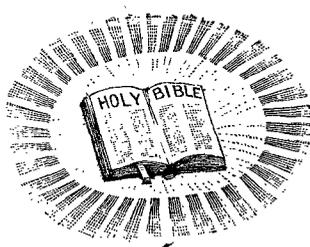


Bible Echo



AND SIGNS OF THE TIMES

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

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FOR IMPRINT AND TERMS, SEE LAST PAGE.

Current Comments.

MR. BAXTER AND THE NAPOLEONS.

THE death of Prince Jerome Napoleon annihilates the wild theory of the too celebrated M. Baxter that this man was the Antichrist. Ordinarily we might hope that this modern prophet would now give us a rest and cease his predictions relative to the Napoleons; for a few years ago he wrote as follows: “It is unnecessary for any one to say positively that Prince Jerome Napoleon will become the Antichrist, but no other Napoleon seems more likely than he.” Now if the Rev. gentleman will stick to that opinion, it will save him from further ridicule on this point, and the Word of God from reproach that necessarily follows such reckless handling of the prophecies as he seems to delight in.

Here is another prediction from this same authority: “We know from Daniel that France is to defeat Germany by 1891, and if England shall be allied with Germany in that war, will not France, flushed with victory over Germany, raise the cry ‘A Londres,’ and do to London as Germany did to Paris in 1870-71?”

In the name of religion, and in behalf of the ancient prophet of God, we wish to say that Daniel gives no such information. The prediction came not from Daniel, but from the chimerical brain of a later prophet. The words of Moses fittingly describe the situation as follows: “When a prophet speaketh in the name of the Lord, if the thing follow not nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him.” Deut. 18:22.—*Present Truth.*

THE PENNY-SLOT MACHINE.

WHEN are we going to get rid of these nuisances, the slot machines?—Soon, we hope. One level-headed judge out West, where they do things faster than here, has hammered a nail in their coffins. It seems that an ingenious urchin of his town obeyed the conspicuously marked advice to “drop a penny in the slot;” only he had a string tied through a hole in it. After obtaining one supply, he pulled up his penny and dropped it in again and again, repeating the process until he had cleaned out the machine. He was arrested for larceny, and brought before the judge, who proved himself a public benefactor by deciding that the boy had legally obeyed the instruc-

tion to “drop a penny in the slot,” and as the machine said nothing about taking or not taking it out again, he would discharge the boy. He gave out pretty clearly, too, that he considered all such machines as public nuisances that ought to be abated. He was right; but they are worse than nuisances. They are criminal, or rather they are incentives to crime. What is the use of our boys and girls, ah, and men and women, praying daily, “Lead us not into temptation,” while these infernal machines are lying in wait at nearly every corner, with their open mouths ready to swallow the pennies of the very classes who most need to be advised to save them? What is the use of our savings banks and our economic literature, our lectures and our sermons, if these penny-grabbing abominations are to continually waylay the weak and irresolute? A penny saved is a penny earned; “save the pennies, and the dollars will take care of themselves.” Take away the slot machines, and give us all a chance to obey such good preaching.—*Brooklyn Exponent.*

CHANCES FOR WOMEN COLONISTS.

A CORRESPONDENT of the *National Review* gives some valuable “hints for the single women of the United Kingdom,” by pointing out the openings that there are for them in the colonies. In no great industry is the capacity for detail, distinctive of the female sex, more required than in the cultivation, preserving, and packing of fruit. Profits are large, and the work by no means laborious, so long as the horticulturist is content with an orchard on a small scale, which we presume would be the aim of sensible women, who are not likely to ruin themselves with great undertakings, as the male sex have so often done. As in farming, a piece of land from ten to forty acres is a source of greater profit and pleasure than a block of five hundred acres. There are fifteen thousand women engaged in the industry in the United States, some of them British; so why should not the same proportion exist in the British Empire? There is not a single fruit cannery in the whole of New Zealand, nor have we heard of any in Australia, though there are a few firms that put up jams and jellies. As for drying apples, apricots, and figs, no one has yet attempted it on a large scale. It is the boast of California that she supplies Australasia with canned fruit, raisins, dried fruit, and actually honey, when fruit, as fine as any in the Golden State, rots on the ground; and colonials do not appear to regard it as disgraceful.

All the preserved tomatoes used in the colonies come from America because Australasians are so busy crying “hard times” or “no work” that they have no opportunity to put up their own fruit and vegetables, or to decently supply their own markets with the fresh. It is either a glut or a dearth. The tomato is easily cultivated, the crop sure, and always in demand. The strawberry should, with care, remain in season for at least six months in the year, instead of scarcely two as at present; and it

is a fruit that will always sell. The apricot, apple, and peach are each a profitable crop, as they are equally good fresh, canned, or dried. The possibilities of horticulture are endless to women who will learn, and who are inventive and energetic.

SHOULD JUDGES WEAR GOWNS?

NO MAN ever added a cubit to his stature by dress. No robe (or wig) ever enlarged a man's brain, ripened his wisdom, cleared his judgment, strengthened his purpose, or fortified his honesty. If he is a little man without a robe, he is contemptible in a robe. If a man is large without a robe, he is simply ludicrous in one. A robe used as an insignia of office is a relic of barbarism, a relic of the age when tinsel, glitter, and flummery were thought to be necessary to overawe the common people. And the robe can now perform no other function than that of humbugging the people. A court which is worthy of the name needs no such flimsy and ridiculous assistance in order to command the confidence and the respect of the community, and a court which cannot command the respect and the confidence of the people without resorting to shams of this kind is incapable of doing any good, is incapable of protecting the weak from being trampled down by the strong, and should be wiped out of existence. Our age is superior to the Middle Ages only in so far as it has progressed beyond sham and formalism, lofty pomp and hollow and dull dignity, and asks how to be shown things just as they are. I am opposed to pretence and to humbug, no matter whether found in high stations or in low.—*Judge John P. Altgeld.*

THE POPULATION OF THE WORLD.

STATISTICIANS abroad have been making an estimate of the populations which this earth maintains. They find the total to be 1,510,281,000 persons. Five-ninths of the population are found in Asia; but, though that continent has considerably more than double the peoples of Europe, yet owing to its greater area, the density is little more than half that of Europe. Asia is returned as having 830,599,000 population; Europe, 349,873,000; Africa, 203,321,000; America, 121,335,000. Australia and Polynesia and Polarland together maintain a modest 4½ millions. Taking the average of Europe, less than 94 people are found to one square mile. Asia has 48 persons to the square mile, Africa 18, America 10. Less than two persons are found to the square mile in Australia and Polynesia. Polarland maintains about one person to every twenty miles. Europe has an area of 3,713,340 English miles; Asia, 17,150,210 miles; Africa, 11,514,770 miles; America, 15,311,490 miles; Australia and our Polynesian isles comprise some 3,500,000 miles; and Polarland (mostly unexplored), 1,728,500 miles. The figures are those of Mr. Henry Heyln Hayter, C.M.G., Government Statist of Victoria.—*Public Opinion.*

I WOULD SEE JESUS.

N. A. DAVIS.

'Twill be sweet when the toiling days are done,
And the bitter conflicts passed,
And the crosses changed for the bright crowns won,
And the glad day dawns at last,
To see on the shore of the "better land,"
Amongst the redeemed ones there,
Some bright ones sought with our feeble hand,
Some fruit of our anxious care.

'Twill be glorious, too, to behold the palms
That the Saviour will then bestow,
And to sing with the sanctified hosts the psalms
Of triumph o'er death and woe;
To receive the robe and the crown so bright,
And to hear the glad "well done,"
And to bask in the glorious perfect light
Of the wonderful Heavenly Sun.

But I often think that, grand though these be,
There is something I long for more,
Something I want with these eyes to see
When the roamings of earth are o'er;
I want much to see every glorious sight,
And the praise of the Lamb to sing;
But beyond it all, this my great delight,
To see Jesus, my Saviour King.

General Articles.

ELI AND HIS SONS.

MRS. E. G. WHITE.

ELI was priest and judge in Israel. He held the highest and most responsible positions among the people of God. As a man divinely chosen for the sacred duties of the priesthood, and set over the land as the highest judicial authority, he was looked up to as an example, and he wielded a great influence over the tribes of Israel. But although he had been appointed to govern the people, he did not rule his own household. Eli was an indulgent father. Without weighing the terrible consequences that would follow his course, he indulged his children in whatever they desired, and neglected the work of fitting them for the service of God and the duties of life.

God had said of Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Gen. 18:19. But Eli allowed his children to control him. The father became subject to the children. The curse of transgression was apparent in the corruption and evil that marked the course of his sons. They had no proper appreciation of the character of God or of the sacredness of his law. His service was to them a common thing. Though thus wholly unfit for the office, they were placed as priests in the sanctuary to minister before God.

The peace-offerings were especially an expression of thanksgiving to God. In these offerings the fat alone was to be burned upon the altar; a certain specified portion was reserved for the priests, but the greater part was returned to the offerer, to be eaten by him and his friends in a sacrificial feast. Thus all hearts were to be directed, in gratitude and faith, to the great Sacrifice that was to take away the sin of the world. The sons of Eli, instead of realizing the solemnity of this symbolic service, only thought how they could enrich themselves at the expense of the people. They not only demanded more than their right, but refused to wait even until the fat had been burned as an offering to God. They persisted in claiming whatever portion pleased them, and, if denied, threatened to take it by violence. This irreverence on the part of the priests soon robbed the service of its holy and solemn significance, and the people "abhorred the offering of the Lord."

These unfaithful priests also transgressed God's law and dishonored their sacred office by their vile and degrading practices; yet they continued to

pollute by their presence the tabernacle of God. Ungodliness, profligacy, and even idolatry, prevailed to a fearful extent. Eli had greatly erred in permitting his sons to minister in holy office. By excusing their course, on one pretext and another, he became blinded to their sins; but at last they reached a pass where he dared remain silent no longer. His sons heard his mild admonitions; but they were not impressed, nor would they change their evil course, though warned of the consequences of their sin. Had Eli dealt justly with his wicked sons, they would have been rejected from the priestly office, and punished with death. Dreading thus to bring public disgrace and condemnation upon them, he sustained them in the most sacred positions of trust. But when the judge of Israel neglected his work, God took the matter in hand.

"There came a man of God unto Eli, and said unto him, Thus saith the Lord, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house? And did I choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? And did I give unto the house of thy father all the offerings made by fire of the children of Israel? Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation; and honorest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people? Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me forever; but now the Lord saith, Be it far from me; for them that honor me I will honor, and they that despise me shall be lightly esteemed."

God charged Eli with honoring his sons above the Lord. Eli had permitted the offering appointed by God, as a blessing to Israel, to be made a thing of abhorrence, rather than bring his sons to shame for their impious and abominable practices. Those who follow their own inclination, in blind affection for their children, indulging them in the gratification of their selfish desires, and do not bring to bear the authority of God to rebuke sin and correct evil, make it manifest that they are honoring their wicked children more than they honor God. They are more anxious to shield their reputation than to glorify God; more desirous to please their children than to please the Lord and to keep his service from every appearance of evil.

Eli did not manage his household according to God's rules for family government. He followed his own judgment. The fond father overlooked the faults and sins of his sons in their childhood, flattering himself that after a time they would outgrow their evil tendencies. Many are now making a similar mistake. They think they know a better way of training their children than that which God has given in his Word. They foster wrong tendencies in them, urging as an excuse, "They are too young to be punished. Wait till they become older, and can be reasoned with." Thus wrong habits are left to strengthen until they become second nature. The children grow up without restraint, with traits of character that are a lifelong curse to them, and are liable to be reproduced in others.

There is no greater curse upon households than to allow the youth to have their own way. When parents regard every wish of their children, and indulge them in what they know is not for their good, the children soon lose all respect for their parents, all regard for the authority of God or man, and are led captive at the will of Satan. The influence of an ill-regulated family is widespread, and disastrous to all society. It accumulates in a tide of evil that affects families, communities, and governments. The best test of the Christianity of a home is the type of character begotten by its influence. If professors of religion, instead of

putting forth earnest, persistent, and painstaking efforts to bring up a well-ordered household as a witness to the benefits of faith in God, are lax in their government, and indulgent to the evil desires of their children, they are doing as did Eli, and are bringing disgrace on the cause of Christ, and ruin upon themselves and their households. But great as are the evils of parental unfaithfulness under any circumstances, they are tenfold greater when they exist in the families of those appointed as teachers of the people. When these fail to control their own households, they are, by their wrong example, misleading many. Their guilt is as much greater than that of others as their position is more responsible.

FAITH IN THE LAST DAYS.

CHAS. L. BOYD.

IN no other age of the history of the people of God have they been "compassed about with so great a cloud of witnesses" as they are at the present time; and to us comes the solemn admonition, "Let us lay aside every weight, and the sin which doth so easily beset us." This besetting sin is *unbelief*. And right here lies our greatest danger. There is little danger of our committing outbreaking sins, or of giving up the faith, until the path is prepared by unbelief. Strange as it may appear, with all the evidences that we have from both the Old and the New Testament, from prophets, Christ, and the apostles, that we are on the very borders of the eternal world, one of the most successful temptations which Satan brings upon us, is to say in our heart, "My Lord delayeth his coming." But will simply doubting the speedy coming of the Lord shut us out of the kingdom? Unbelief disarms the Christian soldier, and it becomes impossible for him to stand before his wily foe. Of him the Saviour says, "The Lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the *unbelievers*." He is one of that company, and he shares their final doom. See Luke 12:45, 46. The life of Abraham stands forth as an illustrious example of faith. "Abraham believed God, and it was counted unto him for righteousness." He just as confidently believed that God would not save him if he did not obey as he believed that he would save him if he did obey. In Gen. 26:5, the reason assigned for his acceptance with the Lord is, "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." But this was only the legitimate fruits of his faith. And this is just what all will do in these last days who have his faith.

Jesus says: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (R. V.). "Thus have ye made the commandments of God of none effect by your traditions." "But in vain they do worship me, teaching for doctrines the commandments of men." "If thou wilt enter into life, keep the commandments." From these texts it is evident that the condition of salvation is, keeping the commandments of God together with the gospel of Jesus Christ. One of the commandments of God requires the observance of the Sabbath, and one of the ordinances of the gospel is baptism. Belief that God will save us without complying with these conditions, is what the Bible calls *unbelief*. It is presumption, blind faith, a faith not grounded on a promise. With this kind of faith the world is flooded. If trust in feelings, if trust in "the doctrines of men," if trust "in the multitude of thy mighty men," were what the Lord recognizes as *faith*, instead of saying, "When the Son of man cometh, shall he find faith on the earth?" I think he would have said, "When the Son of man cometh, will he

find any on earth without faith?" But of these classes the Lord says: "Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies." Hosea 10:13.

But some one says, "Faith is the gift of God; and till he gives, we cannot possess." True, faith is the gift of God; but he has given us all a germ, with the field in which to plant, and the power to cultivate. God has fulfilled his part, and now we must do our part. I have heard of a man who engaged to thresh wheat with a flail for a rich neighbor. The wages was to be the first grain which he should catch in his mouth, with ground on which to cultivate it, and its proceeds as long as he lived. Finally one grain was thus obtained, it brought forth its "sixty-fold." Soon the poor man was wealthy, and the rich man a bankrupt.

In Romans, chapters 4 and 5, we learn that Abraham is "the father of all them that believe." That "he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God." It was faith that made Abraham a child of God, and it is faith that will make us his children. But the work does not end here: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." "By whom we have access by faith into this grace wherein ye stand, and rejoice in hope of the glory of God." Having been brought, through faith, into this happy condition, this seed is to be cultivated, the fruits of which are the riches of the Christian graces. "And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope." If these things are in us and abound, we shall gain an abundant entrance into the antitypical land of Canaan. If faith and these other Christian graces grow best in the midst of temptations, trials, and afflictions, we cannot imagine a better place than this world in which to cultivate them; neither a more favorable period of the history of the world than that upon which the end of the world has fallen.

THE WORK OF GOD.

A. G. DANIELLS.

By the expression "the work of God," we refer to the entire movement which the Lord has ordained to carry out the great plan of redemption. It is not a mere principle, or theory, but a real work, a tangible movement, in which Christ and the angels are engaged, and to which intelligent, godly men and women have in all ages devoted their lives.

The importance of God's work is much greater than any worldly enterprise in which man is engaged. No mercantile or literary pursuits, no political or national questions, however great or momentous, can compare in importance with the cause of God. The latter is designed to benefit man morally. It lifts him from the depths of sin; it cleanses his heart from moral pollution, and prepares him for the society of heavenly beings. None of the pursuits of man can do this, and many of them accomplish the reverse.

The work of God is in a certain sense committed to man; and those who engage in it properly are said to be "laborers together with God." Those who neglect or refuse to act a part in this work fail to discharge their obligations to their Creator. It is true that some are not qualified to labor successfully in spiritual things; but this does not release those who are not in the proper condition. The obligation to labor rests upon all, and such should qualify themselves for it. The Saviour teaches that to every man is committed certain talents, which must be used to advance the work of God; and that he who fails to do so, though he may not squander his talents prodigally, will be condemned for not doing that which is required of him. Matt. 25:14-30.

The work of God not only demands our service,

but it calls for *acceptable* service. God not only pronounces a curse upon those who do nothing for him, but says, "Cursed be he that doeth the work of the Lord negligently." Jer. 48:10, margin. Much that passes for genuine gospel work is not acceptable to God, and will fail to pass in the day of final reckoning. This is a question of the greatest consequence to all who labor in any capacity in this cause, Is our work productive of good? Are our services acceptable to God? If not, our lives are worse than wasted. On this point the Scriptures speak with no uncertain sound.

In Matt. 7:22, 23, the Saviour presents a most pitiable case. He says: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Here is a great multitude of workers who at last find their work rejected, and themselves shut out of heaven, by Him who knows the secrets of men's hearts. They have labored in Christ's name, have prophesied, cast out devils, and have done many wonderful works. For these services they have expected a great reward. They press their cases by pointing to what they have done. They seem to think Christ has made a mistake in rejecting them. But he declares that he has never known them, nor acknowledged their works. What a terrible disappointment! How these wretched beings are to be pitied!

The apostle Paul in 1 Cor. 3:10-15 presents a case which teaches a valuable lesson. He states that there is but one true foundation to build upon, and that is Jesus Christ. He then points out that some will build with gold, silver, and precious stones, and others with wood, hay, and stubble. Every man's work shall be tried with fire to test its worth. If the work abides, the workman shall have a reward. If the work is burned, the workman shall suffer loss, though he may possibly be saved. His work was of such a character that God could not accept it. It is lost, and for it he gets no reward. His life is wasted, his crown is starless. Every worker should daily examine the materials with which he is building. There is but one true foundation to build upon. "Let every man take heed how he buildeth thereupon."

What, then, it may be properly asked, is necessary on the part of the worker to make his work productive of good, and acceptable to God?

1. He must understand his work and have confidence in it. This will require diligent study of the great principles underlying it. 2. Every laborer in the service of God must obtain a moral fitness for the work. This is self-evident. Like begets like. The worker is as certain to mould the work he performs as effect is to follow cause. He must be sanctified through the truth. The very motives which prompt his actions must be pure. His thoughts must be brought into subjection; his actions must be free from the appearance of evil. 3. He must realize the vast importance of his work. He must realize the value of souls for whom Christ died. He must have a due appreciation of the infinite reward awaiting those who shall be saved by his work. And he must possess in his heart the love of Christ.

4. He must put forth well-directed efforts. In sending out his disciples to labor for the salvation of men, Jesus admonished them to be "wise as serpents and harmless as doves." They were not to go about their work in a hap-hazard way, but were to use tact. They were to study circumstances, and take advantage of every honorable means to advance their work. He who fails on this point will see but little fruits of his labors, however good his desires may be.

5. The laborer must have faith in God. This is a world of darkness and trials. Opposition

must be met at every turn. We fight not against flesh and blood only, but against an enemy of centuries of experience. No sooner will one trial be disposed of than another will make its appearance. Without an abiding faith in the Infinite One, we shall fail; but with a realization that we can do all things through Christ which strengtheneth us victory will be ours. God delights to work for his people.

The present is a momentous time. The most solemn work is now committed to the church that it has ever had. Great responsibilities rest upon the workers, but not greater than can be performed. The Head of the church says, "Lo, I am with you always, even unto the end of the world."

DOES GOD VISIT THE FATHER'S SIN UPON HIS CHILDREN?

D. STEED.

AN answer to this question is given by hundreds, who say, Yes, God does visit the father's sins upon the children; and we not only have many proofs of it here, but when God spoke his law from Sinai he said so himself: "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments." Ex. 20:5, 6. In our Saviour's day a similar notion seemed to have possession of the minds of the Jews; and when it was clear that the man who was born blind could now see, and that by the power of One whom they wished to brand as an impostor, finding themselves unable to disprove this poor man's evidence, they said (John 9:34), "Thou wast altogether born in sins, and dost thou teach us? And they cast him out." The disciples also asked, "Who did sin, this man, or his parents, that he was born blind?" But the Saviour said, "Neither hath this man sinned, nor his parents." Verse 3. But many think that these Jews had a right conception of the way God had dealt with the world until Christ came, but that he then changed his relation towards man. We are to find out, first, how those to whom God spoke these words understood them. Did they expect that their sins would be visited upon their children and grandchildren? One revolts at the idea that children unborn, who never asked to have a being, should be punished for sins of which they had no knowledge.

Let us see if this is the case. Soon after leaving Mt. Sinai, where they heard these words, Israel arrived at the borders of the promised land. Spies are sent out, and they return with a very discouraging report. This report works so powerfully upon the people that they forget all the wonderful works of God in bringing them out of Egypt, and even prefer to die rather than attempt to enter the land of promise. Even worse, they say it would be preferable to elect a captain and return to Egypt; for their bondage in Egypt was better than the treatment they were receiving at the hands of their leader. They even take up stones to stone *him!* Oh, how great was their sin! Did the heavens rain manna in Egypt? Did their clothes and shoes never grow old there? Did the cloud protect them by day?—No, it had been a land of cruel slavery; but all was now distorted by their sin. Were such an ungrateful, stubborn people worthy of the possession of a land flowing with milk and honey? All will say No, and see the justice of God in declaring, "I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they." Num. 14:12. At this terrible crisis, he whom they had attempted to stone pleads for them. Listen to his prayer; he fears the Lord's reputation will suffer, and that the Egyptians will say that the Lord was not, after all, able to bring them into the land. Verses 13-16. And now, as a crowning

reason why God should spare the people, he pleads that it would be in harmony with that which God had spoken, and he quotes the second commandment: "And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, The Lord is long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now." Verses 17-19. Moses pleaded *that* as the reason why God should forgive them, and his plea succeeded, and God answered and said (verse 20), "I have pardoned according to thy word." Moses evidently understood this to be evidence that God would forgive iniquity.

He will not clear the guilty; but if he repents, he will delay the judgment until his son's time, and should *he* repent also, it will be postponed even to three for our generations. An illustration of this is seen in the case of Ahab, a bad man, who had sold himself to work evil in the sight of the Lord, and to whom the prophet was sent to tell of the judgments the Lord would bring upon him. But see that wicked man, who has done so abominably, and caused all Israel to sin! Lo! he humbles himself before God in sackcloth. Will the Lord hear so vile a wretch, who has caused so many to sin? Listen to the word of the Lord to Elijah: "Seest thou how Ahab humbled himself before me? Because he humbled himself before me, I will not bring the evil in his days; but in his son's days will I bring the evil upon his house." 1 Kings 21: 29. But if his son humbled himself, the evil would be put off still further. Rehoboam forsook the law of the Lord, because he fixed not his heart to seek the Lord, and he drew all Israel away with him, and the Lord brought evil upon them, and brought Shishak, king of Egypt, against them, intending to leave them in the hands of this king; but Rehoboam and the princes humbled themselves and said, "The Lord is righteous;" "and when the Lord saw they humbled themselves," he sent word by the prophet that he would not destroy them. Other cases could be quoted to show that this has ever been the way.

(Concluded next Number.)

THE SABBATH OF THE DECALOGUE DISTINGUISHED FROM CEREMONIAL SABBATHS.

S. MCCULLAGH.

THERE is a broad distinction between "the Sabbath of the Lord thy God" (Ex. 20: 8-11), which is a MEMORIAL of creation incorporated into the everlasting ten, thereby becoming a moral rule of life to man (Mark 2: 27, 28); and the "sabbath days which are a SHADOW of things to come" (Col. 2: 16, 17), which ceased when the *shadow* reached the *substance* in the death of Christ. It would be a perversion of Scripture to class the Sabbath of the fourth commandment with purely Jewish sabbaths, for the following reasons:—

1. The feast-day sabbaths were not called into existence until 2500 years after the Sabbath of the Decalogue. Gen. 2: 2, 3.

2. Some of the Jewish sabbaths were instituted on account of the violation of the Ten Commandments, among which the Sabbath stands most prominent. See Lev. 4: 13, 14, 20; then read Lev. 23: 27-32.

3. Unlike the memorial Sabbath of creation, "the sabbath days which are a shadow" were never "blessed and sanctified" by God, but were renounced by him. Isa. 1: 13, 14.

4. The ceremonial sabbaths originated when the Jews were organized into a nation; hence they ceased when God disbanded that nation. Acts 10: 35. National distinction has gone forever. But

"the Sabbath of the Lord thy God" was given to all mankind (Mark 2: 27, 28), when it was blessed. Gen. 2: 3.

5. "The sabbath days which are a shadow" (Col. 2: 16, 17) were not distinctively moral precepts, and no penalty was attached to their violation; hence Paul's indifference to them; "let no man judge you" in respect to them.

6. There is a penalty attached to the violation of any one of the Ten Commandments; for by them "is the knowledge of sin," and without them "sin was dead." Rom. 7: 7-14.

7. The feast-day sabbaths of the Jews each came only once in the year, and they fell on different days of the week, like Christmas, which falls sometimes on Monday, at others on Tuesday, etc. How different with the Lord's-day Sabbath: "The seventh day is the Sabbath"—a broad distinction here!

8. The sabbaths of the Jews were to cease. Hosea 2: 11. But "the Sabbath of the Lord," "the Lord's day," is to last while creation remains. Ps. 111: 7, 8.

With these distinctions we see beautiful harmony in Paul's writings to the various churches. If his letter to the Colossians abolished the law of God, or a single precept of it, then we find him inconsistent in writing to the other Gentile churches. To the Roman brethren he writes: "Nay, I had not known sin, but by the law." "For without the law sin was dead." "Wherefore, the law is holy, and the commandment holy, and just, and good." Rom. 7: 7-14. Here he ratifies, first, the whole law. Why?—Because it is perfect (Jas. 1: 25). Secondly, he ratifies each commandment. Why?—Because he was in harmony with the great Teacher. Matt. 5:

19. Paul's teachings were not arrayed against those of his fellow-servants, the prophets, for all wrote by "the Spirit of Christ which was in them." 1 Peter 1: 10, 11. The prophets recognized the distinction between the fourth commandment and the Jewish sabbaths. "Then Solomon offered burnt-offerings unto the Lord, on the altar of the Lord which he had built before the porch, even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, three times in the year, even in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles." 2 Chron. 8: 12, 13. Now these sabbaths came three times in the year, and were connected with their respective feasts, the institution of which can be found in the twenty-third chapter of Leviticus. It is these feast-sabbaths that Paul quotes to the Colossians; let us see how accurately he refers to them: "Let no man therefore judge you in meat, or in drink, or in respect of an holy day [*feast day*], or of the new moon, or of the sabbath days, which are a shadow of things to come; but the body is of Christ." Col. 2: 16, 17. The term *holy day* in this passage does not mean the Sabbath of the Lord; it is used in the New Testament twenty-seven times, and in every instance is rendered *feast* except here. Paul knew what he was writing about, and as Barnes's Commentary says: "There is not the slightest reason to believe that he meant to teach that one of the Ten Commandments had ceased to be binding on mankind." So say we.

The Lord also makes an everlasting distinction between these institutions. Through Isaiah he says, "Give ear unto the law of our God." Israel were living in open violation of the law of God, and still were rigidly exact in keeping up the observances of the ceremonial law of Moses; but just how far the Lord accepted ceremonies while the Ten Commandments were being carelessly violated, we will let the inspired record tell: "Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul

hateth." Isa. 1: 13, 14. Surely the Lord would never hate the Sabbath he blessed and sanctified at creation.

If the Lord separates his holy rest-day from the Jewish ceremonial days, and the prophets make a broad distinction, surely we can do the same, especially when it is the only course that will harmonize the sacred Word.

AN OLD PENAL SETTLEMENT.

TASMANIA is perhaps the most beautiful colony of the Australian group. New Zealand may be grander; but from an artist's point of view Van Dieman's Land, or Tasmania, as it is now called, takes the palm. From early days the adopted land of men whose hearts and feelings were with the old country, it has gradually taken on more of the color and appearance of England than the other colonies. Of all parts of Tasmania, this is most noticeable at Port Arthur, a spot as lovely in its position as it is painful for the memories it conjures up; for it was here that the English Government of those times placed the head-quarters of penal servitude. Port Arthur lies in a deep inlet on the south of Tasman's Peninsula, half-way between Cape Raoul and Cape Pillar, two noble headlands which cannot fail to arrest the attention of the traveller by steamer on the way to or from Hobart Town. In old days, criminals of the very worst class were relegated to Port Arthur, and though the whole place has fallen into ruins, yet enough remains to attest the thought and money which were spent in making any attempt to escape on the part of the wretched inmates a matter well-nigh of impossibility.

The first place of interest which meets the eye on nearing Port Arthur is the old church, now in ruins, and covered with ivy. The legend regarding the building of this church runs to the effect, that, amongst the convicts, there was an architect who showed the commandant the plan for a church, which he in turn sent to the Governor of Van Dieman's Land. The Governor promised to provide prison labor and material for the erection of this edifice, and further undertook to procure a free pardon for the convict architect if the building operations were completed within a year. The story goes further, and we are assured that the conditions were fulfilled and the convict received his pardon. After visiting the penitentiary, which was capable of holding five hundred men, the largest and most interesting place is the famous model prison. The model prison was erected for the purpose of carrying out what was called the silent system. From the time a prisoner entered its doors until he left, he neither saw nor spoke to any human being except the warder who attended to him, and even then his conversation was limited to a statement of his actual wants. The warders themselves were not allowed to converse except in tones which might not reach the cells. List shoes were used all over the building; from year's end to year's end the same awful silence reigned around. Twelve small recreation-yards afforded all the exercise which was allowed the unfortunates who were condemned to this living tomb. Two dark cells placed in two of these yards, and closed with four doors, were used as places of punishment, while for the more violent and refractory spirits there were the padded cell and the strait waistcoat. After being some time in force, this system proved so fruitful in the production of madness that an asylum for insane convicts was erected close at hand. The chapel in the model prison is a curiosity of human ingenuity. Semicircular tiers of pews, 5 feet 6 inches from the floor to the top, were ranged one above the other, about five deep. On Sunday the convicts were taken in one by one, and placed in these pews, which would not allow of their sitting down, and only showed the tops of their heads when standing; each man was shut in

separately, and unable to see anything except just in front of him. The pulpit occupied a place in the centre of the floor, flanked on either hand by two massive seats, in which sat the governor of the gaol and the chief warder; while underneath the lowest tier a file of armed soldiers were always in readiness. The pews, and indeed the whole chapel, are fast falling into decay. The model prison itself has passed into private hands, and it is a matter of considerable difficulty to gain admittance to what has been well termed an "exquisitely contrived instrument for mental torture."

Out in the bay lies a small wooded island, used as the graveyard to the settlement; the remains of some 1700 malefactors and their guardians lie buried there. The tombs are now overgrown with scrub, and the place is deserted save by the seafowl and native cats. But any one who has the curiosity to row over from the mainland to Dead Island, as it is called, and inspect the sad relics of a past generation, will come across mementos of these bygone days in the shape of half-effaced inscriptions on the mutilated headstones. Over doors and in the penitentiary are some good examples of wrought-iron work, including an excellent bracket worked by some convict for the purpose of supporting the prison bell. The powder magazine, though in process of demolition, was still standing when I visited the place, while here and there an old-fashioned sentry-box brought vividly before the visitor the times when the now grass-grown streets rang to the measured tramp of armed sentries, whose challenges broke out clear and sharp upon the fragrant stillness of these southern nights. In a few years Port Arthur will be a thing of the past. The Tasmanian Government, in its desire to stamp out the taint of convictism clinging to the island, has changed the very name of the place to Carnarvon. The buildings are being rapidly sold and demolished, and in years to come Port Arthur will only live as a name closely identified with all the horrors of a convict settlement. Nevertheless, it is interesting to recall some of the features of a system which has long since passed away.—*Graphic*.

Timely Topics.

HUSBAND AND WIFE.

THE Jackson abduction case is being so often alluded to, that we briefly rehearse the circumstances as we have gathered them from rather meager reading of reports. Some four years since, a Mr. Jackson in Lancashire married a lady against the wish of her friends. He immediately left for the colonies. At first affectionate letters came with suitable frequency, but soon, under the influence of her family, the lady became remiss in her epistolary duties. The spouse returned to England to "see about it;" but the wife would not allow him the opportunity of reconciling matters, nor of having any communication with her. He appealed to the court, which decided that the wife belonged to the husband, and gave him permission to secure his conjugal rights.

For some time Mr. Jackson awaited his opportunity until one Sunday, when his legal wife was returning from church with her friends, a carriage containing the husband and some stalwart friends drove up, and the lady was forcibly abducted to the home of her lord, where she was detained by locked doors. There was war of course; but finally a higher court has decided that the husband cannot exercise any such force over a wife; and consequently if she chooses to remain apart from her husband, the wife cannot be compelled to forego that choice.

This we believe to be in harmony with justice and Scripture. Parties who interfere to alienate the wife may be and should be punished; but it was

never designed by the Creator that "wife" and "chattel" were to become synonyms. When a man cannot live with his wife and retain his manhood, he either loses it or leaves. It is his privilege to do the latter; and we believe in equal privileges for the wife. Paul says: "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband. But and if she depart, let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife." 1 Cor. 7: 10, 11. To break up the family relation is not a thing to be done on a slight pretext or impulse. The vows of marriage are most sacred and binding; but they are obligatory upon both, and neither party should be compelled to sustain a relation to which the other proves utterly false and unworthy. But let them remain unmarried.

STOP THE PROCESSION.

THE Victorian financier as a general thing feels about the same as a man does who has been very unexpectedly snubbed, or as our American cousins say, they feel "awfully slipped up." The proposed loan, as the world knows, went begging in the London market, much to the disgust of the average Victorian, who, if he thought anything about the limits of colonial credit, thought them a great way off. But there's an old saying that "a good rule works both ways," or, "it's an ill wind that blows nowhere," or something like that. "Old England" will surely find that a mistake has been made when future members of the grave procession which for years has been marching through the colonies, reach home with empty carpet bags and long faces. Here we have doctors, professors, poets, lecturers, preachers, actors, singers, fighters, kickers, batters, pitchers, racers, boasters, beggars, shows, humbugs, big-bugs, and an endless train of—who knows what? Any mission or theatre in want of funds, doctors or professors in search of health (?), or preachers in need of both, hie them to the colonies. Here money is plenty; it comes easy, we dig it out of the rocks (a little); we borrow from Uncle John a good deal, and he has plenty; so come along, friends. And they come; and when the money is gone,—why, another loan.

It is said that the policy of the Illinois farmer is to get more money, to buy more land, to raise more corn, to feed more hogs, to get more money, to buy more land, etc., etc. The plan in Australia (or Melbourne, we should say) is similar; to borrow more money, to pay more procession, to have more fun, to get a big puff for being "good fellows," to get "strapped" of cash, to get more debt.

We've reached the end of the chapter, thanks to Uncle John, unless he sees that it won't do to stop the procession.

LIKE FATHER, LIKE SON.

SO EMINENT a paper as the *British Medical Journal* says:—

On the subject of smoking by young and growing lads there can hardly be two opinions. It obviously stands in the same category with every other precocious indulgence which deadens or dissipates that vital energy which should be wholly available for the complete development and consolidation of the immature organism. We have not much sympathy, however, with the ardent enthusiasts who contend that the habit of smoking by the clergy is an almost insuperable obstacle to the improvement of youth, and who ask, "How can a father who smokes discourage smoking among his boys?" The obvious reply is, "By inculcating the habit of self-control in this as in other matters." If the principle implied in the question is a good one, it is worthy of more general application; and if clergymen and fathers are to do nothing which their children should not do, the world would soon come to a standstill, and all true education would be abandoned by a disastrous levelling down.

We should be justified in expecting that a paper

of such respectable qualities and abilities would have better discernment than to publish anything so pernicious as the above extract. The clergyman or the father who is not prepared to set a proper example before his boys is not worthy of his position as teacher or parent. On the same line of reasoning we should conclude that liquor-drinking, profanity, or any other form of sinful self-indulgence, is allowable in clergymen and fathers, if by their words they inculcate on the youth the habit of self-control.

We accept the principle said to be implied in the position of the said "enthusiasts," that "clergymen and fathers are to do nothing which their children should not do." This need not be taken as applying to the legitimate duties or callings of mature years, but should be made to apply to all those habits and indulgences which affect the physical and moral welfare of the race. There is no more reason why a father or clergyman should violate the laws of God, of health, or of decency, than there is for his son doing so; and the reasons for their *not* disregarding right principles are many-fold stronger and more weighty.

To "be like father" is the laudable ambition of every natural boy. And every worthy parent will strive to have his example correspond with what he wants his boys to be. The man who smokes, and punishes his boy for doing the same, is *not* a father to the lad in the sacred sense worthy of the term. And young men who can draw a satisfactory comparison between their habits and those of the minister, will be satisfied. That minister who said he could "smoke his pipe to the glory of God," in that sentence cast a dark cloud of shame over a career of unusual brightness; and that dark cloud, like the one which formed the rear-guard to Israel and bewildered the Egyptians, overhangs the paths of thousands of youth to-day. It hides from their eyes the beauty of holiness, the sweetness of purity, and teaches them lessons of sensual indulgence which will finally wreck their souls. We pray God not to lay that unwise speech to the charge of the good man; and we would that some mysterious power of grace could eradicate the memory of it from the mind of every young man who uses it as an excuse for a habit that forms a stepping-stone in the downward path.

ORGANIZED INIQUITY.

FOR many centuries Italy has been the home of intrigue and crime. The brigand and assassin have been important factors in politics and society. Their infernal machinations have extended to the United States, where they are likely to receive a check from the hands of an indignant public. And lately a tribe of bandits and thieves called *Mala Vita*, or Evil Life, has been brought into trouble in Italy itself, where one hundred and sixty-five members have been convicted, and sentenced by the courts to imprisonments, varying from six months to fifteen years.

When society contains strata of such elements, the situation is a very unsatisfactory one. These organizations are based upon the wretched claim that the world owes them a living; or, in other words, that those who have possessions are the legitimate prey of those who have none. Pure selfishness as a principle is a foe to peace or happiness. Selfishness combined with organized strength becomes a menace to public welfare; and where it is coupled with unscrupulous viciousness, it becomes a dangerous element, whose presence cannot be brooked in civilized communities.

When benevolence, kindness, equity, love and compassion shall prevail, there will be no place for clans, bands, lodges, unions or leagues, offensive and defensive. But before that can take place, what a wonderful change must come over mankind! It will not be until the KING reigns in righteousness, until the tares are gathered and burned, and the sheaves are brought home.

The Home Circle.

OUR ONLY TIME.

WE should waste no moments in weak regret,
If the days were but one;
If what we remember and what we forget
Went out with the sun;
We should be from our clamorous selves set free
To work or to pray,
And to be what the Father would have us be,
If we had but a day.

—Mary Lowe Dickinson.

BALAAM AND HIS MASTER.

It was a fortunate day for Billville, Alabama, when Mr. William Cozart, almost by accident, planted his family tree in the soil of the settlement. He was a man of affairs, and at once became the leading citizen of the place. His energy and public spirit, which had room for development here, appeared to be contagious. He bought hundreds of acres of land, and made for himself a home as comfortable as it was costly. His busy and unselfish life was an example for his neighbors to follow.

But one day Berrien Cozart was born, and the wind that blew aside the rich lace of his cradle must have been an ill one; for the child grew up to be a thorn in the side of those who loved him best. His one redeeming quality was his extraordinary beauty. He was wilful and wrongheaded from the first. He never, even as a child, acknowledged any authority but his own sweet will. He could simulate obedience whenever it suited his purpose; but only one person in the world had any real influence over him—a negro named Balaam. The day Berrien Cozart was born, his proud and happy father called to a likely negro lad who was playing about in the yard and said,

"How old are you?"

"I dunno 'zackly, marster, but ole Aunt Emmeline she know."

"Do you do any work?"

"Yes, sah; I totes water, an' I drive de cows ter de pastur', an' I keeps off de calves, an' I runs de chickens out 'n de gyardin'."

The sprightly and intelligent appearance of the lad evidently made a favorable impression on the master, for he beckoned to him and said,

"Come in here; I want to show you something."

The negro dropped his hat on the ground and followed Mr. Cozart, who led the way to the darkened room where Berrien, the baby, was having his first experience with existence. The nurse was officious, and when she saw the negro boy, exclaimed,

"Balaam, w'at you doin' in yere? Take yo'se'f right out! Dis ain't no place fer you."

"Marster says so," said Balaam, sententiously.

"Balaam," said Mr. Cozart, "this baby will be your master. I want you to look after him and take care of him."

"Yes, sah," said Balaam, regarding his new master with both interest and curiosity. "He look like he older dan w'at he is." With that Balaam retreated to the negro quarters, where he had a strange tale to tell the other children about the new white baby.

Berrien grew and thrived, and when he was a year old Balaam took charge of him, and the two soon became devoted to each other. Once, when it was found necessary to correct Balaam with a switch for some boyish offence, his young master fell on the floor in a convulsion of rage and grief.

It was observed by all, and was a cause of special wonder among the negroes, that, in spite of Berrien Cozart's violent temper, he never turned his hand against Balaam.

When Berrien was ten and Balaam twenty, they were even more inseparable than they had been when the negro was trudging about the plantation with

his young master on his back. About this time it was thought necessary to get a private tutor for Berrien. For a day or two matters went along smoothly enough; but it was not long before Balaam, lying on the floor outside the door, heard a tremendous racket and clatter in the room. Looking in, he saw his young master pelting the tutor with books and using language that was far from polite. Balaam went in, closing the door carefully behind him, and almost immediately the tumult ceased. Then the negro appeared leading his young master by the arm. They went downstairs and out on the lawn. The tutor, perplexed and astonished by the fierce temper of his pupil, saw the two from the window and watched them curiously. Berrien finally stopped and leaned against the tree. The negro, with his hand on the boy's shoulder, was saying something unpleasant, for the tutor observed one or two fierce gestures of protest; but these soon ceased, and presently Berrien walked rapidly back to the house, followed by Balaam. The tutor heard them coming up the stairway, then the door opened, and his pupil entered and apologized for his rudeness.

But the youngster became so disagreeable and unmanageable that the tutor was glad to give up his position at the end of the year. After that Berrien was sent to the academy; and there he made considerable progress, for he was spurred on in his studies by the example of the other boys. But he was a wild youth, and there was no mischief, no matter how malicious it might be, in which he was not the leader. As his character unfolded itself, the fact became more and more manifest that he had an unsavory career before him. Sensual, cruel, impetuous, and implacable, he was the wonder of the mild-mannered people of the country, and a terror to the God-fearing.

When Berrien was eighteen, he was sent to Franklin College at Athens, which was supposed to divide the responsibility of guardianship with a student's parents. The atmosphere the young man found there in those days suited him admirably. He became the leader of the wildest set of that venerable institution, and proceeded to make a name for himself as the promoter and organizer of the most disreputable escapades the college had ever known. He was an aggressor in innumerable broils, he fought a duel in the suburbs of Athens, and he ended his college career by insulting the chancellor in the lecture-room. He was expelled; and the students and the people of Athens breathed freer when it was known that he had gone home never to return.

There was a curious scene with his father when the wayward youth returned to Billville in disgrace. Dissipation was not one of his vices, and he returned with the bloom of youth on his cheek and the glowing fires of health in his sparkling eyes. He told the story of his expulsion with an air as gay as any cavalier ever assumed. The story was told at the table, and there was company present. But this fact was ignored by Berrien's father. His hand shook as he laid down his knife and fork.

"You have damaged my credit," he said to his son across the table; "you have disgraced your mother's name and mine; and now you have the impudence to make a joke of it at my table, sir. Let me not see your face in this house again until you have returned to college and wiped out the blot you have placed on your name."

"As you please, sir," said Berrien. He rose, bowed, and passed out.

Balaam was in his young master's room when the latter went in. He had unpacked the trunk and the valise and was placing the things in a clothes-press.

"I 'lowed you was at dinner, Marse Berry," said Balaam.

"I have finished," said young Cozart. "Have you had yours?"

"No, sah. Hit 'll be 'way yonder todes night 'fo I kin git dese clo'es straightened out."

"Well," said the young man, "you go and get your dinner as soon as you can. This valise must be repacked. Before the sun goes down, we must be away from here."

"Marse Berry! I ain't said howdy wid none er, de folks yit. How come we got ter go right off?"

"You can stay, if you choose," said Berrien. "I reckon you'd be a better negro if you had staid at home all the time. Right now you ought to be picking your five hundred pounds of cotton every day."

"Now, you know, Marse Berry, dat ef you er gwine, I'm gwine too—you know dat p'intedly; but you come in on me so sudden-like dat you sorter git me frustrated."

"Well," said Berrien, seating himself on the side of the bed and running his fingers through his curling hair, "if you go with me this time, you will be taking a big jump in the dark. There's no telling where you'll land. I have made up my mind to leave here for good and all. You belong to me, but I'll give you your choice; you can go with me, or you can stay. If you go, I'll probably get into a tight place and sell you; if you stay, Pap will make a pet of you for my sake."

Regarding this as a very good off-hand joke, the young man laughed so loud that the sound of it penetrated to the dining-room, and, mellow and hearty as it was, it struck strangely on the ears of those still sitting at the table.

"I knowed in reason dat dey was gwine to be a rippit," said Balaam; "'ca'se you know how you been gwine on up yander, Marse Berry. I tole an' tole you 'bout it, an' I dunno whar in de name er goodness you'd er been ef I hadn't been right dar fer ter look atter you."

Berrien Cozart walked out on the verandah, and presently he was joined by his father. "My son," said the old gentleman, "you will need money for your travelling expenses. Here is a cheque on our Augusta factor; and you can have it cashed in Madison. I want you to return to college, make all proper apologies, and redeem yourself."

"Thank you, sir," said Berrien, taking the cheque and stuffing it into his pocket.

Shortly thereafter Berrien Cozart and Balaam were journeying away from Billville in the conveyance that had brought them there.

On the high hill beyond the "town branch," Balaam leaned out of the hack and looked back at Billville. Observing the negro, Mr. Cozart smiled cynically and flipped the hot ashes of his cigar into Balaam's ear.

"As you are telling the town good-bye," said the young man, "I'll help you to bow."

"Yessah," said Balaam, shaking the ashes from his ear; "I was des a-lookin' back at de place. Dat sun shine red, mon, an' de gaol look like she de bigges' house dar. She stan' out mo' bigger dan w'at de chu'ch do."

It may be that this statement made no impression on Berrien; but he leaned back in his seat, and for miles chewed the end of his cigar in silence.

As he rode away from Billville on that memorable day, he seemed to realize that his career had just begun. It was a career to which he had served a long and faithful apprenticeship, and he pursued it to the end. From Madison he went to Atlanta, where for months he was a familiar, albeit a striking, figure. No conjurer was so adroit with the cards or the dice; he handled these emblems of fate and disaster as an artist handles his tools. One fine day luck turned her back on him, and he was soon a penniless man. He had borrowed and lost until he could borrow no longer.

Balaam, who was familiar with the situation, was not surprised to learn that his master had made up his mind to sell him.

"Well, sah," said Balaam, brushing his master's coat carefully, "you kin sell me; but de man dat buys Balaam will git a very bad bargain."

"What do you mean?" exclaimed Berrien.

"You kin sell me, sah, but I ain't gwine stay wid um."

"You can't help yourself," said the master.

"I got legs, Marse Berry. You know dat yo'se'f."

"Your legs will do you no good. You'll be caught if you go back home."

"I ain't gwine dar, sah. I'm gwine wid you. I hear you say yistiddy night p'intedly dat you gwine 'way f'om dis place, an' I'm gwine wid you. I been 'long wid you all de time, an' ole marster done tole me w'en you was baby dat I got ter stay wid you."

Something in this view seemed to strike Mr. Cozart. Thereupon he arranged his cards, so to speak, for a more hazardous game than any he had ever yet played. He went with Balaam to a trader who was an expert in the slave market. The trader made an appointment with Berrien for the next day, and said he thought the negro could be disposed of at private sale. Such was the fact; for when Berrien went back the next day, the trader met him with an offer of fifteen hundred dollars in cash for Balaam.

Thereupon Mr. Cozart said it was a bargain, and the trader paid him the money down after the necessary papers were drawn up. Balaam seemed to be perfectly satisfied.

Having thus, in a manner, replenished his empty purse, Mr. Berrien Cozart went to Nashville, and he had not been gone many days before Balaam disappeared, and the following advertisement appeared among others of a like character in the columns of the newspaper:—

"One hundred dollars reward for the apprehension of my negro boy *Balaam*. Thirty-odd years old, but appeared younger; tall, pleasant-looking, quick-spoken, and polite. Was formerly the property of the Hon. William Cozart. He is supposed to be making his way to his old home. Was well dressed when last seen
BOZEMAN STROTHER.

Atlanta, Georgia."

Balaam's adventure was a risky one; but the shrewdness of Berrien Cozart had provided against all difficulties. Balaam was armed with a "pass" which formally set forth to all whom it might concern that the boy David had express permission to join his master in Nashville, and this "pass" bore the signature of Elmore Avery, a gentleman who existed only in the imagination of Mr. Berrien Cozart. Attached thereto, also, was the signature and seal of the judge of ordinary.

"I won't say I weren't skeered," said Balaam, "ca'se I was. Atter I got out er town a little piece, I tuck off my shoes an' tied de strings tergedder an' slung 'em 'cross my shoulder, on top my satchel, an' den I sorter mended my gait. An' by de time day come, a many a mile lay 'twix' me an' Atlanta. Whende stage come 'long I got up wid de driver, an' in two days I was wid Marse Berry, an' I ain't no sooner seed 'im dan I knowed he was gwine wrong wuss and wuss; not but what he was glad 'ca'se I come, but it look like his face done got mo' harder. Well, sah, it was des dat away. I ain't gwine ter tell you all w'at he done an' how he done it, 'ca'se he was my own marster, an' he never hit me a lick amiss. I ain' gwine tell you whar we went an' how we got dar, 'ca'se dey's done been too much talk now. But we drapped down inter Alabam', an' den inter Massasip', an' den inter Arkansaw, an' back ag'in inter Massasip'; an' one night whilst we was on one er dem big river boats, Marse Berry he got inter a big row. Dey was playin' kyards fer de bigges' kind er stakes, an' fust news I know de lie was passed, an' den de whole gang made for Marse Berry. Dey whipped out der knives an' der pistols. Marse Berry shot one, an' it look like it was gwine ter be all night wid Marse Berry. Den Marse Berry made a dash fer de low'-mos' deck, an' I dashed atter 'im. Den I hear sumpin' go ker-slosh in de water, an' I 'lowed it was Marse Berry, an' I plunged head-fore-

mos'. An' den—but, sah, you know de balance des good ez I does, ca'se I hear tell dat dey was sumpin' n'er 'bout it in de papers."

This was as far as Balaam ever would go with the story of his adventure. He had made a hero of Berrien Cozart from his youth, and he refused to dwell on any episode in the young man's career that, to his mind, was not worthy of a Cozart. When Berrien leaped to the lower deck of the steamboat, his foot touched a stick of wood. This he flung into the river, and then hid himself among the cotton bales that were piled on the forward part of the boat. It will never be known whether he threw the piece of wood into the water knowing that Balaam would follow, or whether his sole intention was to elude pursuit. A shot or two was fired, but the bullets fell wide of their mark, and the boat swept on, leaving the negro swimming around, searching for his master.

At the next landing-place Berrien slipped ashore unseen. But fortune no longer favored him; for the next day a gentleman who had been a passenger on the boat recognized him, and an attempt was made to arrest him. He shot the high sheriff of the county through the head, and became a fugitive indeed. He was pursued through Alabama into Georgia, and being finally captured not a mile away from Billville, was thrown into gaol in the town where he was born. His arrest, owing to the standing of his family, created a tremendous sensation in the quiet village. Before he was carried to gaol, he asked that his father be sent for. The messenger tarried some little time, but he returned alone.

"What did my father say?" Berrien asked with some eagerness.

"He said," replied the messenger, "that he didn't want to see you."

"Did he write that message?" he inquired.

"Oh, no!" the messenger declared. "He just waved his arm—so—and said he didn't want to see you."

At once the troubled expression on Berrien Cozart's face disappeared. He looked around on the crowd and smiled.

"You see what it is," he said, with a light laugh, "to be the pride of a family! Gentlemen, I am ready. Don't let me keep you waiting." And so, followed by half the population of his native village, he was escorted to gaol.

To his other duties the gaoler added those of tyler of the little lodge of Freemasons that had its headquarters in a hall on the public square, and it so happened that the lodge was to meet on the very night that Berrien was put into gaol. After supper the gaoler, as had been his habit for years, went down to the village and lighted the lamps in the public hall. His wife and daughter, full of the subject of Berrien Cozart's imprisonment, went to a neighbor's not far away for the purpose of discussing the matter.

It was nearly eleven o'clock when the gaoler returned, but he found his wife and daughter waiting for him. Both had a troubled air, and they lost no time in declaring that they had heard weeping and sobbing upstairs in the dungeon. The gaoler himself was very sympathetic, having known Berrien for many years. Then, as was his custom, he took his lantern and went around the gaol on a tour of inspection to see that everything was safe.

He did not go far. First he stumbled over a pile of bricks, and then his shoulder struck a ladder. He uttered a little cry and looked upward, and there, dim as his lantern was, he could see a black and gaping hole in the wall of the dungeon. He ran into the house as fast as his rheumatic legs could carry him, and screamed to his wife and daughter,

"Raise the alarm! Cozart has escaped! We are ruined!"

Then he ran to the dungeon door, flung it open, and then fell back with a cry of terror. What did he see, and what did the others who joined him there

see? On the floor lay Berrien Cozart dead, and crouching beside him was Balaam. How the negro had managed to make his way through the masonry of the dungeon without discovery is still one of the mysteries of Billville. But, prompt as he was, he was too late. His master had escaped through a wider door. He had gone on his way to a higher court.—*Joel Chandler Harris.*

Useful and Curious.

THE new census of India reveals the fact that the population of the empire is 285,000,000, or *thirty millions* more than in 1881. Of this increase 3,000,000 is due to conquest, Upper Burmah coming for the first time into the calculation, and probably as many more to the gradual dying away of the objection felt in many districts to any enumeration of women in the census-papers. The figure given, however, is prodigious, showing, as it does, that at least a fifth of the human race resides within the peninsula, and that it increases by 12 per cent. in every decade—that is, will, if the rate continues, be within fifty years 500,000,000. The rate will probably decline, though statisticians know little of the law which regulates increase of population; but it seems certain that we shall soon be face to face with the Chinese problem of a population too thick for the means of easy subsistence.—*Spectator.*

If any other animal gives out, it is still possible to make it travel a few miles by a judicious use of patience and a club; but not so with a camel. When he lies down, he will get up only when he feels like doing so; you may drag at the string which is fastened to the stick through his nostrils till you tear it out, he will only groan and spit. Taking them altogether, they are the most tiresome and troublesome animals I have ever seen, and are suited only to Asiatics, the most patient and long-suffering of human beings.

Besides their infirmities of temper, resulting, I believe, from hereditary dyspepsia, as evidenced by such coated tongues, offensive breaths, and gurgling stomachs as I have seen with no other ruminants, they are delicate in the extreme. They can work only in the winter months; for as soon as their wool begins to fall, Samson like, their strength abandons them. They can travel only over a country where there are no stones; for the pads of their feet wear out, and then they have to be patched, a most troublesome operation.—*The Century.*

A VERY interesting discovery has been made at the Roman city of Silchester. The excavators came across a dry well, which, on being explored, proved quite a little museum of antiquity. Some fifteen feet down, a *Times* correspondent says, the diggers found deposited a great number of iron implements, most of which were in a wonderful state of preservation. They seem to have been the tools of a carpenter and a coppersmith or silversmith, with some miscellaneous objects of blacksmith's work thrown in. The principal specimen is a carpenter's plane of quite modern type, although unquestionably more than 1500 years old, three or four axes retaining their fine cutting edges and still quite serviceable, a number of chisels and gouges of all shapes and sizes, hammers, adzes, saws, files, etc. In the smith's department may be specified a brazier for burning charcoal, quite complete, two or three anvils of different sizes and shapes, a fine pair of tongs adapted for lifting crucibles, a curious tripod candelabrum lamp, or candle-stick, and several other curious objects, the precise uses of which have not yet been determined. Probably more will be found deeper down in the well. This is undoubtedly the most important find at Silchester since the discovery of the bronze Roman eagle now at Strathfieldsaye, some years ago.—*Popular Science News.*

Bible Echo and Signs of the Times.

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

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Editor; Assistant.
 S. N. HASKELL, *Contributing Editor.*

Melbourne, Australia, June 1, 1891.

"IS IT NOT A LITTLE ONE?"

THE first time this question was proposed, as far as we are informed, was when Lot used it as he was fleeing from the doomed cities of the plain. Very graciously God had led him forth, and as the angels were about to leave him, they gave him the urgent injunction: "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed." Lot was fearful at the thought of living in the desolate mountains, and as his eye rested upon a small and apparently secure village named Zoar, he suggested to the heavenly guides the idea of substituting the privilege of finding refuge there rather than pursuing the more rigorous path of escape. He pleaded his cause, and in its behalf presented the fact that the city was a very "little one." "Oh, let me escape thither," he cried, "(is it not a little one?) and my soul shall live."

It requires only an ordinary degree of astuteness to perceive the moral contained in this circumstance. Lot was permitted to adopt the expedient which he so earnestly suggested, but it proved only a disappointment. Harassed by fear, he ultimately fled to the mountains as his only refuge. Sodom is a symbol of all ungodliness, and its fate bespeaks that of all who are ungodly. Sin in its contaminating nature is the same to-day as then. It is just as necessary for the modern servant of Christ to come clear out of Sodom as it was for Lot. This man sacrificed the association of good old Abraham, the "Friend of God," at the call of worldly inducements. They led him to the very brink of ruin—so near the brink, indeed, that his family, property, and name went down into the black depths of eternal loss. Still he plead for a small hold on the world. He was reluctant to leave it all for God. He still looked to those weak and beggarly elements for support, and thought it would be suicide to trust fully in his merciful Deliverer.

So it is now. Men profess to believe in God, while they constantly court the protection of the mammon of unrighteousness. They have made a covenant to serve the Heavenly King, but have not broken off their league with the god of this world. And when the Lord by special providences seeks to lead them out of their sinful entanglements, the spirit of compromise seizes them. They cling to this or that indulgence with the plea, "Is it not a very little sin?" In this way covetousness is cloaked over, pride is excused, fashion and vanity are pandered to, appetite is indulged, scandal and reproach are encouraged, and a hundred forms of evil are excused.

Every compromise with evil is a victory for Satan. Truckling with sin is degrading to the standard of true religion. The word of the Lord is: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." There is no room for vacillation or time-serving here. "Let every one that nameth the name of Christ, depart from iniquity." We need to

deal faithfully with our own hearts, lest we cherish some grievous sin under the excuse that it is not so *very* wrong, and a plausible feeling of security that God will not notice the deviation.

A heart that seeks such alliances is not single to God's glory. Selfishness leads it to seek for divine favors, and at the same time covet the favors of the world. It seeks to foster its spiritual interests without sacrificing the carnal; it wants to gain heaven without losing this world. Such a policy will surely end in ruin, no matter by whom or how many it is adopted. Because the multitude of professors try to walk in a double path does not render it any more safe.

STUDIES ON THE BOOK OF DANIEL.

CHAPTER SEVEN, VERSE TWENTY-FIVE.

THE object of the present article will be to show how the papacy has fulfilled the work predicted in Dan. 7: 25. In the preceding paper we saw that there were at least three good reasons for identifying the symbol of the twentieth verse with the papal church. These were, the time of its rise, the manner of its rise, and the "diverse" character of the power. Now we wish to further strengthen this position by referring to the prophecy itself, and then to the work done by Catholicism, that we may see how closely they correspond.

The verse reads as follows: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time." It will be easy for the reader to perceive four direct statements concerning the work of this symbol, representing, as we believe, the papacy 1. "He shall speak great words against the Most High." Paul, in writing to the Thessalonian church, said: "For that day [the day of Christ] shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, so that he as God sitteth in the temple of God, showing himself that he is God." Or reading from the R. V., "So that he sitteth in the temple (or sanctuary) of God, setting himself forth as God." Instead of "the man of sin," many ancient authorities read, "the man of lawlessness." There are but few if any Protestants but that believe that Paul here referred to the papacy, and there seems to us not the slightest chance to doubt it. If so, then what Daniel or his holy interpreter meant by "speaking great words against the Most High" is the same that Paul means in the language just quoted. Does the pope, as head of the church, undertake to sit in God's temple as God?—Yes; in arrogating to himself divine titles and prerogatives. As those who dispense remission and pardon, the pope and his agents have placed themselves in God's stead. In the granting of indulgences he takes to himself a power that even God has never assumed. By the use and abuse of the privileges of indulgence to be purchased for money, the gravest immoralities have been freely allowed. In the titles which are applied to the man who occupies the pontifical chair, we have great words spoken against God. For instance, he is called, "Christ's Vicar upon earth;" "Vicegerent of the Son of God;" "Christ by Uinction;" "The Lion of the Tribe of Judah;" "High Priest;" "Our Lord God the Pope." Said Pope Nicholas to the Emperor Michael, "The pope, who is called God by Constantine, can

never be bound or released by man; for God cannot be judged by man." A prelate, in the fourth session of the Lateran, addressed the pope as follows: "Thou art our Shepherd, our Physician, in short, a second God upon earth." Much more might be added, but we have no need of further proof.

2. He "shall wear out the saints of the Most High." We are living in a time when there are plenty of apologists who feel called upon by what they style charity, to bless what God has denounced in his Word, to call darkness light, and corruption purity. But we may be sure that He who watches the sparrow's fall will not forget the infinitely dreadful reign of that cruel and monstrous system of so-called religion which for centuries gorged itself on the blood of saints and martyrs. Authentic history gives the number of dissenters put to death by the church of Rome at from fifty to eighty millions. Christ says if the days were not shortened, no flesh would have been saved. But in God's providence, Luther raised the tide of reformation, and relief came.

3 and 4. "He shall think to change times and laws [the law, R. V.]; and they shall be given into his hand until a time and times and the dividing of time." We call especial attention to the rendering of the Revised Version, *the law*, as best indicating the facts. The question, What law? can only be answered, "The law of God." To change human laws is the work of every government of whatever nature. Here is a law which the papacy *thinks* to change; it is, however, an unchangeable law. Still, it is given into his hands for a period. The Ten Commandments form distinctively *the law* of God. On this the papacy has laid violent hands. The catechisms of the Roman Church expunge the second commandment, which forbids image worship, and divide the tenth to make up the number. We fully believe that the change of times and the law here spoken of, prophetically refer to the change of the time and law of the Sabbath of the fourth commandment. We know this because: 1. The law says "the seventh day is the Sabbath," and it has never been changed by the Word of God. 2. The prophecy foretells a change to be made in God's law and "the times" by this presumptuous power; and the Catholic Church claims to have made the change referred to. Read the following from their catechisms:—

"*Ques.* Have you any other way of proving that the church has power to institute festivals of precept?"

"*Ans.* Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority."—*Doctrinal Catechism, p. 101.*

"*Ques.* How prove you that the church hath power to institute feasts and holy days?"

"*Ans.* By the very act of changing the Sabbath into Sunday, which Protestants allow of."—*Abridgment of Christian Doctrine.*

The manner and means by which this was brought about, there is not room here to describe. This subject is more fully treated in other publications issued at this Office. A few testimonies only in reference to the facts will be introduced. Dr. Heylyn, in his celebrated "History of the Sabbath," says:—

"For three hundred years there was neither law to bind them to it, nor any rest from labor or from worldly business required upon it."—*Part 2, chap. 3, sec. 12.*

We find the following from the pen of Jeremy Taylor:—

"The primitive Christians did all manner of work upon the Lord's day, even in the times of persecutions when they were the strictest observers of all the divine commandments; but in this they knew there was none; and therefore when Constantine, the emperor, had made an edict against working on the Lord's day, yet he excepts and still permitted

all agriculture or labors of the husbandmen whatsoever."—
Ductor Dubitantium, Part 1., book 2, chap. 2.

The "Encyclopædia Britannica," ninth edition (art. Sunday), says:—

"The earliest recognition of the observance of Sunday as a legal duty is a constitution of Constantine in 321 A. D., enacting that all courts of justice, inhabitants of towns, and workshops were to be at rest on Sunday (*venerabili dies solis*), with an exception in favor of those engaged in agricultural labor."

"Chambers's Encyclopædia" says of Sunday:—

"Unquestionably the first law, either ecclesiastical or civil, by which the Sabbatical observance of that day is known to have been enjoined, is the edict of Constantine, 321 A. D."—
Art. Sabbath.

The Council of Laodicea, A. D. 364, proclaimed in canon 29 the following:—

"Christians ought not to Judaize, and to rest in the Sabbath, but to work in that day; but, preferring the Lord's day, should rest, if possible, as Christians. Wherefore if they shall be found to Judaize, let them be accursed from Christ."

It is true that Constantine was not the papacy, nor did he interfere with the observance of the Sabbath. By elevating the Sunday, he sought to conciliate Christianity and paganism, and no more. The act of Constantine had nothing ecclesiastical in it, nor any reference to God's law. But the Council of Laodicea, which represented the ecclesiastical power, undertook to obliterate the Sabbath and exalt the Sunday. This attempt was assiduously followed by the Roman Church until it had apparently accomplished its object.

The papists do well to regard the Emperor Constantine, who was at the very best half-heathen, a father of their church. As far as human parentage was concerned, he was, it is very likely, the father of it, a fact that honors neither the father nor his offspring. But Constantine's edict in favor of the partial observance of the *dies solis*, or venerable day of the sun, is the first law or enactment, civil or ecclesiastical, in existence looking to a change of the Sabbath from the seventh to the first day of the week. The Council of Laodicea, sitting forty years later, in 364 A. D., anathematized the Sabbath and those who kept it, and elevated into its place the Sunday. Up to that time the observance of the Sabbath of the fourth commandment had been quite general; but under the strong pressure of persecution, of anathema and disgrace, it was gradually relinquished, and falling into disuse was well-nigh buried beneath papal reproach and the honor paid to the rival day. Edicts, bulls, decisions of councils, and pretended miracles were used in persuading the people to adopt the change, which was quite fully effected by the ninth century. Thus has the papacy thought to change "times and the law." Too well has it succeeded. But the times, time, and a half have passed away, and now God is bringing forth his long down-trodden truth.

FROM CALIFORNIA.

S. N. H.

I AM thankful to be able to report a pleasant voyage from Auckland to San Francisco per the steamer *Alameda*, though the weather during the last week from Honolulu was rather boisterous. I reached San Francisco Feb. 15, a day or two late, and was warmly received by the friends in Oakland, which is really but a suburb of the greater city. I did not remain long here, as time was pressing me to hasten on to the General Conference soon to convene.

On Monday I went up to Healdsburg College, arriving about 6:30 P.M. Soon after reaching the college, I heard the bell ring, and found that a meeting had been appointed, and the large

church was well filled with people expecting to hear from me. For this sudden call I punished them by keeping them there nearly two hours. The next day, Tuesday, we returned to Oakland, just in season to find another meeting appointed, and I served them about the same way. We then went to St. Helena, where I held an interesting meeting with the patients and workers at the Health Retreat. The hall, capable of seating at least two hundred, was well filled.

The Health Retreat at St. Helena is, to all appearances, in a very prosperous condition. It has had a gradual, steady, healthy growth, until it has reached a very gratifying state of prosperity. The buildings have been enlarged from time to time, and accommodations made for patients. Cottages have been built upon the sides of the mountain, and in the summer tents have been pitched so that the number of patients here at one time has been as high as one hundred and seventy-five, and last year they were obliged to turn away a hundred or more for want of room. At the present time, there are about eighty patients, it being winter. Already arrangements have been made to erect another building upon a site adjoining the one occupied by the Health Retreat, 40x120 feet, four stories high, capable of accommodating upwards of fifty patients. As the buildings are situated upon the hill-side, there is every advantage for patients occupying either of the stories. Howell Mountain, on the side of which the Retreat is located, has an altitude of about 2000 feet above the level of the sea. The institution is situated some less than half way to the top, on a sort of a shelf, or plateau. In front of the Retreat, and at least three hundred feet below it, is a beautiful valley. Just across the valley is another range of mountains about as high as the Howell Mountain itself. These, with their different peaks taken together, constitute some of the most romantic scenery that can be found where there are opportunities for the treatment of the sick.

California is world-renowned for its fruits; and on the mountain-side owned by the institution are growing various kinds of fruit trees, which are said to be the finest of any of the California fruits. There is, connected with the institution, three hundred and twenty acres of land, from which their provisions, milk, etc., are furnished. The water is as pure as was ever supplied by nature. A stage is run to the railway station from two to four times a day. The institution is under the charge of Dr. Burke, who is editor of the *Pacific Health Journal*. The doctor is assisted in his labors by Miss Allie Bowman.

The Retreat furnishes everything that nature supplies for the recovery of the sick. Combining this with the successful treatment of Dr. Burke and his assistants, it is one of the most desirable places for the invalid that we have ever met with in our travels, and we have visited health institutions in most of the nations of the earth. If many who are travelling in search of health, and oftentimes spend their thousands, would take a trip to this place and spend a few months here, they would, in many cases, find it a saving of means, and also a place where they might recover their health. Even those that are simply weary and need rest and the recruiting of their wasted energies, would find it a pleasurable and desirable spot, without exorbitant prices, the average price for board and treatment varying from £2 to £4 a week.

In front of the house is a small garden of flowers, which bloom the year round. At one end is an oak, covered with English ivy, wine-glass shaped in appearance. It may be well to state that the valley below oftentimes is found

in the winter, to be covered with fog and quite a heavy frost, while at the Retreat there is nothing of the kind.

The place is properly named a Health Retreat, and it possesses every advantage for the conscientious and religious patient, both healthwise and spiritually, as there is connected with it a chapel, which may be entered without exposure to rain or the rays of the sun. Beneath this chapel is a gymnasium.

In front is Glass Mountain, of a volcanic nature, covered with what appears to be glass, like broken black bottles. When subjected to heat, it expands like a sponge and presents an appearance like sea-foam. On the right is another peak, called Thimble Mountain because of its peculiar shape. Then there is Mt. St. Helena, in fact, the mountains completely encircle the Health Retreat. It is nestled among various kinds of trees and shrubs, one called the manzanita, which is very much like some people's religion, never having one straight stick in it. Patients carry off arms full of it, because of its varied shapes.

At Calistoga, some ten miles farther up the valley, and really its terminus, are found the geysers, the hot springs, and the petrified forest. Tradition has it that a number of years ago, while workmen in the forest were cutting down trees, on going out one morning they found the trees which had been already cut down, the chips, and even the stumps, had turned into stone. By some freak of nature the change had been wrought during the night season.

The valley itself, the Napa Valley, is one of the wine valleys of California. The Californians may properly be said to be a wine-drinking people. Five years ago there were 3,000,000 or 4,000,000 gallons of wine consumed on the Pacific Coast, whereas to-day there are over 6,000,000 gallons used. During the month of October last, 1,000,000 gallons of wine were shipped from the country. The wine was introduced into California by Charles the Great, over one thousand years ago.

Rural Health Retreat, St. Helena, Cal., Feb. 19.

THE LAND AND PEOPLE OF ISRAEL.

E. J. B.

THE country west of the Jordan is usually spoken of as the inheritance of the children of Israel, although a much more extensive territory was promised them. It consisted of an irregular extension of the Lebanon Mountains, with the Jordan valley and several important plains. In the south, where the country merged into the desert, was the hill country of Judea, and on the borders of the Dead Sea, the still wilder region known as the wilderness of Judea. On the west, bordering on the Mediterranean, was the great maritime plain, the southern part of which was the land of the Philistines, while the northern part, south of Mount Carmel, was the celebrated plain of Sharon. North of Carmel was the plain of Esdraelon, or Jezreel. This was a very fertile, triangular plain, drained by "that ancient river, the River Kishon," which flowed along its southern border at the foot of the Carmel range. This plain forms, Dr. Kitto says, "a connecting link between the maritime plain and the Jordan valley. In this respect it may be termed the gateway of Central Palestine; and history tells how fully, and often how fatally, hostile nations availed themselves of it to enter and spoil the land." "The ancient Canaanites in their iron chariots (Judges 4:3-7), the Midianites and Amalekites with their vast herds (chap. 6:3, 5),

the Philistines (1 Samuel 29:1; 31:1-10)," rallied here; and in later times its soil has been wet with the blood of warriors from almost every nation. Besides these larger plains, many small valleys, often narrow and deep, intersect the mountain ranges.

The land is described in the promises to Israel as a "land flowing with milk and honey." It was the home of the olive, the fig-tree, and the pomegranate; its hill-sides and terraced mountains were crowned with vineyards exceptional for the abundance of their yield, and for the size and flavor of their fruit. The country was no less fruitful in other respects,—a "land where ye shall eat bread to the full," was the promise. The hills and valleys were gay with a profusion of wild flowers, some of which, especially the "rose of Sharon" and the "lily of the valley," have been immortalized by Israel's poet kings. Such was the "good land" into which—

"Done the desert's long wayfaring,
Past the Jordan, banners bearing,"

marched "the many thousands of Israel;" a land whose mountains and valleys, whose rivers and seas, have become familiar to us as household words from their association with Bible narratives, and especially with the life of our Saviour. The land of Canaan has been desolated by "two thousand years of spoliation" (Kitto); yet wherever it is cultivated with any degree of security, traces of its old fertility are seen.

In a six years' war, Joshua commenced the conquest of Canaan, and planted the children of Israel in the land. But he did little more than this. The Israelites dwelt in the mountains, and were not able to drive the Canaanites and the Philistines from the fertile plains. Had Israel obeyed God, and pursued the plan that he had marked out for them, God, who had brought them into this land that "they might observe his statutes and keep his laws" (Ps. 105:45), would have wrought for them, as he had done in the past; and they would have driven out the people who could not be won to his worship. The presence of idolaters among them tested them, and they did not stand the proving. Too often they mingled with their heathen neighbors, even intermarrying with them and joining in their idolatrous worship. And the result was that Israel did not drive out their enemies, but were many times grievously oppressed by them and by invading tribes; for war was the natural result, where so many nations were mingled, each struggling for existence or supremacy.

The Mesopotamians were the first to harass them; then followed the Moabites in alliance with the Ammonites and the Amalekites. Then the Canaanites rose against their conquerors, and "mightily oppressed the children of Israel" twenty years (Judges 4:8), until they were overthrown by Deborah and Barak. The Midianites with the Amalekite Bedouins for seven years made incursions into the land at each recurring harvest time, plundering and destroying until "Israel was greatly impoverished" (Judges 6:6), and Gideon was selected to break their power. In a similar way the Ammonites plundered them for eighteen years (Judges 10:8, 9), until they were beaten and put to flight by Jephthah. But perhaps they suffered most from the Philistines, who were a strong nation, and early commenced to make raids into Israelitish territory. During the judgships of Samson, Eli, and Samuel, and the reign of Saul, their power over Israel seems never to have been destroyed, though it was sometimes checked by a decisive battle when God fought for his people. An evidence of the supremacy of the Philistines is given in 1 Sam. 13:19, where it is stated that there were no smiths

among the Israelites; "for the Philistines said, Lest the Hebrews make them swords or spears."

Having failed to serve the Lord, and to achieve national success in the way of his appointment, they began to devise a way of their own. They imagined it would tend to their national strength and consolidation, and that they would be better able to cope with their enemies, if they had a king; and God gave them the king they desired. It was not until after David was established on the throne that the conquest commenced by Joshua about four hundred years before was completed. Then all their enemies were subdued, a strong central government was established, and the empire of David and Solomon coincided with the territory promised to Israel, as given in Num. 34:2-13; Deut. 1:7, 8. During these two reigns of forty years each, the sun of Israel's national prosperity was at its zenith.

Bible Student.

THE LAW OF GOD.

THE SIXTH COMMANDMENT.

S. N. H.

TO TAKE the life of our fellow-men, or even to have any hatred in the heart, is a very grievous sin. Christ taught that we should love our brother as ourselves; but to have hatred is to be a murderer, and no murderer has eternal life. Cain was the first man who killed his brother; and he slew his brother because he was jealous of the favor Abel received through his good works, while unwilling to do them himself.

1. What is the sixth commandment?

"Thou shalt not kill." Ex. 20:13.

2. What civil punishment did the Lord pronounce on the murderer?

"Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man." Gen. 9:6.

3. How do we know that we have passed from death unto life?

"Because we love the brethren." Verse 14.

4. What did Jesus say to those who were angry with their brethren?

"Whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire." Matt. 5:22.

5. How is hatred defined?

"Whosoever hateth his brother is a murderer." 1 John 3:15.

6. Can any such person have eternal life?

"And ye know that no murderer hath eternal life abiding in him."—*Ibid.*

7. Is it sin not to love our brother?

"He that loveth not his brother abideth in death." 1 John 3:14.

8. What, then, is the force of the sixth commandment? *Ans.* It requires us to love our fellow-men; and not to do so is sin.

9. If any one finds hatred in his heart, what did Jesus say he ought to do?

"Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Verse 24.

10. Who prompted Cain to kill his brother?

"Cain, who was of that wicked one, and slew his brother." 1 John 3:12.

11. Wherefore slew he him?

"Because his own works were evil, and his brother's righteous."—*Ibid.*

12. Why did the Jews seek to kill Jesus?

"Ye seek to kill me, because my word hath no place in you." John 8:37.

13. What did Jesus tell them?

"Ye do that which ye have seen with your father." Verse 38.

14. Who did they say was their father? They "said unto him, Abraham is our father." Verse 39.

15. After Jesus had shown them that Abraham was not their father, what did they then say?

"We be not born of fornication; we have one Father, even God." Verse 41.

16. How did Jesus reply to this?

"If God were your Father, ye would love me; for I proceeded forth and came from God; neither came I of myself, but he sent me." Verse 42.

17. Who did he tell them was their father?

"Ye are of your father the devil, and the lusts of your father ye will do." Verse 44.

18. What is the character of the devil?

"He was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." Verse 44.

19. What ought Christians to do instead of hating one another?

"We ought to lay down our lives for the brethren." 1 John 3:16.

SABBATH-SCHOOL LESSONS.

Lesson 11.—June 13, 1891.

JAMES 5:1-6.

1. Upon what feature of the last days does James now enter? See note 1.

2. Is it literal or figurative riches that are spoken of?

3. What are the "miseries" in view of which the rich are called upon to weep and lament?

4. What other scriptures connect together especial sorrow and lamentation in the great day of the Lord with the possession of gold and silver? See Isa. 2:19, 20; Eze. 7:19; Zeph. 1:14, 18; Rev. 6:15; 18:15, 19.

5. What especially distinguishes the present generation with respect to riches, from all preceding generations?

6. In what condition will the treasures of the very rich be found at last? James 5:2.

7. What does this indicate in regard to the use of these riches? *Ans.* That they have been hoarded up for the gratification of these millionaires, and not kept in circulation for the general good of society.

8. What sin does Paul put second in the list of sins which will characterize the last days? 2 Tim. 3:2.

9. What is said of gold and silver which will witness against those who have hoarded them up?

10. Instead of these riches proving the source of pleasure anticipated, what do they become? James 5:3, next to last clause.

11. Of what is this heaping up of treasure a sign?—*Ib.*, last clause.

12. What is the relation of these rich men to the laborer? Verse 4.

13. What present social condition reminds us of this prophecy? See note 2.

14. Into whose ears do the cries of the laborers enter? Verse 4, last clause.

15. How does James say that these rich men have lived? Verse 5.

16. What is the natural tendency of the possession of riches? 1 Tim. 6:9.

17. What other dangers do the Scriptures connect with the possession of riches? Deut. 8:13, 14; Neh. 9:25, 26; Prov. 18:23; Micah 6:12; Matt. 13:22; 19:23, 24; 1 Tim. 6:10.

18. What is meant by "a day of slaughter" in James 5:5, last clause? *Ans.* A day when animals are slain and provided for a time of feasting; and it indicates that they give themselves up to indulge in every kind of riot and excess.

19. How do they at the same time treat the just? Verse 6.

20. What attitude do the latter class assume?—*Ib.*

21. In what way only could "the just" properly seek redress from oppression? *Ans.* Not by violence, but by legal means.

22. What is the primary signification of the word here rendered "resist"? *Ans.* It means "to set one's self in formal array against." It would therefore very properly apply to the attempt to maintain a cause against an antagonist in a court of justice. But in the present day a man who has nothing but justice on his side does not stand much of a chance, when a large amount of capital is arrayed against him. They are wise, therefore, who do not attempt to "resist" even in this manner.

NOTES.

1. VERSE 1.—None are more ready to take rose-colored views of the future than the rich. None are more pleased with the "peace and safety" cry of the last days. 1 Thess. 5:3. But "sudden destruction" is then impending. So while they are anticipating good days to come, and are saying in their hearts, "Tomorrow shall be as this day, and much more abundant," this prophecy calls upon them to weep even unto howling for the calamities, judgments, and miseries of the great day of the Lord, which are hanging over them, and from which their riches, in which they have so blindly trusted, will not deliver them. It is instructive to notice how often the rich are particularly mentioned in descriptions of the scenes of the day of the Lord.

2. "The hire of the laborers crieth." Verse 4. The condition of things at the present day in respect to the increase of riches, is a strange and startling one. There has never before been a time in the world's history when such fortunes could be accumulated, and in so short a time, as can be to-day. These could not have been accumulated without the great inventions of modern times; and these have appeared as one feature of the prophecy of Daniel that in the time of the end knowledge should be increased. Dan. 12:4. Thus a few persons acquiring immense fortunes can combine their capital, and hold the mass of the people entirely at their mercy in every commercial point of view. Until this state of things existed, the labor troubles, which now so deeply stir society, were unknown. Hence it is what would be expected, that James, in predicting the phenomenal increase of riches, should also throw in some remarks indicating that such a state of things would cause trouble on the part of the laborers. It is certainly an unnatural and unhealthy state of things when a man without capital, but with an aptitude for what is called "business," can start in, and by a shrewd manipulation of circumstances, and in half a score of years, come out with ten or twenty millions, as many do nowadays, while the toilers whose labor has created these millions which these men draw into their coffers, are on the downhill road of poverty, under more exacting conditions; for there is too much of truth in the current aphorism that "the rich are growing richer, and the poor are growing poorer." There is no wonder that the situation breeds trouble, and no doubt that it will continue to do so, till society breaks up in the great time of trouble that ushers in the day of the Lord.

Lesson 12.—June 20, 1891.

JAMES 5:7-12.

1. What should be the bearing of Christians amid the trials of the last days? James 5:7, first clause.

2. To what event are we to have patience?

3. Why is the prospect of the near coming of Christ an incentive to patience? 2 Thess. 1:4-7.

4. What illustration is introduced to help us in the exercise of patience? See note 1.

5. Viewed literally, what were the early and latter rains of the land of Palestine? See note 2.

6. In their spiritual application to the people of God, what do the "early and latter rain" refer to?

7. What is the force of the exhortation, "Be ye also patient"? *Ans.* It is equivalent to a direct promise that the people of God will in the last days receive the latter rain to prepare them for the kingdom of heaven.

8. In what are we to "stablish," or establish, our hearts? See 1 Cor. 15:58; Heb. 10:35-37.

9. What great truth is directly asserted in James 5:8, last clause?

10. What does this show in reference to the time when the epistle of James has its special application?

11. What evil liable to come into the church is warned against in verse 9?

12. In view of what great fact is this exhortation given?—*Ib.*, last clause.

13. Who is the Judge who will finally pass decision upon all our differences?

14. To what state of mind and course of action should this thought lead us?

15. To what examples are we pointed in verse 10?

16. What have the Lord's prophets in all ages been called to suffer?

17. What will be the experience of any one who has a message to bear in the name of the Lord to the people? See 2 Tim. 3:12, 13; 4:3, 5; Acts 7:52; 2 Chron. 36:15, 16.

18. Viewing the past history of the church, how do we regard those who endured well their labors and trials? James 5:11, first clause.

19. What course should this lead us to pursue?

20. What particular example of patience is next referred to?

21. What does this prove in reference to the question whether such a person as Job ever lived or not?

22. What does the word "end" mean in the expression, "the end of the Lord"? See note 3.

23. What has the Lord's dealings with his people, notwithstanding all their trials, proved him to be? Verse 11, last clause.

24. What is the injunction of verse 12?

25. Does this forbid the use of the judicial oath? See note 4.

26. What habit is rather referred to?

NOTES.

1. JAMES 5:7.—A very beautiful illustration in reference to the exercise of patience is drawn from the course and experience of the husbandman. He does not expect the yield of his fields, or the fruit of the earth, in a day. He sows and plants in faith. He carefully tends and cultivates the growing crops, though no fruit is apparent, and he knows that months must elapse before it will be matured. But his patience is at length rewarded, and his bins and barns are stored with plenty. So we are not to expect the Lord to accomplish all his work in a moment of time. Influences must have time to do their work and prepare a harvest for the kingdom of heaven. The promise of God is sufficient ground for our faith and patience. And if we faithfully endure, our patience will at length be rewarded by a revelation of the glories of the kingdom of God.

2. "The early and latter rain." For six months in the year, in the agricultural portions of Palestine, no rain falls. During this time "the whole land," it is said, "becomes dry, parched, and brown, the cisterns are empty, the springs and fountains fail, and the autumnal rains are eagerly looked for to prepare the earth for the reception of the seed. These, the early rains, commence about the latter end of October or beginning of November, in Lebanon a month earlier, not suddenly, but by degrees; the husbandman has thus the opportunity of sowing his fields of wheat and barley." From this time on showers fell during the period of the growth and development of the crop till the spring, when copious showers were expected to ripen the grain for the harvest. This was termed the latter rain. This course of nature is taken to illustrate the work of the Spirit in this dispensation. When, on the day of Pentecost, the great work of the gospel began, the Spirit was poured out marvellously. This, with the wonderful manifestation during the apostolic age, constituted the "early rain." The work of the Spirit has continued more or less from that time to this; but as the work of grace shall draw to a close, a more copious outpouring of the Spirit may be expected to ripen the gospel harvest for the kingdom of God. The second coming of Christ is represented by a reaper coming with a sharp sickle to reap the harvest of the earth. Rev. 14:14. From this expression in James, that the husbandman waits long till he receive the early and latter rain, and from Hosea 6:3, where the latter rain is mentioned first, it would appear that the

latter rain was so abundant as to be accounted two together—the latter rain and the first added to it. If this is so, we may look for more than the scenes of Pentecost to be re-enacted among the people of God before the end.

3. "The end of the Lord." The word "end" here means *object* or *purpose*. You "have seen" the "object" or "purpose" of the Lord in afflicting Job. In a similar sense the word is used in 1 Peter 1:9, "Receiving the end of your faith, even the salvation of your souls;" that is, the object, or aim, of your faith. These instances explain the use of the word in Rom. 10:4, "For Christ is the end of the law for righteousness to every one that believeth;" that is, the "object" or "purpose" of the law; or, to express it in other words, the purpose which the law was designed to secure in us, if we had never broken it, is now secured to us by Christ, if we will believe in him.

4. VERSE 12.—The variety of oaths mentioned in this verse shows that it cannot be the judicial oath which is referred to, which is simply calling upon God to witness to the truth of what you affirm. Jesus himself under an oath of this kind made answer to the Jewish high priest. Matt. 26:63. Paul made a strong affirmation of this kind in 2 Cor. 1:23: "Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth." Again, Phil. 1:8: "For God is my record," etc. Rom. 9:1: "I say the truth in Christ, I lie not." 2 Cor. 11:31: "The God and Father of our Lord Jesus Christ . . . knoweth that I lie not." Gal. 1:20: "Behold, before God, I lie not." 1 Tim. 2:7: "I speak the truth in Christ, and lie not." These expressions are all of the nature of, and equivalent to, a judicial oath. James doubtless had reference to a practice which our Lord severely condemned in Matt. 5:33-37, that is, a hasty and rash kind of promise to do something, or an affirmation of some statement, pledging something for the accomplishment or the truthfulness of the thing stated. We have no right to do this, by heaven, nor earth, nor Jerusalem, for these are not ours to dispose of; nor should we swear by our head (or, according to modern phrase, "Bet yer life"); for our head is not at our disposal, and we have not power to make one hair white or black.

CALVARY, the place where Christ was crucified, is in three of the Gospels called Golgotha, which means the place of a skull. And in Luke 23:33, where we find Calvary in the Authorized Version, the original is not Calvary, but *Kranion* [Greek], a skull. Calvaria is the Latin translation of this word, adopted by the Vulgate, from which it found its way into our version. It may be well to remind the reader that there are two errors implied in the popular expression "Mount Calvary." 1. There is in the Scriptures no mention of a mount or hill. 2. There is no such name as Calvary.

All the information the Bible gives us regarding the site of Golgotha may be stated in a few words. Christ was crucified without the gates; nigh to the city; at a place called Golgotha in Hebrew or *Kranion* in Greek. Neither Golgotha nor the tomb is ever afterwards mentioned by any of the sacred writers. No honors seem to have been paid to them, no sanctity attached to them during the apostolic age, or that which immediately succeeded it. It is not till the beginning of the fourth century that we find any attempt to fix the position of, or attach sanctity to, Golgotha.—*Kitto*.

Relic worship and the veneration of objects or places is natural to the human mind. It leads directly to idolatry, indeed it is idolatry, and therefore God has hedged up the way by concealing from our knowledge the material objects associated with the great events of sacred history. Notwithstanding this provision of divine wisdom, mankind strains every nerve to obtain some clue to that which is wisely concealed. Small bits of wood are said to be portions of the true cross, carried in solemn procession, and exalted almost to Divinity itself. And even drops of the sacred blood are exposed to the veneration of those whose gullibility passes for devoutness. The fictitious site of the "Holy Sepulchre," and other similar objects which now come in for a share of worship, show the tendency of human nature and the wisdom of concealing all definite knowledge of these objects.

From the Field.

IS IT YOU?

THE Master calls; but the servants wait,
Fields gleam white 'neath a cloudless sky;
Will none seize sickle before too late,
Winds of winter come sweeping by?
Who is delaying? Is it I? —Selected.

GENERAL MEETINGS.

THE INTERNATIONAL TRACT SOCIETY.

THE fifteenth annual session of the International Tract Society was held in Battle Creek, Michigan, March 5-25, 1891.

From the opening address of the President, L. C. Chadwick, and the reports of the secretaries, it appears that the gratuitous work of the society for the eighteen months ending Dec. 31, 1890, amounted to £1,520. Publications have been supplied for ship-work in Liverpool, Eng., Hong Kong, China, and New York and Baltimore, U. S. A. In the West Indies, sixteen hundred persons have received publications accompanied by letters. A few here and there in these islands are keeping the Sabbath, and in Bridgetown on the little island of Barbados, where a minister has been laboring for a short time, a little company of twenty have taken their stand. In Africa publications have been sent to Egypt, Sierra Leone, Liberia, Algeria, and the Gold Coast. At Appau, in the Gold Coast, thirty-three are keeping the Sabbath. China, Japan, and India are among the countries of Asia to which publications have been sent. Much good work has been done by the secretaries having in charge the health and temperance and religious liberty departments and the correspondence in foreign languages. The reading matter sent out has been widely disseminated, and has brought forth good fruit in many lands.

The main office of the society is located at Battle Creek, Michigan. In this office a very valuable library has been placed, consisting of samples of all the books issued by our own publishing houses, and other valuable works, especially on missionary topics. A similar, but much smaller library has been placed in the branch office in Chicago. An effort has been made to make these offices places of instruction and training for secretaries of state societies, and to select a list of books suitable for the libraries of these societies and for home use.

The following resolutions were acted upon:—

Resolved, That the International Tract Society prepare articles to be published in the *Home Missionary*, in which shall be given—

(1.) A brief but comprehensive statement of the field, giving particulars of each destitute state, province, or country, regarding the population, nationality, number of our people, and the opportunities for carrying forward the canvassing work.

(2.) An earnest appeal for workers to enter these fields, setting forth in a clear and concise manner the reasons why they should do so.

Resolved, That we indorse the work that has already been done in the interests of health and temperance, and that we will in the future give such attention to this branch of our work as its importance demands, by employing a corresponding secretary to devote his time to the distribution of literature, by correspondence in the interests of the health and temperance work, and in such other ways as may from time to time seem expedient.

Whereas, Experience has demonstrated that weekly missionary meetings are beneficial to the advancement of the missionary work; and—

Whereas, The study of the lessons in the *Home Missionary*, which are prepared for these weekly gatherings, have been very profitable to those who have engaged in their study; therefore—

Resolved, That we recommend that all our church missionary societies adopt this plan.

Whereas, There is a general demand for small tracts on practical subjects; therefore—

Resolved, That we request that a series of tracts be published on the following subjects: Repentance and Conversion, Brotherly Love, The Love of God, The Golden Rule,

Faith, Prayer, Conscience as a Guide, and such other subjects as may seem necessary; these tracts to be printed on thin but good paper, the size of the page not to exceed five and one-half by three and one-fourth inches, and the number of pages not to exceed sixteen.

Resolved, That we request that a series of small tracts and leaflets be published on the leading points of our faith and objections thereto, for gratuitous distribution.

Whereas, There are many colonies, foreign fields, and mission stations, which for lack of men and means cannot now be entered; therefore—

Resolved, That we recommend that the managers of this society employ secretaries who are conversant with the leading foreign languages, to pioneer these fields by correspondence, and the circulation of our literature.

The constitution of the society was revised, and a revised constitution recommended for State societies. One article of the latter reads as follows: "All persons in regular standing in a Seventh-day Adventist church, or who may be recommended by the church, who contribute regularly to the funds of the society, shall be members."

The officers for the ensuing year are as follows:—

President, L. C. Chadwick; Vice-President, L. McCoy; Treasurer, Miss M. K. Byington; Recording Secretary, A. O. Tait; Corresponding Secretaries, General Secretary Home Office, Mrs. S. L. Strong; Chicago Office, Miss Jennie Thayer; Health and Temperance Department, Miss Laura C. Bee; National Religious Liberty Department, Miss Mary Simkin; Scandinavian Department, Miss Teua Jensen; Executive Committee, L. C. Chadwick, L. McCoy, O. A. Olsen, D. T. Jones, S. N. Haskell, W. C. White, A. O. Tait, C. Eldridge, J. N. Loughborough.

THE INTERNATIONAL S. S. ASSOCIATION.

The first meeting of the thirteenth annual session of this society was held on March 6, the President, C. H. Jones, in the chair. The President, in reviewing the work of the year, spoke of the very gratifying progress that has been made. On Sept. 30, 1890, there were 1,383 schools reporting, with a membership of 33,475 scholars, an increase for the year of 269 schools and 4,697 members. The contributions for the year amounted to £5,450, of which £3,321 had been donated to missions. There are thirty-six state associations; of these thirty are in the United States and British America, two in Europe, and one each in Great Britain, Australia, New Zealand, and South Africa. The President also spoke of the necessity of promptness in the selection of lesson writers and the preparation of lessons.

The Recording Secretary, Mrs. Vesta J. Olsen, urged the importance of association and family schools, and mentioned some cases where the latter have outgrown the proportions of a family school, thus extending their sphere of usefulness. The object of association schools is to give isolated persons, who would not otherwise have them, the advantages of a Sabbath-school. Schools of this character are valuable as a means of communication with such persons, and of encouragement and help to them.

Resolutions were passed, recommending that association schools be maintained in each association; that the schools study the different mission fields, and give their donations each quarter to the mission selected by the Executive Committee of the International Association; that not only state officers, but officers and teachers of local schools, be urged to attend the Bible schools for the instruction of workers; that greater efforts be made to increase the circulation of the *Sabbath-school Worker* and other Sabbath-school papers; and that each Conference be requested to appoint one person to visit each church and school, to labor for the interests of the school and the conversion of the young.

The officers selected for the ensuing year are as follows:—

President, C. H. Jones; Vice-President, J. H.

Durland; Recording Secretary, F. M. Wilcox; Corresponding Secretary, Mrs. Vesta J. Olson; Field Secretaries, C. L. Taylor and J. M. Willoughby; Treasurer, Pacific Press; Executive Committee, C. H. Jones, J. H. Durland, E. J. Waggoner, W. C. White, M. C. Wilcox, E. B. Miller, Roderick S. Owen, A. E. Place, W. H. Wakeham.

In reading the reports of the General Conference and the business meetings of other societies, two important features strike the mind. One is the great progress that this movement has made, not simply in the number of adherents, but also in the new fields it has entered. Another is the thoroughness and efficiency of the organization, which greatly increases the working strength of the denomination, and makes it possible to lay broader plans and carry out important enterprises.

NEW ZEALAND.

SINCE coming to this field, my efforts have been spent in Petone and Wellington. Both these places seem to provoke the elements to such an extent that they are the constant targets of terrific gales. The streets act as funnels through which the wind rushes at such a rate as to blow a person clear across the road against his will. Small stones are hurled through the air as though gunpowder had given them the impetus. On account of the violent winds, the tent could not be pitched in Wellington with any degree of safety. My meetings have been conducted in halls and private houses. When I came to Wellington, there were two or three keeping the Sabbath who had signed the covenant under Bro. Daniell's labors, besides a few from other churches.

Prejudice, that bitter foe to every good work, has been very strong; but by visiting from house to house and laying the principles of the truth before the people calmly, this spirit of antagonism has to some extent been removed. With this kind of labor, eleven have signed the covenant to keep the commandments of God and the faith of Jesus. Rev. 14:12.

I have been working for a thorough conversion on the part of those who have taken their stand for the truth, and others as well. The Lord seems precious to them. They have learned that the true test of love to God and his Son, Christ Jesus, is loving obedience to all their commandments. Jesus says: "Ye are my friends, if ye do whatsoever I command you;" "for all things that I have heard of my Father I have made known unto you." John 15:14, 15.

Sunday, May 3, was a day that will long be remembered by the companies of Wellington and Petone. A baptism service had been announced to take place at the public baths; and although the day appointed was bitterly cold, yet a good company of spectators was present. Seven precious souls were laid in the watery grave,—buried with their Lord in baptism,—and raised to walk in newness of life. Col. 2:12; 3:1. The service was a solemn one, and although many came, no doubt, from curiosity, yet a deep impression was made. We pray the Lord to keep faithful unto the end, these souls that have been purchased with the blood of Christ.

Our numbers are increasing, and it has been decided to organize a church here in the near future. We expect Bro. Israel from Blenheim shortly; and when he comes, an organization will be effected.

We have secured a hall on Adelaide Road, New Town, for Sabbath services and weekly meetings. Our Wellington Sabbath-school now numbers about thirty. I have organized a Sabbath-school at Petone consisting of eighteen members.

We feel thankful for the many tokens of God's love and care.

S. McCULLAGH.

Wellington, New Zealand.

THE NEW ZEALAND TRACT SOCIETY.

REPORT FOR QUARTER ENDING MARCH 31, 1891.

| | | | |
|---|---|---|--------|
| No. of members | - | - | 105 |
| " " reports returned | - | - | 59 |
| " " missionary visits | - | - | 636 |
| " " letters written | - | - | 167 |
| " " letters received | - | - | 65 |
| " " Bible-readings | - | - | 112 |
| " " present at readings | - | - | 605 |
| " " subscriptions for periodicals (yearly) | - | - | 11 |
| " " of periodicals distributed (less than a year) | - | - | 1 |
| " " of periodicals distributed | - | - | 648 |
| Pages of books and tracts sold | - | - | 48 |
| " " " " loaned | - | - | 17,263 |
| " " " " given away | - | - | 19,683 |

News Summary.

NOTES.

THE death of Madame Elavatsky, which occurred in May, calls to mind her misdirected zeal as the founder of the Theosophical Society. In the movement for the spread of "Esoteric Buddhism," as it is called, she was always a prominent, if not the chief actor. This, as its advocates assure us, is not the Buddhism of the masses, but Buddhism as taught by the "Mahatmas brothers," and interpreted by the advanced thought of the nineteenth century and adapted to its progressive spirit and institutions. It is, however, in all its essential features, Buddhism. This mystical creed shows wonderful vitality, and exercises a strange fascination over many minds. It is the adopted religion of 39,000 Frenchmen. It has a foothold in England and in many of the principal cities of the European continent, also in New York City, where there is a Buddhist temple. Heathen temples and heathen worshippers by thousands, in Christian lands! Does that look much like the world's conversion and a temporal millennium?

AN English paper, the *Echo*, gives the military expenditure of the seven European Powers for the six years from 1882 to 1888, as follows:—

| | | |
|------------------------|-----|--------------|
| France (Army and Navy) | ... | £230,435,144 |
| Germany | " | 140,398,546 |
| Austro-Hungary | " | 83,710,478 |
| Great Britain | " | 163,372,122 |
| Russia | " | 227,069,998 |
| Spain | " | 47,093,878 |
| Italy | " | 82,635,636 |

The sum of these figures exceeds £974,000,000, and the indebtedness of these states amounts to £3,320,000,000. These military preparations "absorb millions of the ablest-bodied men, they exhaust hundreds of millions annually in their maintenance. Much of the best thought and energy, and invention, and scientific appliances of mankind are imported into the arts of human destruction." The outlay and the indebtedness go on increasing, and nobody doubts but that they will continue to do so until a gigantic war clears the atmosphere.

THE natural result of such a costly armed peace is financial straits and jealousy and insecurity among the nations. Every unusual military movement produces something like a panic. It is usually Russia that throws the nations into consternation. Lately she has been doing this by massing troops on the German frontier again, and ordering 3,000,000 more rifles from France. The failure of her loan crippled her, and the Jewish bankers who refused it announced, with a grin of triumph, that this Russian firebrand was safe for the next three years; but now an unexpected factor appears, and it is rumored that American capitalists propose to raise the Russian loan. The Triple Alliance is a costly affair for Italy, and imposes a strain which she may not be able to bear very long. She can scarcely support her position on the Abyssinian question and the New Orleans lynching outrage with becoming dignity. Portugal finds the financial problem even harder to deal with than the African territorial delimitation imbroglio with Great Britain. There has even been a rumor that the King wished to abdicate his uneasy throne. Spain is calling for a loan of £25,000,000; the Spanish navy must be strengthened, for one thing. Great Britain's appropriation for military purposes for this year is £35,520,213, a million more than it was last year, and a sum equal to one pound sterling for each individual in the United Kingdom. This is no trifle, even for a country with Great Britain's

wealth and resources. France is rich; but Germany and Austro-Hungary groan mightily under the terrible incubus of debt and a stupendous and ever-increasing armament.

AN important social question just now is, What shall be done with the Jew? There are between two and three millions of them in Russia that the Czar's Government is determined to spare. Russia failed to float her £25,000,000 loan, because Jewish bankers would not aid the persecutors of their co-religionists; but notwithstanding this fact, and the indignation so freely expressed on all sides, the Russian Jewish policy is increasingly rigorous. A census of all the Jews in the empire is to be taken, with a view to the expulsion of any that may be living in places where they are not allowed. An order was issued in May for the expulsion of 22,000 Jews from Moscow, 20,000 more are to be driven out this month, and the cords of restriction and oppression are continually tightening on those that remain. Baron Hirsch and other wealthy Jews are willing to raise large sums of money in aid of these poor outcasts; but where shall they be sent? England and her colonies and the United States will give them sympathy, but not a welcome. They might form an agricultural colony in one of the South American republics; but have they the industry and enterprise to make such a colony a success? Some have taken refuge in the Greek island of Corfu. Here their poverty and wretchedness make them unwelcome, and successive riots have occurred, in which fifty or more have been killed. The Government has tried to protect them, and some of the rioters have been killed in conflicts with the military.

ITEMS.

A Socialist revolution is said to be in progress in Spain.

Cholera of a severe type is raging in Burmah and parts of Bengal.

It is said that Russian Jews are coming into England at the rate of 5000 a week.

On the 23rd ult., eleven men were killed by a mine explosion in Alabama, U. S. A.

Thirty persons were killed, and fifty others injured, by a recent tornado in Missouri.

The steamer *Lucky Love* foundered near Vancouver recently, with the loss of forty-five lives.

A large amount of property was destroyed by an earthquake shock in Ceylon on the 12th ult.

The vines in France and other parts of Europe have been injured by the intense cold of the past winter.

The Czarowitch, while travelling in Japan, was attacked by a policeman, and injured, but not seriously.

The trial of the Manipur insurgents, who are guilty of the murder of Mr. Quinton and other British officers, is proceeding.

The Pope has conferred the dignity of Count of the Holy Roman Empire on the Premier of the province of Quebec, Canada.

Portugal has been passing through a political crisis; but a new ministry has been formed, and the financial situation is improving.

The rumor that the Prince of Wales became insolvent, and the Queen advanced a large sum of money to pay his debts, is contradicted.

The British expedition that was sent to subdue the rising of Miranzais in the Punjab, has accomplished its object, and is about to be disbanded.

Several of the vessels of the Australian Auxiliary Squadron have sailed for Sydney; among them, the *Katoomba*, *Ringarooma*, and *Boomerang*.

Russia is about dispatching a batch of 15,000 prisoners to Siberia. Of these, 5000 are exiled for political offences, and the remainder are their families.

About the 18th ult., a heavy snowstorm swept over England and the continent of Europe, doing great damage. The cold was intense as well as unseasonable.

The congress of the Postal Union was opened in Vienna on the 20th ult. Among the important questions to be considered is that of an international postage stamp.

The Rothschilds have sent to Russia £1,000,000 in gold; an additional £500,000 will soon follow. This is in payment of gold which Russia had on deposit with this firm.

Arab slave-dealers have made an incursion into the country north of Lake Tanganyika near the Congo Free State, killing or carrying off as slaves 10,000 of the inhabitants.

A hundred thousand miners joined the recent strike in Belgium, and many acts of violence were committed. The strike has now collapsed, and the miners have resumed work.

A political outbreak is reported from Hayti, in the West Indies. Four assassins made an attempt to murder President Hippolyte; the President escaped, but two other men were killed.

A conflict has taken place between the British South Africa Co's expedition to Mashonaland and a party of Portuguese and African natives. Seven of the Portuguese were killed.

A quantity of petroleum on the steamer *Fancarville* at Newport, Wales, became ignited in some unknown way, and a terrible explosion occurred. Eight men were killed, and thirteen injured.

The Pope has issued an encyclical on the labor question, in which he condemns socialism, and also blames capitalists. He thinks this matter might be safely committed to the care of the Romish Church.

In Jersey City, U. S. A., there are 22,530 school children. Of this number 7,700 are in the parochial schools. The public school property is valued at £143,200; that of the parochial schools at £132,400.

At Woo Hoo, on the Yang-tse-Kiang, the Catholic mission station and the Custom-house have been burned by a Chinese mob. They also destroyed the British consulate; and Mr. C. M. Ford, the British consul, was wounded.

The Lancet says the 139½ millions expended last year on intoxicants "means so much cirrhosis, Bright's disease, gout, rheumatism, insanity, etc.; disabling employment, taking the pleasure out of life, of families and bread out of the mouths of children."

A wagon load of dynamite exploded at a station about twenty-six miles from New York on the 20th ult., killing thirty Italian navvies, and wounding twenty-five others. The driver and stoker of an engine that was in the station were blown into the Hudson River.

Another severe battle has been fought in Chili, the insurgents gaining a decisive victory. The insurgents are high-handed with other governments as well as their own. They have been obliged to apologize to representatives of Great Britain for the seizure of British and German colliers, and have become involved with the United States over a breach of the neutrality laws in the case of the *Itala*. Still later, the Government has scored a triumph, retaking the port of Taital.

Among the victims of the influenza epidemic is Prince Sanjo of Japan, who was Prime Minister from 1868 to 1886, when he became Lord Keeper of the Privy Seal. He was greatly beloved by the Emperor, and in hereditary and official rank and in reputation, he towered far above his colleagues and contemporaries. Just before his death, the Emperor conferred on him the highest rank attainable by a Japanese subject, an honor which has not been conferred before since the eleventh century.

Ex-Queen Natalie of Servia refused to leave the country during the minority of her son, King Alexander, and on the 18th ult. the authorities attempted a forcible expulsion. But Natalie is popular with the students and many of the merchants of Belgrade; these turned out in force and rescued her from the gendarmes. Fighting followed, and Natalie's house was guarded during the night by five hundred sympathizers. The next day she voluntarily left Servia to prevent further bloodshed. She has donated £1000 for the relief of the wounded, and the families of those who were killed, in the riots.

On the 20th ult., nineteen of the unionists on trial at Rockhampton, Q., for rioting, etc., received sentences of imprisonment ranging from two to three years. Each prisoner, on serving out his sentence, is to present sureties for his good behavior twelve months, and failing this, remains a prisoner for that time. The unionists are still confident of victory, as they think the pastoralists will be ruined in the approaching shearing-time without their labor. In some sections they are accused of foraging on the stations, killing cattle and sheep in a wholesale manner.

Health and Temperance.

PATIENCE.

WE are all weak and all are strong ;
 Patience righteth every wrong ;
 All good things the will must task,
 All achievement patience ask.
 Chiefly with each other's weakness
 Need we patience, love, and meekness.
 Who taketh ill another's ill
 Beareth two loads up the hill.

—Unity.

SOME CAUSES OF INDIGESTION.

Neglect of the Bowels.—Neglecting to heed the calls of nature promptly and regularly is an abuse of the digestive organs which should not be overlooked. The bowels are as much a part of the alimentary canal as is the stomach ; and they have an important part to act in absorbing the digested food. They are also important excreting organs, some of the worst poisons generated in the system passing off through them. When these excrementitious substances, the foulest in the body, are retained, they are to some extent reabsorbed, thus poisoning the system. Every physician is familiar with the peculiar odor of the breath of a costive child, an evidence of the absorption referred to.

Mental Influence.—The digestive process is very greatly under control of the mind. The connection between the mind and the stomach is so intimate that Van Helmont maintained for a long time that the stomach was the seat of the soul. By any strong emotion the whole digestive apparatus may suddenly cease to act. Fear, rage, and grief check the salivary secretion, and without doubt the gastric also. Through the mind, the appetite may be either encouraged or quite destroyed.

A man who sits down to his dinner with his mind depressed with business cares, the embarrassment of debts, or the anxiety of doubtful speculations, cannot hope to digest the most carefully selected meal. The woman who dines with her mind disturbed with discontent, fretfulness, and worry, is certain to suffer with indigestion. Domestic infelicity may well be counted as at least an occasional cause of digestive derangements. Meals eaten in moody silence are much more apt to disagree with the stomach than those which are accompanied by cheerful conversation. A hearty laugh is the very best sort of condiment. Cheerfulness during and after meals cannot be too highly rated as an antidote for indigestion.

Hygiene of the Teeth.—Defective teeth, by interfering with the complete and thorough mastication of food, seriously impair the digestion. On the other hand, impairment of digestion, and perversion of the secretions, is a very common cause of decay of the teeth. Thorough mastication is essential to good digestion ; and no one can hope to preserve a good digestion while munching food with toothless gums, or subsisting on a dietary that requires no use of teeth.

So rapid is the increase of degeneration of the teeth in modern times, that we have asked ourselves more than once the question, Will the race become toothless?—Not quite, perhaps ; at least not so long as artificial dentures can be manufactured from such a variety of substances and made to answer so useful a purpose as masticators. Indeed, some people already afford two sets of teeth—a set for every day, for rough usage, and an extra-fine set for exhibition on special occasions. But at the present rate of deterioration, not many more generations will appear before we shall find a toothless race, shipwrecked in health, with digestion bankrupt, and 'nerves' the dominant feature.

Rarely indeed do we find a person at thirty years of age with a set of sound teeth. Far more often

do we find young lads and girls of ten to sixteen years of age whose teeth are mere shells of decaying tissue, rotting away with almost visible rapidity, depositories of decaying particles of food, and millions of wriggling animalcules, and the sources of contaminating elements which deteriorate digestion, and of offensive odors which contaminate the breath. In confirmation of these statements, it may be mentioned that there are 12,000 dentists in the United States alone, who annually extract twenty million teeth, manufacture and insert three million artificial teeth, and hide away in the cavities of carious teeth three tons of pure gold, to say nothing about the tons of mercury, tin, and other metals employed in "filings."

For the preservation of the teeth we offer the following rules, which, if thoroughly carried out, will certainly secure good results unless the teeth are ruined by incurable constitutional disease :—

1. See that the teeth are properly developed. To this end, supply the child while an infant, and even after, with an abundance of food which is rich in "salts," such as peas, beans, brown bread, oatmeal, and the like, and carefully watch the first set of teeth as they are developed and give place to the permanent set.

2. Have a tooth filled as soon as the smallest appearance of decay is discovered ; and in order to discover the very beginnings of decay, examine them frequently, or have a dentist do so. If a child complains of a toothache, take him to a good dentist at once, for something is certainly wrong. It is a mistake to suppose that it is not worth while to have first teeth filled, since others will come in their place. Unless the tooth is about to be displaced by the permanent tooth, it should be filled, for the benefit of the coming permanent tooth as well as for the present health and comfort of the child.

3. Cleanse the teeth night and morning, as well as after each meal, taking care to remove all particles of food, brushing and rinsing well. Use soap and powder at least once a day. Give attention to the back teeth, and the inside as well as the front teeth, which are apt to receive chief attention for the sake of appearance, when they need the least.

4. Never allow mineral acids of any kind, nor such preparations as chloride or sulphate of iron, to touch the teeth, as they will destroy the enamel.

5. Avoid allowing gritty substances to come in contact with the enamel, as they will scratch and mar it, and perhaps cause the beginning of decay.

6. If possible, never lose a tooth. An eminent physician once said that we lose a year of life every time we part with a tooth. They are too valuable to lose when by a trifling expense they may be saved.

7. Never employ travelling dentists nor purchase or use patent compounds for the teeth. Many of them contain substances which will destroy the enamel or induce disease of the gums.

8. Never carry "old stumps" in the mouth. If they cannot be filled, have them extracted. Nothing is much more repulsive than a mouth full of stumps of rotten teeth.

9. If the teeth are utterly in ruins, and can in no way be repaired so as to make them really serviceable, they should be replaced by good artificial teeth. It should be borne in mind, however, that the natural teeth are much superior to any artificial substitute ; and hence they should not be sacrificed without making all possible efforts to save them. Many times dentists advise the drawing of teeth for the purpose of securing the opportunity to make a new set ; hence it is important that advice should be sought from a skilful and trustworthy source.

10. Artificial teeth must be cared for with as much scrupulous regularity and thoroughness as natural teeth in order to preserve the health of the mouth. They should be removed from the mouth at night and placed in a glass of water, and in the morning should be thoroughly cleansed with fine

soap or with a solution of chlorinated soda, which can be obtained of any druggist. Artificial dentures should also be removed from the mouth and thoroughly cleansed after each meal.—*J. H. Kellogg, M. D., in Home Hand-Book of Hygiene and Medicine.*

DANGERS OF HYPNOTISM.

AN instance of the serious consequences which may follow the incautious induction of the hypnotic state is afforded by a case recently recorded by Dr. Julius Solon in the *New York Medical Journal*, March 14. An amateur at a friend's house volunteered to hypnotise another visitor, and after two trials succeeded so well that the subject became extremely excited, lost the power of speech, and then passed into a condition of catalepsy ; subsequently he had severe convulsions. He had been hypnotised by being made to look at a diamond ring, and afterwards the sight of anything glittering threw him into a state of violent excitement. The floor of the room in which the physician found him was covered with cushions, as he frequently threw himself from the sofa on to the floor. He performed various odd automatic movements, slept only in snatches, awaking in nightmare, and in fact was in a condition to which the French physicians would probably apply the term grave hysteria with maniacal excitement. He was treated with full doses of sedative drugs (chloral, sulphonal, bromides, and morphine), but did not at first show any signs of amendment. After ten days the convulsive attacks were replaced by periods during which he sang persistently ; he would sing over song after song, apparently every song he knew, and as long as one song remained unsung nothing would stop him. After about a fortnight of this sort of thing, he had an attack of fever, followed by copious perspiration and asthma ; a few days later he had another feverish attack, again followed by perspiration, after which he declared himself quite well. From first to last he was seriously ill for three weeks. The cause of the fever is not very clear ; his physician believed it was probably due to inflammation of the anterior part of the brain. The case ought to be a warning, both to amateur hypnotisers and to the foolish people who allow themselves to be played upon by these dangerous showmen. A demand is arising in France, in America, and in other countries that the practice of hypnotism should be placed under legal restrictions. It is a grave matter for consideration whether the legislature ought not to be asked to interfere in this country also. There are at the present time three or four persons—some of them, we are sorry to believe, qualified medical men performing under assumed names—who travel about the country and hypnotise at public or semi-public performances any persons who are foolish enough to submit themselves to the ordeal. It ought to be understood that hypnotism thus recklessly played with is capable of doing very serious mischief, and it is the duty of the medical profession in every town to warn the public of the serious risks that are being run.—*British Medical Journal.*

SCIENCE gives the following significant facts concerning the results of smoking by boys : "In an experimental observation of thirty-eight boys, of all classes of society, and of average health, who had been using tobacco for a period ranging from two months to two years, twenty-seven showed severe injury to the constitution and insufficient growth ; thirty-two, the existence of irregularity of the heart's action, disordered stomachs, cough, and a craving for alcohol ; thirteen had intermittency of the pulse, and one had consumption. After they had abandoned the use of tobacco, within six months' time one-half were free from all their former symptoms, and the remainder had recovered by the end of the year."

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PUBLISHERS' DEPARTMENT

EDITORIAL NOTES

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

We often speak of the obligations under which we are placed to our various contributors—none too often though—and now we are constrained to preface a friendly hint by another acknowledgment. The hint is this: The terror of an editor is long articles. As invariably as the doctor says, "Shake well before taking," does the editor say, Write briefly, boil down. We announced some time ago that as editors we reserved to ourselves the exclusive privilege of writing long and prosy articles. We shall steadily resist any infringement on our peculiar rights.

A valued correspondent once sent in an article accompanied by a note saying, "I send herewith a *brief* article," and there were ten pages of matter. We felt to hope we should never get a *long* one. A short article is read three times as frequently as a long one; hence a paper of brief articles is three times as interesting as a different one. To save the reputation both of our paper and our friends, we shall be obliged to continue to bring our articles to a proper brevity; but we always prefer that the "shortening" be put in by the writers.

The already prolonged strike of shearers in Queensland seems, according to latest developments, likely to be indefinitely protracted. Subscriptions from other labor unions are coming in liberally, and the men to the number of 8000 are locating in permanent camps, where, through the generosity of the Southern laborers of other classes, they are supplied with free rations and tobacco, which they claim is an easier way to live than to be tramping about after jobs with no rations. In order to perpetuate this agreeable state of things, it is said that the shearers have concluded not to interfere with the employment of free labor, lest that should produce victory sooner than they wish it, and thus break up their "picnic." Just how long this state of things will be supported by the trades unions remains to be seen.

BRO. E. M. MORRISON and family expected to leave Cape Town for London, on the second week in May. They are to assist the work in Great Britain in the same capacity as that in which they labored here. We hope that the same success may attend their work. Elder C. L. Boyd, who has had charge of the work in South Africa, has returned to America, and been appointed to the oversight of one of the Southern Conferences. His place in Africa is to be filled by R. C. Porter of Minnesota, according to the appointment of the last Conference.

WISDOM.

WISDOM is of at least two varieties. There is the wisdom from above, which is pure, peaceable, gentle, and easy to be entreated; and there is a wisdom that "descendeth not from above," but is earthly, sensual, devilish. The latter is a production of the carnal mind; it engenders egotism, pride, and vanity. It renders its possessors unyielding, unapproachable. It proclaims its own praises, and brooks no criticisms. As a development of human understanding, it is unstable, unreliable, and deceptive.

The wisdom from above proceeds from God. Its possessor never forgets its Author or the fact that all he possesses has come from another as a gift. The apostle says that he that seemeth to be wise should first become a fool in order that he may be wise. Before we can obtain true and heavenly wisdom, we must be emptied of worldly wisdom. Human, finite reasoning must come down from its lofty seat. The divine mind through the medium of faith must establish its principles in the heart and direct the counsels of the finite mind.

The hypotheses of science falsely so-called, the strongholds of prejudice, the traditions of the past, assumptions of the natural will,—all these must be abandoned. Beginning at the fear of God, the truly wise will sit at Jesus' feet to learn of him who was meek and lowly of heart. He will treasure up every ray of sacred light, until his soul is filled with the beams of eternal truth. His teachable spirit will enable him to prove all things and hold fast the good. And that which he receives, he will with meekness seek to impart.

In all the dealings of God with his people, there is, mingled with his love and mercy, the most striking evidence of his strict and impartial justice. This is exemplified in the history of the Hebrew people. God had bestowed great blessings upon Israel. His loving-kindness toward them is touchingly portrayed: "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him." And yet what swift and severe retribution was visited upon them for their transgressions!

The infinite love of God has been manifested in the gift of his only begotten Son to redeem a lost race. Christ came to the earth to reveal to men the character of his Father, and his life was filled with deeds of divine tenderness and compassion. And yet Christ himself declares, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." The same voice that with patient, loving entreaty invites the sinner to come to him and find pardon and peace, will in the Judgment bid the rejecters of his mercy, "Depart from me, ye cursed." In all the Bible, God is represented not only as a tender father, but as a righteous judge. Though he delights in showing mercy, and "forgiving iniquity and transgression and sin," yet he "will by no means clear the guilty."—*Mrs. E. G. White.*

The following stirring words ascribed by a contemporary to W. J. Gillespie, who is at present moderator of the Presbyterian Church assembly, are worthy of reproduction in every place. Speaking of the covetous and worldly professors of religion "who are lovers of pleasures more than lovers of God, who are doing their best to deceive each other, and to rob the fatherless and the over-confiding," he says: "What all such persons want chiefly to know is that it is an awful delusion for any one to think that he can live in sin and die in grace. Congregations hear not too much about believing, but far too little about doing. Deeds, not words alone, but deeds; practice, not profession alone,

but practice; doing, not knowing alone, but doing; that is what every pulpit in the colony should specially insist upon at present. In every Christian place of worship there should be, in some prominent place, a copy of the Ten Commandments, in large, clear characters, so that every time the congregation enters the building they may be reminded of those duties which they owe to both God and man."

We heartily indorse these words. Let the Ten Commandments be read; let them be preached as Christ preached them, applied to the heart, thoughts, and inmost motives. Let them be obeyed too, we say, fourth commandment and all.

OUR daily papers have taken quite a long step toward the "ways of the world" since the introduction of cheaper telegraph rates with Europe, which took place May 1st. Now, instead of the briefest digest of important news, we have the more modern and progressive (?) headlines of large display type. Startling reports of marching armies or impending trouble or some alarming episodes in actual life are given, to be read, and inwardly digested, and outwardly discussed "for one brief day;" then the next day a curt note states that the "report was premature," "rumor proves to be unfounded," or something of that sort. All this may be very metropolitan, and doubtless is pleasing to the general public; but it may be questioned if it is not really better for our communities to have the wicked doings of the world run through the strainer of a high cable tariff, which serves to eliminate much of the trash that comprises the news of the present day.

MR. MARK GUY PEARSE, the celebrated English preacher and philanthropist, has just paid a brief visit to the colonies in the interest of the London West End Mission. Large crowds of people have listened to his eloquent and quaint sermons, lectures, and Bible-readings in Adelaide, Sydney and Melbourne. His farewell services in the two latter cities were held in the largest auditoriums, and were crowded.

THE *Christian Commonwealth* of London is doing good service to its readers by exposing the ridiculous mummery of M. Baxter, which that man and his colleagues have for years been imposing on the world, under the dignified title of Prophetic Interpretation. A table has been compiled and published showing some of the wriggling and twisting resorted to to patch up the miserable work of fraud. Since 1860, M. Baxter has fixed the time for the end of the dispensation at least seventeen times, and to do this has changed his so-called dates over one hundred times. The death of his leading characters makes no difference, his show goes on all the same. And the wonder of it is that he can have the benefit of the names of prominent leaders of religious thought to associate with his in his paper, and their countenance in his other labors. Such unblushing frauds perpetrated in the name of sacred prophecy serve to bring reproach upon the entire cause of truth. It is high time that the common sense of our communities asserted itself by rejecting and discountenancing such vagaries. We have great respect for the prophetic word of God. Its study is legitimate and beneficial. But Baxter's works are not studies of God's Word; they are poorly executed burlesques of prophecy, travesties on solemn truth.

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