before thee, O King, have I done no hurt." There is a beauty and a power in conscious innocency, which lifts the soul above all troubles of life, smooths the way to the dungeon or to the lions' den, enables us to bear loss of friends and endure the persecution of foes. It brings a peace into the heart which nothing can disturb, because above all the clouds and darkness of earth there beams the approving smile of our Heavenly Father. Such a recognition was Daniel's blessed portion. Oh that it might be said of every professed follower of Christ, "We shall find no occasion against him, except we find it against him concerning the law of his God." If the law of sacred truth brings us into disrepute with the world, it is our privilege to stand where Daniel stood, trusting in Him whom we serve. And if it shall bring us into persecution, "He abideth faithful, he cannot deny himself." We have come to a time in the history of this dispensation when to literally obey the law of God is a matter of reproach. To keep the Sabbath "according to the commandment" involves the sacrifice of the favor of the world and incurs derision and scorn. But if those who choose to be faithful to the everlasting Word will live as Daniel lived, they will find

that Daniel's God still lives. May it be ours to live in strict conformity to the principles of righteousness in all things. No man should take upon himself to differ with those around him either in faith or works, unless there is a principle at stake; but with the example of Daniel before us, we may learn that fidelity to the right, in even what seems to be a smaller feature of Godliness, is appreciated in heaven, and brings its possessor within the range of that promise which says, "I will never leave thee nor forsake thee."

The Christian people of this generation look back upon the character of Daniel with admiration, and heartily approve of his noble fidelity to principle, even in the smallest particulars. But if such a man lived in our day, we doubt not he would be despised by the majority of our religious teachers and churches as a troublesome fanatic, who had more tenacity for non-essentials than charity or sense. Such a course as Daniel pursued would be exceedingly unpopular in these times of broad opinions and liberal interpretation of God's will. He would be criticised by broad-gauge church members, and censured for insisting upon a literal obedience to the principles of the Divine will when a more yielding policy could have served his purpose and placated his foes. Looking upon the case through its results, it looks far different to what it would appear at the time the claims had to be made. And yet the essential features of the circumstances are the same. A scrupulous and jealous regard for God is as noble to-day as ever it was.

IN THE WILDERNESS.

E. J. B.

THE principal divisions of the Sinaitic peninsula are the table-land and the mountain region. The table-land occupies the northern portion of the peninsula, and consists of an elevated plateau of limestone from 2000 to 2500 feet high. This is Paran, the "great and terrible wilderness" where the children of Israel wandered for thirty-eight years. The vegetation is scanty, though the plateau is described as "almost fertile" in places. The mountains, after skirting the coasts of the gulfs of Suez and Akaba, meet, and stretch far away to the south, a chaotic forest of "mountain peaks—sandstone and granite—some of which rise to the height of nearly 9000 feet." The rocky summits are bare and jagged, and have been compared to a "sea running mountains high and suddenly petrified." Another traveller speaks of this as a "land desolated by miracles."

The mountains are intersected by many a wady, or deep, narrow valley, gravelly and often boulder strewn, and with rocky, precipitous sides; yet clumps of wild palm, tamarisk, and other small trees and shrubs are found in them, and sometimes streams of sparkling water. In these picturesque mountain wadies the kings of Memphis, the earliest of the Egyptian Pharaohs, had mines of iron and copper. The name of Cheops has been found here, the Pharaoh who built the largest pyramid, and who reigned before Abraham went down into Egypt, more than 1900 years B. C. These Egyptian mines were not more than three days' journey from the camp at Sinai; and some writers think that from them, and the trading caravans that passed through the vicinity, the Israelites obtained articles for their own use and for use in the building of the tabernacle.

Moses spent forty years in the land of Midian, and no doubt owed much of the strength and sweetness of his character to these long years of quiet communion with God and his own soul in

the presence of the solemn, impressive mountains of God. He would also become familiar with the mountain and the desert, a no inconsiderable part of his training for the leadership of Israel.

Leaving the Red Sea, the children of Israel made their way along the coast, probably entering the mountains at Wady Feiran, which has been identified as Rephidim. This is the most fertile and beautiful of all the wadies. "Turning a sharp angle of a rock," says Dr. Manning, "a wonderful scene of enchantment bursts upon the view. On each side, and apparently shutting in this part of Wady Feiran from all the world besides, immense cliffs of bare granite rock seem to tower up into the very clouds. Beneath the shadows of these towering precipices, a vast plantation of date palms flourishes in the richest luxuriance." Groups of graceful tamarisk trees and the rich crimson blossoms of the pomegranate add to the beauty of the scene. We can imagine what must have been the influence on the children of Israel of the varied scenery of mountain and desert, accustomed, as they were, to the comparative monotony of Egypt.

But where Israel camped, there was no water; and instead of remembering the deliverances in Egypt and at the Red Sea, the sweetened waters of Marah, and the manna and quails that had been given them for food, and trusting the power and goodness of God, their complaints were so vehement that "Moses cried unto the Lord, saying, What shall I do unto this people? They be almost ready to stone me?" But at the command of God, Moses smote the rock, and an abundant supply of water gushed out.

Water from the flinty rock! What a proof of the unbounded resources of their God and of his unfailling care; and how many of these proofs were multiplied to Israel during the journey through the wilderness. Yet how ready they were, at the first trial, to murmur and complain, to distrust God, and to question whether he was leading them, notwithstanding the repeated evidences they had had of this fact. The language of their unbelief was: "Can God furnish a table in the wilderness? Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?" Ps. 78: 19, 20. No doubt after they had seen the wonderful works of God in Egypt and at the Red Sea, they expected to make a triumphal march to the promised land. They were unprepared for trials; but God tested them again and again. They had not yet reached the land of their inheritance, and must endure the hardships by the way. They must learn to trust God under all circumstances. They must be trained and disciplined, that they might learn how to appreciate and rightly use the blessings that were in store for them.

The story of Israel was written for our admonition (1 Cor. 10: 11), and represents Christian experience in all ages of the world. The young convert, rejoicing in a newly found Saviour, "feels that not a wave of trouble rolls across his peaceful breast," nor does he anticipate coming storms; but soon he realizes that he has not yet reached the Christian's goal, and that the moulding hand of God is upon him.

Another important event occurred at Rephidim. The Amalakites, a fierce wandering people, roamed through this region. They met the Israelites at the entrance to this beautiful valley, and disputed their right to advance. But God fought for his people while Moses held up his hands; and when his hands grew heavy, Aaron and Hur stayed them up, one on each side, until the going down of the sun, and so Israel prevailed. A very clear intimation that God is

pleased, when hearty support is accorded to those who, by his direction or his providence, have been called to responsible places in his work.

IS JAPAN ABOUT TO BECOME A CHRISTIAN NATION?

THE SUNDAY LAW.

S. N. H.

HAVING glanced at the facts and figures in the case, let us now consider the Sunday law. It is true that Japan has such a law. After the revolution of 1868, when the Mikado became emperor and occupied the throne as such, there was a strong disposition on the part of the Government officials to present themselves in a more favorable light in the estimation of Western nations. They wished, if possible, to remove the name "heathen nation," which they thought appeared odious in the eyes of the more civilized powers, and substitute "Christian" in its stead. Therefore the propriety of adopting some form of Christianity as a national religion was discussed. The old holidays were kept on the first and fifteenth days of the month; but from the revolution in 1868 up to the date of the decree, March 12, 1876, the official days of rest, although not compulsory, were the 1st, 6th, 11th, 21st, and 26th days of each month. We give the decree as we find it: "Be it known that, as regards the ichi-rokusone [sixth] holidays heretofore observed, it is decreed that from the coming fourth month, the nichiyohichi [Sundays] shall be observed as holidays."

Such was the tenor of the Imperial decree which abolished the former rest, or holidays, and substituted the Sundays for them. In the estimation and intention of the Government, this reform was entirely a civil affair. Of it said the Rev. G. F. Verbeck, D. D., in giving a candid history of Protestant missions in Japan: "It was, as already stated, an inestimable boon to the missionary cause. To many of the native believers it was not an easy duty to 'remember the Sabbath day to keep it holy;' but now that this day has been explicitly sanctioned by public authority as a civil day of rest, and all public business is suspended on its weekly recurrence, there is no more any extraneous obstacle in the way of its being sanctified by the Japanese Christians as a day of religious worship." Mr. Rein speaks of it as follows: "The introduction of the Christian Sunday as a holiday for the officials—the common people had no regular holidays except at the new year—was due merely to external practical motives." As further considerations which led to this step, he says: "The many foreigners, especially Englishmen and Americans, who entered the Japanese service, insisted upon their Sunday; on ichi-roku days they could not, on Sundays they would not work. This gave rise to much inconvenience, which was done away by the adoption, on April 1, 1876, of Sunday as a rest-day."

Thus it is evident that the motives which led to the introduction of the imperial decree for the cessation of labor on the first day of the week, was, first, the inconvenience of not doing so, and second, to wipe out a name which they thought appeared odious in the eyes of Christian nations. It will be noticed that there was quite a similarity between the first Sunday law—Constantine's decree—and this Sunday decree. Both were heathen in their origin, and were passed to court the favor of Christians. Christianity had nothing to do with either.

But is it true that the first day of the week is observed as a Sabbath, or as a rest-day, in Japan? From the *Voice*, as quoted in the *American Sentinel*, we find the following on this point.

After mentioning that the Japanese regard Sunday in imitation of the West, the writer says: "This began with the closing of the Government establishments on Sunday. The Tokio citizens followed the example, and the closing spread from city to village, and now on a fine Sunday business is nearly suspended, and the places of popular resort are crowded." This is given as evidence that the nation is soon to become Christian.

The cities containing the greater number of Christians are Yokohama and Tokio. Tokio is the capital, and its entire population, including suburbs, is said to be 1,200,000; while the city proper has about 900,000, with 440 Europeans. It is also estimated that there are nearly 5000 native Christians in the city. Yokohama contains about 70,000 natives, with over 1000 native Christians and 1478 Europeans. In these cities are more than one-third of the foreign missionary force in all Japan, and over one-sixth of the native Christians, and more than three times the estimated number of the European population in the rest of the empire. Consequently they may well be taken to represent the country on this point.

As to what the writer in the *Voice* means by the example of keeping Sunday.—"The closing spread from city to village," we do not understand; for we have not visited the various cities and villages in Japan. But we have been in Tokio on Sunday, have spent over a month in Yokohama, and have attended church there; and were it not for an occasional closed European house, and those of the Christians in business, and the open doors of the churches, we could not tell what day it was. Their business is ordinarily carried on the same upon Sunday as any other day of the week, that is, the Japanese business. In fact, I am told that there is but one day in the year when the market is closed, and that is the first of January. So much for the keeping of Sunday.

But as to the Sunday being a token of a Christian nation, that altogether depends on what kind of Christianity is looked for. It is certain that the Romanists consider that the Sunday question is a bridge over which the Protestants may come to them; and they think that on the Sunday question in Japan the Protestants will unite with them. And it would be no marvel if that day should become a holiday, and be enforced in the treaty cities. If this is what is meant by Japan becoming a Christian nation, it is not altogether improbable. Precisely the same principles are at work that existed in the fourth century, that resulted in the rise of the papacy; and if that is the kind of Christianity that is looked for, we do not hesitate to state that to us there are some indications, to say the least, that it may be brought about. Otherwise we see no evidence in the above facts. But we will leave the reader to judge for himself.

HISTORY OF THE THIRD ANGEL'S MESSAGE.

U. SMITH.

THE tenth day of the seventh month, Jewish time (Oct. 22), 1844, had been set, by processes of reasoning already described, as the day for the Lord to come. To that day attention had been turned as it had not, probably, to any other day in all the world's chronology. Thousands had centred all their hopes upon it. The principle of interpretation adopted by the Adventists had shown itself to be true in other points; and so, it was argued, it must in this. And accordingly, by many thousands, every calculation and provision for continuance of life in this world after that date, was

absolutely discarded; and both church and world, in breathless anxiety, awaited the result.

When the time passed and the Lord did not come, the disappointment which fell upon the Adventists was more crushing than any that ever fell upon any other people. It was as much greater than that of the first disciples (Luke 19 : 37-40 ; 24 : 21), as the issue supposed to be involved in this was greater than the one involved in that. They supposed that Christ was to set up a kingdom and reign as temporal king; these expected the kingdom of God in all its glory, and eternal life therein. The sudden collapse of their hopes was a disappointment beyond description—almost beyond endurance. Add to this the sarcastic shout of triumph which went up from the world, and the bitter reproaches of the enemies of their faith, and they felt that indeed the dregs of a full cup were wrung out to them.

And now appears the inherent power and vitality of the truth. Was not this enough to cause every one to give it all up at once, and renounce the whole movement? So some thought, and gave it up; but with many others it was not so. They had seen enough evidence of the workings of the Holy Spirit in connection with the movement, to assure them that the providence of the Lord God of Enoch and Elijah had been leading the way; that it was a work in which Heaven was interested, and it could not be given up. Sometime and somehow they believed that all would be made plain.

They were right. God had led in the work. His Spirit had enlightened the minds of his servants to bring out rich truth from his Word. Their principles of interpretation were sound; their reckoning and application of the prophetic periods, incontrovertible; and their view of the symbols of Daniel and Revelation were substantially correct. The sanctuary of Dan. 8 : 14, the second symbol of Revelation 13, and the third message of Revelation 14 were reserved for further light, which to those who in a proper frame of mind waited for it, was not long in coming.

This second and greatest disappointment threw them back upon the study of the types with more earnestness than ever. The types seemed to be the only avenue left through which to look for an explanation of the situation. In *The Voice of Truth* of Nov. 7, 1844, Joseph Marsh said: "We cannot admit that our great High Priest did not on that very day [the tenth day of the seventh month] accomplish all that the type would justify us to expect. We now believe he did."

Soon Mr. O. R. L. Crozier brought out additional light on the subject of the sanctuary; namely, that the sanctuary was in heaven, and the cleansing of the sanctuary was the entrance of the High Priest into the most holy place, to make the atonement; but that while he was thus making the atonement, the door of the outer apartment was closed. And so the conclusion suggested by Joseph Marsh, that all had taken place which they were warranted from the type to expect, was confirmed; that is, that the bridegroom had come to the marriage,—that Christ, our great High Priest, had entered into the most holy place to make the atonement and cleanse the sanctuary. The truth had fully dawned that there was a work to be done before the Lord would return to this earth; that the sanctuary was in heaven, and was to be cleansed there; that the cleansing of the sanctuary was the removing of sin by the blood of Christ, and not the burning of the earth in the fires of the last day; that the bridegroom had come to the marriage; and that the cleansing of the sanctuary was going forward.

By a bitter experience, by the irresistible logic of circumstances, the people had been driven to

an examination of the subject of the sanctuary, which was to prove the great key to the solution of the perplexities surrounding their position, the avenue which was destined to lead them forth into another field of light and truth and labor.

In 1844 Mrs. Rachel D. Preston, a Seventh-day Baptist sister, introduced the Sabbath to the Adventists at Washington, N. H., and some forty of that church embraced the keeping of the seventh day according to the fourth commandment. In 1845 Elders Joseph Bates and James White began to observe the seventh day as the Sabbath, and to advocate that view. In 1846 the subject of the sanctuary was more fully developed in the light of Rev. 11 : 19, where it is said, "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." It was clearly perceived that if our High Priest was in the most holy place, cleansing the sanctuary, he was standing before the ark, still called, under the sounding of the seventh trumpet (where Rev. 11 : 19 applies), the ark of his testament," and thus showing that the ark in heaven contains the law of God, the ten commandments, the same as the ark in the type. This clinched the Sabbath with all those who would accept the light on the subject of the sanctuary, and forever linked that truth to this movement. No one who adopts the view of the sanctuary as brought out in connection with the third angel's message, can for a moment waver on the Sabbath question.

Another truth introduced at this time was seen to harmonize most accurately with this subject, and that was the subject of conditional immortality as then advocated extensively in England and introduced into America by Geo. Storrs. In this was brought out the teaching of the Scriptures on the unconscious condition of man in death, and the destiny of the wicked. So the sanctuary question shows that men are not judged when they die; but the records are kept in the books above, and then examined when the time comes for the sanctuary to be cleansed,—that is, for the atonement to be made, and the investigative judgment decides the cases of all men for life or death.

This brings us to the conclusion that the decision must be made in all cases before the Lord comes; for when he comes, he does not come to investigate character, but his reward is with him to give every man as his work shall be; and this reward will be to bestow life instantly upon all who have been, through some preceding judgment process, accounted worthy to receive it. Luke 20 : 35 ; 21 : 36.

In the same year, 1846, the writings of Mrs. White began to be published and circulated among the people. In a few years J. N. Andrews brought out the true light on Rev. 13 : 11-18, as connected with the third angel's message of Revelation 14. Thus the great essential pillars of present truth were developed, and the third angel's message assumed definite proportions as a link in the prophetic chain.

It came with an explanation of the great disappointment, with the true light on the prophetic periods, the parable of Matt. 25 : 1-10, conditional immortality, the Sabbath, the sanctuary, the two-horned beast of Revelation 13, and the message of Rev. 14 : 9-12. And it had in its midst the manifestation of the spirit of prophecy which was to characterize the last church before the coming of Christ. Rev. 12 : 17 ; 14 : 12 ; 19 : 10. The field it was destined to fill is the world. It must go to many peoples, nations, tongues, and kings. It is a field everywhere white for harvest. It is a grand and glorious, but a most solemn and searching work. It is

that which, while it ripens the wheat for the heavenly garner, develops the clusters of the vine of the earth for the wine-press of God's wrath. Happy he who gives heed to the message, accepts its truths, performs the duties it reveals, and, sanctified through obedience to it, is ready for the solemn issue to which it leads.

Bible Student.

BIBLE-READING.

THE FOURTH COMMANDMENT.

S. N. H.

THE Sabbath was designed for the human family; for it was made in the garden of Eden, and it is adapted to the needs of the human race. God reserved the seventh day as his. He rested on that day, and blessed and sanctified it; hence it is a sign between him and his people; and he requires man to perform his labor in six days and rest on the seventh. Had it always been observed as a memorial of the creation, idolatry never could have existed in the world; for each week the people would have been reminded of the Creator of the heavens and the earth.

1. What are we to remember by the fourth commandment?

"Remember the Sabbath day to keep it holy." Ex. 20 : 8.

2. In how many days are men to perform their weekly labor?

"Six days shalt thou labor, and do all thy work." Verse 9.

3. Whose day is the seventh?

"But the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates." Verse 10.

4. Why did God thus reserve the seventh day as his?

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Verse 11.

5. On what day in the history of the world did the Lord rest?

"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made." Gen. 2 : 2.

6. Why did he bless and sanctify it?

"And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Verse 3.

7. Why did God give man his Sabbath?

"Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Eze. 20 : 12.

8. Then if the Sabbath be hallowed, what may we know?

"Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Verse 20.

9. Why did God select the Sabbath for a sign between him and his people?

"In six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." Ex. 31 : 17.

10. What was Jesus' custom concerning the Sabbath?

"As his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." Luke 4 : 16.

11. What relation does he sustain to the Sabbath?

"The Son of man is Lord also of the Sabbath." Mark 2 : 28.

12. For whom does he say it was made?

"And he said unto them, The Sabbath was made for man, and not man for the Sabbath." Verse 27.

13. How did Jesus teach his disciples to remember it in their prayers?

"Pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24 : 20.

14. What was the apostle's manner in reference to preaching on that day?

"Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17:2.

15. Did the Gentiles worship on that day?

"And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. . . . And the next Sabbath day came almost the whole city together to hear the word of God." Acts 13:42, 44.

16. Did the Christians keep it when there was no synagogue to meet in?

"And on the Sabbath day we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." Acts 16:13.

17. How long did the apostle work at tent-making and preach on the Sabbath at Corinth?

"Because he was of the same craft, he abode with them, and wrought; for by their occupation they were tent-makers. And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks. . . . And he continued there a year and six months, teaching the word of God among them." Acts 18:1-4, 11.

18. What promise does the Lord make to those who will turn their feet from the Sabbath and keep it?

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

THE THOUSAND YEARS OF REV. 20.

WE have heard from one of our readers who is somewhat perplexed over the statements of this remarkable chapter, and we presume he is not the only one who is in the same case. In fact, to most of us the conclusion is safe that we shall know more about some of its points "when the mists have rolled away," than we do now. But the main features of this chapter appear to us quite plain and harmonious with other scriptures. The thousand years brought out in the twentieth of Revelation has received a distinguishing title, to provide which an indefinite term has been brought into a restricted sense. The word "millennium," which literally means a thousand years, any thousand, has been made to indicate in ordinary speech the period spoken of.

We cannot attempt in our space to speak of any of the various theories put forth by others, and will only undertake to outline what we believe to be the sense of the chapter, as far as it seems plain to us. At the second coming of Christ, the earth will be rendered desolate by the judgments of God. This will be accomplished by the seven last plagues, Rev. 16; and by the convulsions of the natural world. See Rev. 6:14; 2 Pet. 3:10, 12; Jer. 4:23-28; Zeph. 1:2, 3; and very many other scriptures. This globe, in its dark, chaotic condition, becomes the "bottomless pit" of verse 1. Here Satan, the author of all this ruin, is confined for one thousand years. Verses 2 and 3.

At the coming of Christ, the living wicked are cut off, 2 Thess. 2:7-10; the living righteous are changed and caught up, 1 Thess. 4:13-17; 1 Cor. 15:52; and the righteous dead are raised, as shown by the last two texts referred to, which is in harmony with Rev. 20:5, 6. There will be two resurrections, the first is at the commencement of the thousand years, the second at its close. The first is when Christ comes the second time, and is for the "blessed and holy." See verse 6. This resurrection is unto eternal life. The second resurrection is at the close of the millennial period, and on those who come up then the second death will have power.

During the millennium, the righteous are with Christ in heaven. John 17:24; 14:2, 3. They there remain during the judgment of the wicked, and in some way assist in that work. 1 Cor. 6:2; Rev. 20:4. At the close of the thousand years, the

wicked dead are raised, and become once more the subjects of Satanic deception. Verses 7, 8. The city comes down out of heaven. Rev. 21; fire devours the wicked, 20:9; they are burned "root and branch." Mal. 4:1. The earth and atmospheric heaven are then renewed in Eden beauty and glory, and the new earth with its beautiful city becomes the everlasting abode of God's people. This happy state is vividly portrayed in the two closing chapters of the sacred volume.

And how appropriate that the Bible should thus close. The beginning of its record finds man in Eden, pure and happy; and its close leaves him there again, redeemed and purified, after the terrible strife of sin is over.

SABBATH-SCHOOL LESSON.

Lesson 5.—May 2, 1891.

JAMES 2:8-16.

1. To what law does James now call attention? James 2:8, first clause.

2. How do we know that this is the ten-commandment law? *Ans.* By verse 11, which quotes from that law.

3. Why is it called the "royal" law? Note 1.

4. What is meant by "fulfilling" it? Rom. 13:10; 1 John 5:3.

5. According to what scripture are we to fulfill it? Lev. 19:18.

6. Is this text any part of the royal law? Note 2.

7. Of what are they convinced who have respect of persons? James 2:9.

8. How, then, does the law convince us of sin? Rom. 3:20; 7:7.

9. Of what does James say one is guilty if he offends in one point? Verse 10. See note 3.

10. How does he illustrate this in verse 11?

11. To what does the word "he" refer in verse 11, first clause? See margin.

12. What does this prove respecting the perpetuity of the ten commandments?

13. What is the law called in verse 12, and why? Ps. 119:45.

14. What connection has this law with the judgment? James 2:12, 13.

15. What threatening is made against the unmerciful? Verse 13; Matt. 5:7; 6:14, 15.

16. What is the meaning of James 2:13, last clause? See note 4.

17. What does James say of faith and works in verse 14?

18. Are words alone a sufficient proof of faith?—*Ib.*

19. What kind of faith is it, therefore, which cannot save a man?—*Ib.*, last clause.

20. How is this illustrated in verses 15-17?

NOTES.

1. In verse 8 James calls those to whom he writes into the presence of a higher, a supreme law, before which all stand as equal. In its sight there are no rich or poor, high or low. Its inquiries respect only right and wrong, innocence and guilt. It is the "royal" law, because it is the law of the great King. Before this all must bow. In accordance with this, all petty difficulties must be settled, and our conduct one toward another be regulated. Thus the apostle fittingly reaches the climax of his argument.

2. The commandment, "Thou shalt love thy neighbor as thyself," is not taken from the decalogue, but is found in Lev. 19:18. Yet Christ sets this down as the second of "the two great commandments in the law." Matt. 22:36-40. What is here called "the first and great commandment," is likewise not found in the decalogue, but in Deut. 6:5. From these facts some are disposed to argue that the ten commandments do not occupy the supreme position of "the law of God." But all such false reasoning is overturned by the way in which James here presents the subject. He says that we are to fulfill the royal law according to the scripture, "Thou shalt love thy neighbor as thyself." Then he shows what he means by the "royal law" by quoting two of the ten commandments. Thus he demonstrates the connection between that scripture and the decalogue by showing that that part of the decalogue which relates to our duties to our fellow-men, which contains the commandments, "Thou shalt not kill," and, "Thou shalt not commit adultery," is summed up in the command to love our neighbor as ourselves; and consequently the first table of the decalogue, that part which relates to our duty to God, is summed up in the command to love God with all the heart. What Christ said, therefore, to the lawyer was

equivalent to quoting the whole decalogue, since he gave an *epitome* of both tables.

3. On James 2:10, J. P. Thompson, D. D., has the following pertinent note: "The law of God is not a string of precepts; it is a principle, a spirit, a unity. It encircles one like a ring of gold. If he steps over it at any point, he goes outside of it, and is a transgressor as really as though he should break it in pieces at every point. Indeed, one breaks this law by the spirit of pride, of envy, of jealousy; by any feeling which, if carried out in action, would do injury to our neighbor. Only the spirit of love pervading all our conduct can preserve intact the pure and holy law."—*The Bible in the Home*, p. 119.

4. "Mercy rejoiceth [margin, "glorieth] against judgment." James 2:10. The most obvious design of this declaration seems to be to show how exceedingly precious a quality mercy is in the sight of Heaven. He that shows no mercy will receive none. He who shows mercy will receive it. Matt. 5:7. And mercy rejoiceth against judgment; that is, it redounds to the glory of God that a plan has been devised whereby mercy can be consistently extended to those who are under condemnation and justly exposed to judgment. No principle of God's government has been sacrificed, no lowering of God's authority has been suffered, no indignity has been cast upon the law; and yet the sinner can be saved. Thus mercy rejoiceth against judgment.

Lesson 6.—May 9, 1891.

JAMES 2:17-25.

1. What is the only kind of faith that avails anything? James 2:17; Gal 5:6.

2. If it were possible to conceive of real faith apart from action, what would be the condition of that faith? James 2:17.

3. What does James represent that some may say? Verse 18, first part.

4. How does he challenge such? Next clause.

5. How does James say that he will show his faith? Verse 18, last clause.

6. What is the first great act for faith to grasp? Verse 19; Heb 11:6.

7. Is belief to this degree commendable? James 2:19, second clause.

8. What other class besides men does James mention as believing in one God?—*Ib.*, last part.

9. Does this belief benefit the devils? Why?

10. In order for it to be a benefit, what must be coupled with it? Verse 20.

11. What are the works necessary to make this faith of benefit to men? Heb. 11:6, last clause.

12. In what way are we diligently to seek him? Mark 16:16; Acts 2:38; 3:19; Matt. 3:8, etc.

13. What case is taken to illustrate the doctrine James is presenting? James 2:21.

14. What did Abraham's faith embrace? Rom. 4:16-22; Heb. 11:17-19.

15. What connection had his faith with his works? James 2:22.

16. What would his faith have been without his works?

17. What scripture was fulfilled in this case? Verse 23.

18. On what account was righteousness imputed to him, for his faith or his works? Gen. 15:6.

19. What two things, therefore, are necessary to justification? Verse 24. See notes.

20. By what works was Rahab justified? Verse 25.

21. What was her faith which led to her works? Josh. 2:9.

22. To what is faith without works compared? James 2:26.

NOTES.

1. A great deal of unnecessary discussion has taken place over the question whether or not James contradicts Paul on the subject of justification by faith, or faith and works. They simply treat the subject from different standpoints. Paul presents a *faith that produces works*. James presents *works that are produced by faith*.

2. "It is impossible to separate works from faith, yea, as impossible as it is to separate burning and shining from fire."—*Luther*.

"James by no means affirms that works give life to, produce, or create faith; for faith comes by the power of the Word, entering into and received by us, and by nothing else. But faith grows complete in works. That is the same as Paul's saying, or, rather, the Lord's saying to Paul, that the strength of God may be completed in weakness. 2 Cor. 12:9. The strength of faith, indwelling from the beginning, and already received along with the first seizing of grace, becomes fully proved, verified, and its operation completed. Thus our calling and election are made sure in the diligence of living and doing. 2 Pet. 1:10. Thus Abraham's first call was made sure in his last works, and the word concerning justification by (out of) faith, already before accorded to him, was lawfully and actually confirmed as a truth."—*Stier*.

From the field.

THE FURNACE FLAME.

THE furnace flame, and ringing hammer's stroke
Produce the strength that never can be broke ;
The furious gale
And tempest's flail
Make dense and tough the grains of mighty oak.
And so the weary task, the heavy load,
The midnight watch, the long and thorny road,
Are but the way
That leads to day,
The way to peace and wisdom's grand abode.

—Selected.

LETTER FROM THE "PITCAIRN."

THE voyage was, upon the whole, very pleasant. We organized classes in Bible study, also one in language, thus relieving the monotony of the long sea voyage, and at the same time improving the mind.

We crossed the equator Friday, November 14, 1890, at 3 o'clock P. M., the thermometer registering 78 degrees in the shade, much cooler than we found it in the calm belt through which we passed a few days before, when the thermometer registered 95 degrees in the shade. The calm belt is the interval between the northeast trade winds and the southeast trade winds; here mariners tell us, it is always hotter than at the equator, even though the belt may be entered a hundred miles away from the equator.

On the thirty-fifth day out from Oakland, we sighted Pitcairn Island in the evening. Early the next morning a boat put off from the island, and as soon as she came within speaking distance, we were greeted with a pleasant "Good-morning" from the men on board. In a remarkably short time they were all on our deck, heartily shaking hands and welcoming us to Pitcairn.

After the island crew, who had all hurried off without breakfast, had taken some food, we were taken ashore, where we were met by nearly the whole community. They were rejoiced at meeting us, though very shy; as we passed through Adamstown, at almost every house we passed we were invited to come in and eat something; finally accepting this oft-repeated invitation, we found a table literally loaded with most delicious fruits,—oranges, pine-apples, bananas, lemons, rose-apples, guavas, cocoanuts, etc., etc. Though it was out of the season for some of these fruits, yet we learned that they had been saving them for "the brethren" when they should arrive.

Our first two days were spent in visiting the different homes, and getting acquainted with their occupants.

We found that out of the one hundred and twenty-six inhabitants of the island, only about fourteen were professing Christians. Though the whole island paid great respect to the Sabbath, yet we felt that they were hopeless without a thorough conversion from sin, and a living faith in Christ as their Saviour. Said Jesus, "Except ye repent, ye shall all likewise perish." What a picture of so many at home, outwardly obeying the commandment, yet unrepentant, unconverted!

In the series of meetings which followed, special effort was made to bring the islanders to a saving knowledge of Christ.

Never did a missionary speak to a more attentive audience than that which gathered in the little thatched church building on Pitcairn Island every morning and afternoon. Deep were the movings of the Spirit of God, and when an opportunity was offered for all to take part in the meeting, it was really touching to see the older ones with tears streaming down their cheeks, rise and plead with friends and relatives on the island to step in while

the waters were troubled; and again to hear the sobbing response from the unconverted as they rose and said, "Brethren, pray for me." One man saw all his children, five in number, including a married son twenty years of age rise and declare themselves for Christ. The sight seemed to cause his cup of blessing to run over, and, rising to his feet, he exclaimed, amid tears, "Now I know that the Lord answers prayer! Here are my children, for whose conversion their mother and I have been praying over ten years, and now they all, even to the last, who just spoke, have found the Saviour. Blessed be the name of the Lord!"

With some the change came almost at once, and as we saw the heavenly peace and joy beaming from their faces, we knew that the Lord had done a work for them. Others battled in darkness several days, but with becoming persistence daily repeated the request, "Brethren, pray for us." When reference was made to the passage in John which says, "If we confess our sins, he is faithful and just to forgive us our sins," some began to realize that unconfessed sin was holding them in darkness.

There was little public confession of sin; but individuals went directly to those they had wronged, and there, confessing their iniquity, offender and offended bowed together in prayer for pardon. Those who had obtained help from Him who is mighty to save, sought to bring others who were estranged by sin to mutual confession; and said one who had thus been engaged, "It is the hardest work I ever did, and the most blessed too!"

In the meetings, as the young converts rose and told that they had found peace in believing, nearly every eye would be filled with tears of joy; and may we not believe that there was joy in heaven over those who repented and found hope?

On preparation afternoon, October 10, those who had requested it, and had given evidence that they believed with all the heart, were baptized. Sixty-four candidates followed the footsteps of their Saviour; for said he, "Thus it becometh us to fulfill all righteousness." It was an impressive scene down there below the rocky side of Pitcairn, as we stood on a large flat table of rock which projected out into the sea, while ever and anon the dashing surf seemed to resound in our ears "the voice of the great Creator," which "speaks in its mighty tones." Into the broken surface of the rock the waves had worn deep pools, making a most perfect place for the administration of the ordinance; and as one after another the candidates were buried with Christ in baptism, and rose again to walk in newness of life, we felt that indeed it was blessed to be there.

A pleasant Sabbath followed, and ere another Sabbath had come, there were eighteen more souls who had given their hearts to Christ, and again the impressive rite of baptism was administered.

Immediately after the first baptism, a church was organized, adopting the name "Pitcairn Island Seventh-day Adventist Church." Simon Young was chosen as elder, and Alfred Young assistant elder; Daniel Christian and Edward Young were chosen as deacons.

A Sabbath-school was organized, with Brother Alfred Young as superintendent. It was gratifying to see the readiness with which all took hold of the Sabbath-school work.

Before the work closed, a number of young men and women expressed the desire to give their lives to the work of carrying the message to other islands, asking for instruction that they might be prepared to teach others. When after three weeks' stay the time came for parting, it was keenly felt by all, the scene being similar to that when Paul parted from the Ephesian elders at Miletus.

Surely the Master has true followers in those who keep the commandments of God and the faith of Jesus on Pitcairn Island.

A. J. READ.

MELBOURNE CHURCH QUARTERLY MEETING.

ON Sabbath, 4th inst., the Melbourne church held its usual quarterly meeting. The elders of the church, Brn. Scott and Ballingall, conducted the services. At the eleven o'clock meeting, after singing and earnest prayer, Bro. Ballingall delivered an exhortation on the "Great Love of God," using for his text 1 John 4:18: "There is no fear in love; but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love." Besides dwelling on the loving attributes of God, the church was exhorted to love and to bear with one another, and to forgive each other; thus proving their love to God by their love for the brethren. In the afternoon the church assembled to partake of the ordinances of the Lord's house, and to answer by testimony to the customary roll call. Over two hundred responses were made by testimony or letter. The unanimity of testimony, the earnest desire on the part of all for a closer walk with God, was a marked feature of the testimony meeting. The deep movings of the Spirit of God were felt in the meeting. Why should we not plead for the "showers of blessing" when the "droppings" are so precious? The solemn ordinances instituted by the loving Saviour were partaken of by all, and we can say, with the disciples of old, "Did not our hearts burn within us while he talked with us by the way?" How thoroughly in earnest should our self-examination be, when we realize that each quarter draws us nearer to the marriage supper of the Lamb; that soon He whose body was broken and whose blood was spilled for us, who was scoffed at, derided, and crucified for our sakes, will come in power and great glory. May it be our privilege at that time to be among that blessed company whom the Lord himself will come forth to serve.

We are pleased that so many of the absent brethren have responded to our expressed desire by reporting themselves by letter; but there is still room for improvement in this respect. We are anxious to hear from *every one*. Will the brethren in the field kindly bear this in mind, and forward their testimony at next quarterly meeting?

WALTER H. B. MILLER, Clerk.

THE UNITED STATES AND CANADA.

In these countries, tent-meetings cannot be held during the winter months, nor those of late autumn and early spring; so the season is spent by the ministers in visiting the churches and holding meetings with them. As the churches do not have settled pastors, these ministerial visits are a source of great comfort and encouragement, and frequently additions are made to their numbers.

In both the United States and Canada, the question of religious liberty is occupying a large share of attention. In Canada, the Lord's Day Alliance, whose object is the enforcement of Sunday by law, has the co-operation of most of the Protestant denominations. The Alliance has sent out nearly ten thousand petition blanks, asking for signatures. On the other hand, there are staunch friends of liberty, who believe that no form of religious observance should ever be established by law. Among these may be mentioned the Baptist denomination, that here, as well as elsewhere, stands opposed to the establishment of any principle of religion by law. In their annual convention held at Ottawa, they adopted a resolution expressing their faith in certain well-defined principles of religious freedom, which may be summarized as follows:—

1. Freedom of religious opinion and worship is inherently a vested right of the individual conscience and not a grant from the State.

2. Parliament may not prescribe any form of religious belief or worship.

3. All citizens and denominations should be equal in every way before the law.

4. In all regards in which the State violates these principles, it transcends its rightful power, and unjustly infringes on individual rights.

Petitions to Parliament against the passage of any law that would interfere with religious freedom, are circulated, and many signatures are obtained. Each petition is headed by the following characteristic and sensible words of the Queen:—

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

News Summary.

NOTES.

INFLUENZA, or *la grippe* in French, which was at first regarded lightly as merely an inconvenient affection, has manifested itself in a very serious phase at several places in Europe and the United States, especially so in the American cities of Pittsburg and Chicago. In the latter city the death rate has been reported to be as high as six hundred per day, and the situation was reported as being very alarming. This is the second visit of the malady to that country, and the question very naturally suggests itself to Australians, How will we fare should the disease make its reappearance in our midst? Its ways are mysterious; and with the example of Chicago and other cities before us, we may be excused for heartily wishing it to postpone indefinitely its reappearance on these shores.

In Bulgaria the political horizon is again overcast. M. Belchiff, the Minister of Finance, has been assassinated, and the life of M. Stambonloff, the Premier, is threatened. At Sofia, where the murder took place, eighteen persons have been arrested for complicity in the conspiracy, which, it is unnecessary to say, is of Russian origin. If it were not for Russian intrigue, Bulgaria would no doubt lead a quiet, peaceable life; but Bulgaria has more independence than power, and the Czar takes advantage of her helplessness, and aspires to shape her destinies to meet his ambitious ends. Having plotted to throw political affairs in the plucky little principality into hopeless confusion, Russia has next impudently demanded the intervention of the European powers. Still later, it is asserted that a plot to murder Prince Ferdinand, and his mother, the Princess Clermentine, has been discovered, in which Russian agents are implicated.

THE Roman Catholic Church is no exotic in this island continent, and it may not be unprofitable to keep before the people the spirit it is manifesting in other countries. It is crafty and politic. In the United States the native red men are held to be "the wards of the nation," and great pains are taken to educate and civilize them. The religious denominations, including the Catholics, take up this work, and they receive liberal aid from the national treasury. In 1886 and 1887, the Catholics secured over a half of the money thus appropriated; in 1888, nearly two-thirds, and in 1889 more than this proportion. In 1890 the appropriation amounted to £112,390, of which the Catholics received £71,391, while the remaining £40,999 was divided between fifteen Protestant denominations, representing a much larger proportion of the religious population of the country. Of course the money was voted to them; but why?

Do THEY use their money to the advantage of the people they undertake to evangelize?—Not always. Read what Bishop Cox of Western New York says of the condition of Hayti, one of the West India Islands, where for four hundred years the Romish Church has had full sway. He says: "I was informed upon good authority, that two-thirds of

the men who packed the cathedrals, were heathen, devil-worshippers, Voodooists, and cannibals, who worshipped, within the very walls of the cathedrals, their heathen god, Voodoo. The lower-class Haytians believe that there are two devils, the black one and the white one. By baptizing a child, it is made proof against the wiles of the white devil; but to protect it from the black one, a sacrifice must be made to Voodoo. So a child is fattened, and about New Year's Day it is sacrificed to Voodoo, and its flesh is eaten by those taking part in the ceremony. This is to propitiate their heathen god." A president who attempted to put a stop to this cannibalism, and had eighteen men shot in the effort, was obliged to take a hasty and unceremonious leave of his people to escape their fury.

TWO TERRIBLE tragedies have marked the Easter military manœuvres in the colonies this season. The first occurred at Queenscliff at the fortifications that guard the approaches by sea to the Victorian capital. On March 28th, the day after Good Friday, during the military exercises, by the premature explosion of a cartridge two men were instantly killed, and several others were injured. But this accident, terrible as it was, was surpassed in horror by one that occurred at Sydney on the 3rd inst., not quite a week later. Lord Jersey, the Governor, accompanied by Lady Jersey, were witnessing the military manœuvres. A torpedo boat was sent out to lay some mines; and it is thought the wires became tangled, and the wrong one was connected with the electric battery in the boat. The result was that the wrong mine was exploded, blowing up the torpedo boat, killing four men and wounding eight others. The latter were not so seriously hurt but that they may recover. The men killed were literally blown to pieces. Two of them, Lieutenants Hammond and Bedford, were among the most efficient and popular officers connected with the submarine corps, and each held a responsible position outside military circles. Lieutenant Hammond's wife witnessed the accident, and her agony can be better imagined than described. In the sudden and terrible deaths of these six men, and the wounding of so many others, we are reminded of the cruel nature of warfare. It seems a pity that the colonies should deem it necessary to their safety to devote so much of their time, energy, and money to military purposes.

ITEMS.

Influenza has again become epidemic in Berlin and Russia.

Last year, over £750,000 were bequeathed to charitable institutions in London.

Tasmania is to have an Exhibition in Launceston, to be opened in November next.

A Chicago physician claims that he has discovered the microbe which causes influenza.

The telephone has gained a footing even in Iceland, where there is a line five miles long.

Heavy floods in the State of Ohio have swept away the homes of many hundreds of families.

The largest city park in the world is Fairmount Park in Philadelphia, containing over 2900 acres.

The influenza epidemic is abating in Chicago; but the disease is spreading rapidly in other places.

The King of Siam has donated £48,000 to the Baptist mission at Bangkok, for a hospital and a school.

The Constitution Bill is claiming the attention of the Federation Convention now sitting in Sydney.

The Chinese Government has consented to the erection of a telegraph line from Peking to the Siberian border.

The population of India, according to the census just taken, is 285,000,000, a gain of 86,200,000 in ten years.

Prince Victor, eldest son of the late Prince Napoleon, has been recognized as the head of the Bonaparte family.

The newly discovered gold fields in Mashonaland, South Africa, are said to be of extraordinary extent and richness.

The Salvation Army are not permitted to hold public assemblies in Buenos Ayres, as they are not a recognized religious body.

The revenue of the United Kingdom for the past year was £89,489,000; the surplus is estimated at £1,300,000.

It is said that the United States Government is about to enlist into its army 2000 young Indians, to act as scouts and light cavalry.

Twenty persons were killed recently in election riots in Buenos Ayres, the capital of the Argentine Republic.

In France the sale of tobacco is a government monopoly, and the profits have reached £16,000,000 per annum.

Nineteen lives were lost by the wreck of the *Strathairly* from Newcastle-on-Tyne among the Caroline Islands recently.

An insurrectionary rising on a small scale broke out among the troops at Oporto, Portugal, recently; but was promptly subdued.

A society has been formed at Boston, U. S. A., for the investigation of Spiritualism. Several prominent ministers are among its members.

In the Province of Quebec, the Roman Catholic Church has one cleric for every twenty-six families, holds property worth £24,000,000, and has an income of £2,400,000.

Russia is said to be strengthening her position in the North Pacific by the accumulation of soldiers and war material at Vladivostock, the chief Russian naval station on the Pacific.

The French legislative body annually costs that nation about £720,000, the Spanish, £50,000; the Italian, £86,000; the Belgian, £40,000; the Portuguese, £30,000.

Leprosy is said to be spreading rapidly among the whites and Indians of British Columbia. The disease was communicated from Chinese lepers, who are under no restraint whatever.

The King of Samoa has issued a proclamation forbidding the sale in his dominions of spirituous, vinous, or fermented liquors, or intoxicating drinks of any kind, by any Samoan or Pacific Islander resident in Samoa.

Serious rioting is reported from Sligo, Ireland, in connection with the troubles in the Irish party over the Parnell question. The rioters boldly attacked the police, and were finally dispersed at the point of the bayonet.

The Servians find that their troubles with ex-King Milan and his divorced wife, Natalie, were not ended by a decree of banishment. Milan doesn't propose to leave unless the Regents will buy his absence, and that they do not seem inclined to do.

Mrs. Sheldon, the American lady who has gone to Africa to study the domestic life of the natives, has reached Africa, and started for the interior. Mrs. Sheldon is said to be a physician of no mean ability; she has also won a reputation as an author and sculptor.

Very serious strikes have taken place in the United States. The striking miners in Pennsylvania are very turbulent, and have had some collisions with the police. Many of them are drilling, and the military have been called out. In Nevada six hundred miners have struck for the eight-hours system.

There are omens that the labor contest in Queensland is collapsing. The importation of free labor, which is protected by the strong arm of the Government, seems to be breaking the spirit of the unionists. They seem disposed to accept freedom of contract, except, perhaps, in the case of alien labor, wages to remain unaltered.

Seventy Chinese, most of whom are criminals under sentence of penal servitude for periods of from five to fifteen years, have been landed at Noumea, New Caledonia. They are principally natives of the annexed territory, and are being hired out, or sold for the term of their sentences, at the Government Immigration Bureau.

An International Miners' Congress was opened in Paris on the 1st inst. The delegates in attendance represent over 1,000,000 miners of various nationalities. The congress is presided over by Mr. Thomas Burt, M. P., the well-known labor advocate. Strong grounds have been taken in favor of the eight-hours system.

A force consisting of 470 Goorkhas and eight British officers, under the command of Mr. J. W. Quinton, Chief Commissioner of Assam, was sent to subdue an insurrection in Manipur. They were attacked in camp, and after two days fighting their cartridges were exhausted, and the men scattered to save their lives if possible. Some of the officers were captured, and many of the Goorkhas killed. The rumors of the details of the disaster, and of the number killed, have been various and conflicting. A strong expedition has been dispatched to punish the offenders.

Health and Temperance.

GO ON.

Go on! go on! no moments wait
To help the right.
Be strong in faith, and emulate
The virtues of the good and great
With all thy might.
Go on.

Go on! go on! thou canst not tell
Thy mission here;
Whate'er thou doest, labor well,
Nor let a doubt within thee dwell,
Or coward fear.

Go on.

—Selected.

SOME DIETETIC HINTS.

Pickles.—Cucumbers, peaches, green tomatoes, and numerous other fruits and vegetables, are sometimes preserved by saturation with strong vinegar. Sometimes whisky or some other alcoholic liquor is added to increase the preservative property of vinegar. The same process which makes it impossible for a fruit or vegetable to ferment or decay, makes its digestion equally difficult, as already explained. Pickles are exceedingly unwholesome as articles of food, and often cause acute dyspepsia in those who eat of them. Young ladies addicted to the free use of pickles may be assured that they must certainly part with their favorite dainty or bid farewell to good digestion. Cucumbers preserved with salt or vinegar are next to impossible of digestion. The proverbial unhealthfulness of this vegetable is a popular notion based on experience with the article prepared with vinegar and salt. Those chemical agents harden the delicate structures of the vegetable, and render it almost unapproachable by the digestive juices. The pure vegetable, unsophisticated by condiments, is as harmless as other green vegetables. We would not hesitate to eat it freely thus, if need be, and in "cholera times."

Vinegar.—As the use of vinegar is continually increasing, attention should be called to the fact that it may be a cause of disease. Ordinary vinegar contains about five per cent. of acetic acid, its principal ingredient. Like alcoholic liquors, vinegar is a product of fermentation, being the result of carrying a little further the same process by which alcohol is produced. Vinegar is much more irritating to the digestive organs than an alcoholic liquor of the same strength. It is extremely debilitating to the stomach when much used, though for the time being exciting. Vinegar is not infrequently employed in considerable quantities by young ladies who are anxious to look pale and interesting, and it never fails to produce the desired effect. It can be well recommended for such a purpose, since it so greatly impairs the digestion as to soon interfere seriously with nutrition. The moderate use of a light wine or of ale or beer is much less destructive to the digestive organs than the large use of vinegar which is not uncommon among hearty eaters. There is really no need of resorting to so inferior a source for a mild acid, as we have the want met most perfectly in lemons, limes, citrons, and other acid fruits. As a dressing for some kinds of vegetable food, lemon juice is a perfect substitute for vinegar.

We have maintained this position respecting the use of vinegar for several years, notwithstanding it has been highly recommended by not a few eminent writers on food and dietetics. Very recently, however, M. Richet, at the head of an august body of French savants, comes forward maintaining that by careful experiment he has proved that these things are "bad food for the stomach." He does not hesitate to pronounce vinegar and tartaric acid prolific causes of dyspepsia, and highly condemns the use of vinegar and pickles by young ladies. According to

M. Richet, the use of acetic and tartaric acids causes a decrease in the secretion of gastric juice, without which no digestion can take place.

Tea and Coffee.—In classing these favorite beverages with causes of dyspepsia, we shall certainly call forth a loud protest from the numerous devotees of "the fragrant cup;" and among the number of those who argue for their use, we shall find numerous learned professors, as well as nearly the whole sisterhood of the wives, maidens, mothers, and grandmothers of the nation, along with a good proportion of the husbands, fathers, brothers, and grandfathers as well. Nevertheless, it can be easily shown that whatever action may be assigned to these beverages, it is unfavorable to digestion rather than otherwise. Leaving out of consideration the objections which may be urged against the use of tea and coffee on other grounds, the following may be offered as reasons why they are objectionable on account of exerting an injurious influence upon the digestive organs:—

1. Both tea and coffee contain an element resembling tannin, which precipitates or neutralizes the pepsin of the gastric juice, and so weakens its digestive power.

2. Theine and caffeine, the active principles of tea and coffee, are toxic elements, which at first increase and then diminish vital action, thus occasioning debility of the digestive organs from long-continued use.

3. Both tea and coffee are objectionable on the same ground as other beverages in connection with meals, on account of disturbing the digestion by dilution and consequent weakening of the gastric juice and overtaxing the absorbents, delaying the digestion of the food, and thus giving rise to fermentation. When taken hot, as is the usual custom, these beverages, as do others, at first stimulate, but ultimately relax and debilitate the stomach.

The objections mentioned as applying to tea and coffee may be urged with equal force against cocoa and chocolate, the effects of which differ from the effects of tea and coffee chiefly in degree.

Alcohol.—1. Alcohol itself is an active poison, which when received into the stomach in a concentrated state, is almost as quickly fatal to life as is prussic acid or strychnia. It precipitates the pepsin of the gastric juice, rendering it inert.

2. It irritates the gastric mucous membrane when taken in any but extremely small quantities, even beer and the weaker liquors having this effect when long continued.

3. The ultimate effect of alcohol is to cause degeneration of the secreting glands of the stomach, by which its utility as a digestive organ is destroyed. Liquor of any sort taken upon an empty stomach is especially injurious.—*J. H. Kellogg, M.D., in Home Hand-Book of Hygiene and Medicine.*

WHY IS THE CIVILIZED WOMAN AN INVALID?

Among savages, the woman is just as healthy as the man. Considered as an animal from a physiological standpoint, a woman is capable of more hard work, of enduring more hardship, deprivation, and disease than a man. A woman will endure where a man will succumb and break down entirely. She is not naturally the weaker vessel, and certainly in some respects a woman is constitutionally the superior. Out of an equal number of male and female infants, there will be found at the end of the first year of life a larger number of girls alive than boys, according to statistics. This discrepancy continues up to the age of fifteen or sixteen, when the mortality becomes greatest among the girls. At the age of forty or fifty, the death rate is about equal in both sexes, and, finally, the oldest inhabitant is always a woman, thus showing that her constitutional

fund of vitality is naturally greatest. It is sometimes argued that a woman is naturally weaker and inferior because the average weight of her brain is from four to six ounces less than that of the average man, and that thus her intellectual quality is less as well as her physical. But when the size of a woman's brain is considered in comparison with the weight of her body, it is evident that a woman has more brain per pound than a man; and if that be a proper standard of comparison, then woman is the superior. There is no physical reason why a woman should be more feeble or diseased than a man. Yet the women are the support of the doctors. If all the women in the country would get well, ninety-nine physicians out of every hundred would have to seek some other employment. "Woman, the chief support of the doctors," is a toast very frequently given at the close of a medical convention.

Stanley was furnished with two hundred negro women to carry his stuff into the interior of Africa, and he found them the best porters he had employed, although he felt very doubtful about accepting their services when first proposed. The Mexican Indian woman is able to carry her household goods on her back with two or three babies on top, when a change of location is desirable. Meanwhile her husband trudges bravely along carrying his gun. On the continent of Europe, most of the heavy work is done by women. At one place I saw a three-woman team with a man for a driver. In Vienna, women and dogs are frequently hitched together, and sometimes a woman is yoked with a cow to draw a load of produce to the city. Once in Italy I saw such a team hitched to a plough. Many of these peasant women will carry upon their heads a load of vegetables that few men could easily lift. These women have the muscles of the waist and trunk thoroughly developed. Despite their hardships, they do not suffer from the backache or displacements, or other ailments which the women who dress fashionably are constantly afflicted with.

The civilized woman with muscles so flabby that they afford no support to the internal viscera, traces the starting point of her ill-health to some trifling cause, like a jump from a carriage; or perhaps her back gave way when she lifted a pail of water or her baby; or perhaps stair climbing brought about the direful calamity. I am not saying that these may not be actual exciting causes of serious derangements when there is no muscular development; but what I wish to emphasize is that women are to blame for not cultivating their muscles, and more to blame for deforming themselves so as to render the large muscles of the body nearly useless. The ordinary woman has bones of steel and whalebone to brace her up; but instead of affording any real support, they destroy the natural curve of the back, rob the figure of much of its beauty, and also rob its natural tense supports of their integrity. Shall these things be counted as less than criminal? and dare one say that the punishment which outraged nature metes out is too heavy? When the civilized woman cultivates her muscles symmetrically, she will cease to be an invalid, and not till then.—*Phrenological Journal.*

The secret of beauty is health. The work which one may do, the rest she must take, her baths, her diet, her exercise, are matters of individual consideration, but they must be carefully thought of and never neglected. There are times when one could guess, without looking in the glass, that one's eyes are dull, and one's skin is mottled. This is not a case for something in a pretty bottle from the perfumers, or for the lotion that the circulars praise so highly. To have a fresh complexion and bright eyes, even to have white hands and a graceful figure, you must be well. Health, and the happiness that usually comes with it, are the true secrets of beauty.—*Selected.*

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Bible Echo and Signs of the Times.

Melbourne, Australia, April 15, 1891.

CONTENTS OF THIS NUMBER.

POETRY.	
The Beautiful Hills	114
"Come, Gather in the Harvest"	118
The Furnace Flame	124
Go On	126
CURRENT COMMENTS.	
A Long Road to the Millennium	113
Cultivate Simplicity	113
Mrs. Grattan Guinness Criticises	113
What Parliament Costs	113
Worldliness in the Church	113
Indications in the East	113
GENERAL ARTICLES.	
Paul's Last Letter	114
A Lesson from Israel on Unbelief	114
Madagascar	115
Treasures of the Word, and How to Find Them	115
The Law and Tradition	116
My Life in Russian Prisons	116
TIMELY TOPICS.	
The Commonwealth	117
The <i>Dies Non</i>	117
Trouble at Home	117
Troublous Times	117
The Book Agent	117
THE HOME CIRCLE.	
Miriam	118
Farmer Braddon's Harvest Home	118
USEFUL AND CURIOUS.	
Extraordinary Surgical Operation	119
The Importance of Salt	119
Spider Culture	119
EDITORIAL.	
Studies on the Book of Daniel	120
In the Wilderness	120
Is Japan about to Become a Christian Nation	121
History of the Third Angel's Message	121
BIBLE STUDENT.	
The Fourth Commandment	122
The Thousand Years of Rev. 20	123
Sabbath-school Lessons	123
FROM THE FIELD.	
Letter From the <i>Pitcairn</i>	124
Melbourne Church Quarterly Meeting	124
The United States and Canada	124
NEWS SUMMARY	
HEALTH AND TEMPERANCE.	
Some Dietetic Hints	126
Why is the Civilized Woman an Invalid	126
PUBLISHERS' DEPARTMENT	
EDITORIAL NOTES	

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

We are pleased to be able to reply to friendly inquiries that our subscription lists are gradually gaining in length, though we are sure that the efforts which the BIBLE ECHO merits at the hands of its friends are not in many cases being put forth. We receive very few notices to discontinue, and many words of commendation from all sides. It is the aim of its conductors to place the ECHO in the very forefront of religious papers, and in this endeavor they do not contemplate resting satisfied while anything that will add to its usefulness remains undone. At the present time, important advancement is in contemplation, which will in due time be announced.

Meanwhile we earnestly request all our friends to put forth every reasonable effort to increase the circulation of our journal. We suggest that each one resolve to obtain at least one subscriber for each six months. This seems like a small task, but it would work wonders at headquarters.

The last mail from San Francisco brings news of the safe arrival of Bro. S. N. Haskell in the United States, where he received the warmest welcome from his many friends on the completion of his two years' trip around the world. We have received some very interesting notes of his travels, which we shall be sure to lay before our readers as fast as space will permit.

We are now in receipt of a good quantity of the new Year Book mentioned in our last. Orders will be promptly filled at sixpence each, post-paid.

VERY interesting reports of the good meetings enjoyed by our people in the late season of special prayer continue to reach us from all parts of the world. There were special outpourings of blessing enjoyed by both the churches and their ministers.

WE were startled to learn from the *Review and Herald* that the Central Publishing House at Battle Creek, Michigan, narrowly escaped destruction by fire. The fire originated in the engine room by the ignition of oil gas, and only the promptitude and courage of the employes and fire department saved the immense institution from total destruction. The amount invested there is not much if any less than £100,000. As it was, a loss of about £500 was entailed, which fell upon the insurance companies.

OUR esteemed contemporary, the *Christian Standard*, quotes us as saying that "Scripture example for celebrating the Lord's Supper on Sunday morning is entirely wanting," and intimates its desire to be told something it does not know. The *Standard* would like the name of the religious body that holds this view of the question. We acknowledge our inability to point out any denomination that really believes in the idea of Sunday sacredness, from any Bible standpoint. We do know of one, at least, which professes to be very particular in its adherence to New Testament example, which claims to speak when the Bible speaks, and to remain silent when the Bible is silent; and these same people are very persistent, even strenuous, in the practice of meeting each Sunday morning to celebrate the Lord's Supper. Whether those who follow this practice hold the view that they have Scriptural example or not, we do not know. According to their profession, we suppose they do. If they do, we desire to point out their mistake; if not, we exhort them not to teach for doctrines the commandments of men. See Matthew 15 : 6, 9.

THERE is more meant by "being on the Lord's side" than merely saying so in meeting. The Lord's side is ever the side of mercy, pity, and sympathy for the suffering, as will be seen by the example given us in the life of Jesus. We are required to imitate his example. But there are some who are not on the Lord's side in regard to these things; they are on the side of the enemy. In giving to his hearers an illustration of this subject, Jesus said:—

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. For I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment; but the righteous into life eternal."

Here in his sermon Christ identifies himself with suffering humanity, and plainly impresses upon us all that indifference or injustice done to the least of his saints is done to him. Here is the Lord's side, and whoever will be on the Lord's side, let him come over with us. The dear Saviour is wounded when we wound one of his humblest saints.—*Mrs. E. G. White.*

THE DAY LINE.

THE imaginary difficulty of keeping a definite weekly rest-day (a difficulty which is never presented by any except opponents of the observance of the seventh day, and is not supposed to apply to any other day) is frequently paraded by people who ought to know better. It is a fact that comes within the range of the knowledge of ordinary things that confusion of days is prevented by a provision of navigation that the day shall be said to commence its circuit on the 180th parallel of longitude which lies just east of New Zealand. Travellers or mariners upon crossing that line either way, pass from one day into another, or change their dates twenty-four hours. They set their reckoning back one day in going east and forward one day in going west; so that all the world is kept in perfect harmony upon the day question. An exception to this statement may be found upon the Samoan Islands, where the people literally keep "Saturday for Sunday." And we are told that this was caused by the failure of the first missionaries to those islands to recognize the "day line."

We have received No. 5 of the Young People's Library, entitled "Letters from The Holy Land." The volume contains 160 pages, and seems to be up to the high average of its predecessors.

ALL our readers will be glad to see the letter in another place from our little missionary boat, which has made a trip to the Pitcairn Island, from which the vessel is named.

AN EASY MATTER TO RIDICULE.

THE *Victorian Standard* for March contains an article, which, it is calculated by the writer, demolishes at one fell swoop the whole theory of implicit obedience to the fourth commandment. This trenchant blow was in response to some one having sent our brother editor some of the tracts issued by our society. We have been asked to reply to this stroke of logic, which runs as follows:—

WHICH IS THE PROPER DAY TO OBSERVE AS SUNDAY?

Sunday, or the Sabbath, is simply a relative term, and depends entirely upon circumstances. To illustrate what we mean, we will suppose that the persons forming the population of Melbourne suddenly became converts to the Seventh-day Adventists' creed. On Thursday, the 1st January, 1891, we will say, 1000 of these persons sail per P. and O. liner, and in due time arrive in England; from there they go to New York, then across the American continent to San Francisco, and on per mail steamer to Honolulu, thence to Sydney, finally arriving in Melbourne safely. They have made the circuit of the world travelling eastward. On comparing dates, our voyagers will find that their day and date do not correspond with the calendars ashore. They have lost a day's reckoning through travelling in the same direction as the sun. The day our voyagers call Monday, their friends ashore call Tuesday. Further, we will suppose that another batch of 1000 Adventists left Melbourne the same day as the first ship load, travelling via Sydney to San Francisco, New York, and returning to Melbourne by the P. and O. boat. These people would have gained a day on the almanac, by reason of having travelled against the sun. Therefore the day which voyagers No. 1 call Monday, and the people ashore call Tuesday, voyagers No. 2 would decisively affirm was Wednesday. A little more travelling on the part of the friends who had heretofore remained in Melbourne, and then we would have every day in the week observed as the correct Sabbath by different sections of the community according to what day they landed when their journey was over. It would be easy to ridicule the utter incongruity, of such a state of affairs; but having pointed out the weakness of the Seventh-day Adventist creed, we will remain content in clinging to the Sunday as we have found it, honestly believing that every condition of the fourth commandment is fulfilled by its observance.

With the profoundest respect for its author, we submit that such nonsense does not deserve an answer. But to illustrate the foolishness of the attempted argument, we refer, first, to the heading, "Which is the Proper Day to Observe as Sunday?" Sunday, of course; not Monday, nor Saturday. Again: to go around the world, proceeding to London, New York, San Francisco, Honolulu, etc., is said to be "travelling eastward." It is also said to be "travelling in the same direction as the sun," which is true enough; but does the sun travel eastward? We could overlook such mistakes in statement if the logic were any better; but this is as far from the truth as is the careless statement. Hundreds of people there are in Melbourne who have circumnavigated the globe in both directions; but who ever heard of any one of them being placed in such a dilemma as is here conjured up? S. D. Adventists have travelled in all parts of the world, and may be found on every continent and in every habitable latitude, but they never have met even the shadow of any such a difficulty. It is an easy matter for some people to "ridicule" anything, no matter how sound or sacred it may be. And, reader, just imagine the *Standard* ridiculing the incongruity of S. D. Adventists in keeping the Sabbath on account of the rotundity of the earth, while the editor of that journal remains "clinging to the Sunday." Is it not as possible to observe one day as it is to observe another of the same week? To ridicule the observance of the Sabbath of the fourth commandment is to ridicule its Author, who made the earth, and enjoined the observance of the Sabbath as a memorial of that fact.

The Bible Echo and Signs of the Times,

A 16-page Religious and Family Journal,

PUBLISHED THE 1ST AND 15TH OF EACH MONTH,
AT MELBOURNE AND WELLINGTON,

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Printed and published by Echo Publishing Company, Limited, 14 and 16 Best Street, North Fitzroy, for the International Tract Society.