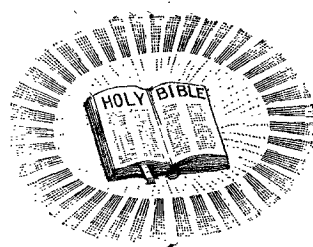


Bible Echo



AND SIGNS OF THE TIMES

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

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AUSTRALASIAN BRANCHES
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FOR IMPRINT AND TERMS, SEE LAST PAGE.

Current Comments.

AUSTRALIAN CITIES.

MELBOURNE goes far ahead of Sydney in population. The census of 1891 gives to the former 489,185 persons, and the latter only 386,400. It is fair to state that the metropolitan area in the one case is 256, and in the other only 135 square miles; but whatever deductions are made, the Victorian capital grows most rapidly in numbers. For our part, we have no desire to see Australian cities growing too fast. What every citizen should desire is the development of the country districts, and this is retarded rather than helped forward by the constant rush of men to the cities. If we take the leading cities in the British Empire in the order of the population, they stand as follows: London, Calcutta, Liverpool, Glasgow, Bombay, Melbourne, Birmingham, Madras, Sydney, Manchester, and Leeds. What is to be noted in connection with Sydney, and the same thing will probably be true of many more, is the shrinkage of the city population, and the rapid growth of the suburbs. This means that the centres are more and more to be given over to commerce, and that our people are trying to get fresh air and greater space in which to live, move, and have their being.—*Aus. Christian World.*

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THE JEWS DO NOT RETURN.

THE "Peculiar People" are before the world again as the objects of a most unrighteous and cruel persecution at the hands of Russia, where 6,000,000 of them are located. We hear of their being chained together and driven from place to place as felons. Reports say that the police are brutal towards the poor outcasts to an extreme degree. Under this pressure many thousands are preparing to leave the country and are leaving already. Baron Hirsch has devoted £3,000,000 to the aid of those who have no means of subsistence; and it is proposed to point them to asylums in South America and Australia.

There are many interpreters of the Bible who have for years been looking for a return of the Jews to Palestine, and for the restoration of their nation and polity under the peaceful reign of King Jesus, who is soon to come the second time to earth. There are very many who associate the return of Israel to their historic place with the second advent of our Saviour. And as the advent is evidently drawing

very near, these are anxiously looking for the Jews to take up their march for the land of Zion.

Now it would seem that the present circumstance in Russia would be a most favorable one for the commencement of this general movement. But so far we have heard but very little of it. The project of shipping a few hundred thousand fugitives to Australia, right past the threshold of Palestine, does not look as though they had their affections set upon their own "return." As for us, we are not led to look for any such a movement either from the prophecies or the present outlook. That the days of the captivity of God's people and truth are drawing to a close, we fully believe. That they will be restored to that happy land from which they are separated by sin, we also believe. But our faith claims something better than an earthly reward, and embraces in that restoration the Israel of God, who are "Israelites indeed."

* *

THE INTERNAL EVIDENCE FOR OUR FAITH.

THERE is a safety wall against all attacks from without on the citadel of our faith. Real Christians find in their own experience exactly what that faith promises, and consequently their own hearts corroborate the witness of the Holy Spirit. This, in our judgment, makes it simply impossible for destructive criticism to accomplish much in destroying the faith once for all delivered to the saints. This criticism may do something to hinder those who are already out of Christ from giving the gospel their unprejudiced attention; but Christians must always reckon with obstacles to be overcome when the conversion of men is to be considered. It is doubtful whether the obstacles created by the destructive critics are half as difficult to remove as many others which already exist. After all that has been said, the intellectual scepticism of the present age is not the chief barrier in the way of Christian progress. "The fool hath said in his heart, There is no God." The real difficulties are heart difficulties, not head difficulties; and when these can be overcome, the speculations of modern rationalism will have little or no influence in determining action. The best proof that Christianity is divine is furnished by living it. Let all taste and see that the Lord is good. We have only to give Christianity a fair trial in our actual experience, in order to know that it is from God.—*Christian Commonwealth.*

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JOHN WESLEY is said to have made £50,000 by his writings alone, and yet he declared long before his death, "If I leave behind me £10 (above my debts and my books, or what may happen to be due on account of them), you and all mankind bear witness against me that I have lived a thief and a robber." He interpreted literally the command, "Lay not up for yourselves treasures on earth." He made great sums of money. He was even diligent in making them; but he was just as diligent in giving—resolved to become his own executor.—*Age.*

THE LAW AND SELFISHNESS.

A GOOD many people imagine that they love law and order, when they do not. It is a fact that many, indeed, the great majority of men, are perfectly indifferent as to whether or not the laws are enforced, so long as they themselves do not suffer by their violation. Laws are enforced in this country principally from selfish motives, and not from a love of justice. There is not an abhorrence of evil because it is evil. Men will make an outcry against a crime which involves their interest, and will excuse the same if they are in no way concerned. This is evidence that the law is not considered sacred, and it is a necessary consequence of the teaching that the law of God does not now have any claims upon men. When men have become accustomed to seeing God's law trampled under foot with impunity, it is the most natural thing in the world that they should esteem human laws lightly. The greater portion of the inhabitants of the earth, including many professed Christians, are anarchists so far as the law of God is concerned, and if they are not open anarchists in relation to the human laws, it is not through any virtue of their own.—*Signs of the Times.*

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THE CZAR AND THE JEWS.

THE *Contemporary Review* publishes a startling article on the "Czar and the Jews." The communication is signed "Anglo-Russian." It purports to be a defense of the Russian Government's policy towards the Jews. By its unsympathetic references to the Lord Mayor's meeting, its praise of the Czar, its citation of a Russian paper's distorted version of England's work of civilization in India and Egypt, and by its long translation of an anti-Jewish publication on the Jewish question by M. Skalkoffsky, the article may be judged to be the genuine utterance of one who has at heart to defend the Czar and his Government. And what is the utmost this advocate can urge? He makes no further effort to deny the cruelties and oppressions which the Russian agencies were at first instructed to represent as inventions. He admits them, and admits fully the Czar's personal responsibility, and this is his justification: "The children of Israel of the present century are becoming 'too many and too mighty' for the people of Russia, and the modern Pharaoh is endeavoring in his own way to reduce their number, and to weaken their power. Like his prototype, he considers his best plan is to make them 'to serve with rigor,' to make existence harder for them. Perchance, then, they may be induced to start in search of a new Canaan." That is the gist of the whole article, that the 6,000,000 Jews are so menacing to the master of 90,000,000, that he is anxious to drive them out of Russia. It is for this reason that unfortunate men and innocent babes are hounded, starving, into cities reeking with typhus. High policy dictates the enforcement upon the Jews of a scheme of emigration.—*Jewish Chronicle.*

THE CRUSE THAT FAILETH NOT.

"It is more blessed to give than to receive." Acts 20: 35.

Is **THY** cruse of comfort wasting? Rise and share it with another,
And though all the years of famine it shall serve thee and thy brother.

Love divine will fill thy storehouse, or thy handful still renew;

Scanty fare for one will often make a royal feast for two.

For the heart grows rich in giving; all its wealth is living grain;

Seeds, which mildew in the garner, scattered, fill with gold the plain.

Is thy burden hard and heavy? do thy steps drag wearily? Help to bear thy brother's burden; God will bear both it and thee.

Numb and weary in the mountains, wouldst thou sleep amidst the snow?

Chafe that frozen form beside thee, and together both shall glow.

Art thou stricken in life's battle? Many wounded round thee moan;

Lavish on their wounds thy balsam, and that balm shall be thine own.

Is the heart a well left empty? None but God its void can fill;

Nothing but a ceaseless Fountain can its ceaseless longings still.

Is the heart a living power? Self-entwined, its strength sinks low;

It can only live in loving, and by serving love will grow.

—Elizabeth Rundle Charles.

General Articles.

MARTYRDOM OF PAUL AND PETER.

MRS. E. G. WHITE

THE apostles Paul and Peter were for many years widely separated in their labors, it being the work of Paul to carry the gospel to the Gentiles, while Peter labored especially for the Jews. But in the providence of God, both were to bear witness for Christ in the world's metropolis, and upon its soil both were to shed their blood as the seed of a vast harvest of saints and martyrs.

About the time of Paul's second arrest, Peter also was apprehended and thrust into prison. He had made himself especially obnoxious to the authorities by his zeal and success in exposing the deceptions and defeating the plots of Simon Magus the sorcerer, who had followed him to Rome to oppose and hinder the work of the gospel. Nero was a believer in magic, and had patronized Simon. He was therefore greatly incensed against the apostle, and was thus prompted to order his arrest.

The emperor's malice against Paul was heightened by the fact that members of the imperial household, and also other persons of distinction, had been converted to Christianity during his first imprisonment. For this reason he made the second imprisonment much more severe than the first, granting him little opportunity to preach the gospel; and he determined to cut short his life as soon as a plausible pretext could be found for so doing. Nero's mind was so impressed with the force of the apostle's words at his last trial that he deferred the decision of the case, neither acquitting nor condemning him. But the sentence was only deferred. It was not long before the decision was pronounced which consigned Paul to a martyr's grave. Being a Roman citizen, he could not be subjected to torture, and was therefore sentenced to be beheaded.

Peter, as a Jew and a foreigner, was condemned to be scourged and crucified. In prospect of this fearful death, the apostle remembered his great sin in denying Jesus in the hour of trial, and his only thought was, that he was unworthy of so great an honor as to die in the same manner as did his Master. Peter had sincerely repented of that sin,

and had been forgiven by Christ, as is shown by the high commission given him to feed the sheep and lambs of the flock. But he could never forgive himself. Not even the thought of the agonies of the last terrible scene could lessen the bitterness of his sorrow and repentance. As a last favor, he entreated his executioners that he might be nailed to the cross with his head downward. The request was granted, and in this manner died the great apostle Peter.

Paul was led in a private manner to the place of execution. His persecutors, alarmed at the extent of his influence, feared that converts might be won to Christianity even by the scenes of his death. Hence few spectators were allowed to be present. But the hardened soldiers appointed to attend him listened to his words, and with amazement saw him cheerful and even joyous in prospect of such a death. His spirit of forgiveness toward his murderers, and his unwavering confidence in Christ to the very last, proved a savor of life unto life to some who witnessed his martyrdom. More than one ere long accepted the Saviour whom Paul preached, and fearlessly sealed their faith with their blood.

The life of Paul, to its very latest hour, testified to the truth of his words in the second epistle to the Corinthians: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." His sufficiency was not in himself, but in the presence and agency of the divine Spirit that filled his soul, and brought every thought into subjection to the will of Christ. The fact that his own life exemplified the truth he proclaimed, gave convincing power to both his preaching and his deportment. Says the prophet, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee." It was this heaven-born peace, expressed upon the countenance, that won many a soul to the gospel.

The apostle was looking into the great beyond, not with uncertainty or in dread, but with joyful hope and longing expectation. As he stood at the place of martyrdom, he saw not the gleaming sword of the executioner, or the green earth so soon to receive his blood; he looked up through the calm blue heaven of that summer's day to the throne of the Eternal. His language was, O Lord, thou art my comfort and my portion. When shall I embrace thee? when shall I behold thee for myself, without a dimming veil between?

Paul carried with him through his life on earth the very atmosphere of heaven. All who associated with him felt the influence of his connection with Christ and companionship with angels. Here lies the power of the truth. The unstudied, unconscious influence of a holy life is the most convincing sermon that can be given in favor of Christianity. Argument, even when unanswerable, may provoke only opposition; but a godly example has a power which it is impossible wholly to resist.

While the apostle lost sight of his own near sufferings, he felt a deep solicitude for the disciples whom he was about to leave to cope with prejudice, hatred, and persecution. He endeavored to strengthen and encourage the few Christians who accompanied him to the place of execution, by repeating the exceeding precious promises given for those who are persecuted for righteousness' sake. He assures them that nothing shall fail of all that the Lord hath spoken concerning his tried and faithful ones. They shall arise and shine; for the light of the Lord shall

arise upon them. They shall put on their beautiful garments when the glory of the Lord shall be revealed. For a little season they may be in heaviness through manifold temptations, they may be destitute of earthly comfort; but all this will come to an end, and the glad morning of peace and perfect day will come.

Well-nigh a score of centuries have passed since Paul the aged poured out his blood as a witness for the Word of God and for the testimony of Christ. No faithful hand recorded, for the generations to come, the last scenes in the life of this holy man; but inspiration has preserved for us his dying testimony. Like a trumpet peal has his voice rung out through all the ages, nerving with his own courage thousands of witnesses for Christ, and wakening in thousands of sorrow-stricken hearts the echo of his own triumphant joy: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

NEW ZEALAND HOT SPRINGS.

S. N. H.

(Concluded.)

THE great geyser district of New Zealand, which is situated in the south of the province of Auckland, is said to be in many respects one of the most interesting in the world. In various places it presents scenes far more striking and beautiful than anything of the kind to be found among the far-famed geysers of Iceland, which were the first ones known; but this is due, not so much to the grandeur of the geysers themselves, as to the bewildering profusion of boiling springs, steam jets, and mud volcanoes, and to the fantastic effects produced by the siliceous deposits and the action of the boiling water.

The township of Rotorua is situated on the margin of Lake Rotorua. It was laid out into streets in 1882. Some of the hot springs of this vicinity, besides their interest to the sight-seer, are said to possess wonderful curative properties in cases of rheumatism, tubercular diseases, cutaneous eruptions, and nervous affections. To render these available, the Government made arrangements with the natives for a long lease of the land, with the intention of providing bath-houses and every other possible convenience, thus making this a grand "sanitorium" for invalids and visitors. But through some flaw in the title, this scheme has not been fully carried out, though large numbers of tourists visit the geysers every year.

I visited another place, three miles from Rotorua. This is a district of geysers. It is on a hill-side on the right bank of the Puarunga creek. We crossed over a little wooden bridge, for which we had to pay 1s. 6d.; then another shilling was forthcoming for a guide, which might be a man, woman, or child. The general appearance of this place is that of an old quarry, with various levels filled with mud and water. Here are the most remarkable springs, and their numbers are very great.

There are scores of sulphur baths, and, as in the other place, the natives are all among them. There is one place which is used as the general cooking-pot of the community. Potatoes are placed in a kettle and lowered into this place to boil. There is another, a clear blue spring of enormous depth, the sides of which serve as shelves for kettles, pots, and other cooking utensils.

The springs and streams are too numerous to attempt a description of them all. Here are sulphur wells, the water of which, if a stone is dropped into them, will boil up twenty-five feet or more. There are

mud cones and boiling wells on every hand. The greatest sight, however, is a series of petrified mud cones, now composed of sulphur and silica, crustaceous, in the center of which is the great geyser of Waitiki. Not all are favored with a sight of the operations of this geyser. At morning and night, and generally in the month of January, it becomes frantic. When I was there, I was favored with some of its grand manifestations. The water will petrify anything on which it falls in a short time. If a piece of wood were laid out where the water would run over it, it would petrify in about three months. In speaking of the petrifying nature of the water, I would add that the very bubbles on the water would petrify before they came ashore, and ti-tree berries were petrified by bushels. The bubbles that had washed ashore could be gathered up and set fire to. One singular feature of the whole country round about was that when a cane was struck down on the ground a hollow sound came back. I did not care to retrace my steps, and was only too glad to take the coach and get away as quickly as possible; for it seemed that the whole place would blow up before I could get away.

I visited another place which is situated about twenty miles from Rotorua; but I will not attempt to give a description of it. New terraces of various colors are forming here, and it is thought by some that in time they will surpass the old ones that were destroyed in June, 1886.

FAITH.

CHAS. L. BOYD.

FAITH in the last days is to be as scarce as it was among ancient Israel. It will be so rare a commodity that the Saviour inquires, "When the Son of man cometh, shall he find faith on the earth?" There is no danger of our doubting the fundamental principles of our faith until we, like Israel, have "tempted Christ" with unbelief. Unbelief is a spy in the camp of the heart. He is so diminutive in size that he is difficult of detection. In dress and appearance he is so much like a loyal citizen that he is not suspected of being a spy. He is so agile that he evades the grasp of his would-be captor. He is so pleasant in his ways that he gains the esteem of the whole camp. He never affronts by saying, "You are a fool for believing;" not even by saying, "You are wrong in believing." But he prefaces his doubts with that subtle "if." In this way he even approached the Captain of our salvation. He did not say, "Thou art not," but, "If thou be the Son of God."

So far as the evidences of our faith are concerned, we, here in these last days, are the most highly favored people who have ever lived on earth. The things which ancient Israel saw by the light of prophecy, are fulfilling before our eyes. But that trials and difficulties lie before us, none can doubt; neither is there any doubt but that the "goodly land" lies just before us also. Unbelief dare not deny this; but he suggests, of the enemies we must meet, "They are stronger than we;" but Faith says, "We are well able to overcome them. Let us go up at once and possess it."

Scriptural, saving faith confidently trusts all in a promise of God. It is not simply believing that we shall be saved, or that the Lord will do this or that, but a belief that rests on the evidence of a command or a promise of the Lord. A trust without such evidence is presumption, which, although it bears some resemblance to faith, is no more of its nature and value than is paste of the nature and value of the diamond.

We have a marked illustration of the difference between faith and presumption, and of the fruits of each, in the case of the Israelites when they reached the land of Canaan. Through unbelief, ten of the men who went to search the land brought back an evil

report. Through unbelief, the people now "rebelled against the commandment of the Lord." They seek to justify themselves, saying, "Our brethren have discouraged our heart, saying, The people is greater and taller than we; the cities are great and walled up to heaven." But of a sudden they become wonderfully courageous. A new hope inspires them. "They rose up early in the morning, and gat them up into the top of the mountain, saying, Lo we be here, and we will go up unto the place which the Lord hath promised." They have perfect trust and confidence that they shall gain the victory. Did this trust rest on a promise or a command of God? If so, it was *faith*; but if it had no promise or commandment on which to rest, it was *presumption*. Moses answers this question very plainly when he tells Israel what prompted them in this disastrous battle. He says, Ye "rebelled against the commandment of the Lord, and went presumptuously up." Deut. 1:43. Had it been faith that inspired them, that is, had they rested on a command or a promise of God, victory was sure to have followed. The sequel shows how the Lord regards these acts of presumption: "The Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do, and destroyed you in Seir, even unto Hormah. And ye returned and wept before the Lord; but the Lord would not hearken unto your voice, nor give ear unto you."

Now these things were figures, and are held out as warnings to us, upon whom the ends of the world are come. We are in danger of trusting in a false hope; of believing that God is with us, and that he will save us, when we are not rendering implicit obedience to the commandments of God and the gospel of Christ. We are in danger of hoping for salvation when not complying with the conditions, when not having a promise of God on which to rest our hope. There is also danger that when we are seeking to do all that we can in harmony with the requirements of the Lord, we shall not exercise faith to believe that God will and does accept us. It is wicked unbelief that leads us to doubt the precious promises that God has given to us.

"BEGINNING AT HOME."

W. B. WHITE.

BECAUSE the children of Israel did evil in the sight of the Lord, and returned to the worship of false gods, the Lord delivered them into the hands of the Midianites for seven years, who oppressed them mightily, as we learn from Judges 1:1-6. Finally the children of Israel cried to the Lord for deliverance, and God sent a prophet to them, who related to them the dealings of God with his people since they came forth from Egypt, and how carefully he had instructed them not to leave his service for that of false gods. Finally, the Lord by an angel revealed to Gideon, the son of Joash, that he was chosen to deliver Israel from their bondage.

Gideon was a man whom God could trust, being humble of heart and mind, and one who, it would seem, was distrustful of self. Such a man God could use; and without answering Gideon's excuses, the Lord said, "Surely I will be with thee, and thou shalt smite the Midianites as one man." A manifestation of divine power was then displayed, to assure Gideon that his commission was indeed from God, after which the Lord instructed him as follows: "Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that is by it; and build an altar unto the Lord thy God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the grove which thou shalt cut down." Judges 6:25, 26.

Now where did God tell Gideon to commence the work of breaking down idolatry, and purifying the

land from idols? Did he tell him to first go to his neighbor's house, and destroy the idols he had erected, or to correct the wrongs existing in some other part of the kingdom?—No, indeed. That was not the place where the work should commence. "Throw down the altar of Baal that thy father hath, and cut down the grove that is by it." Commence the work at home. Before you tear down the altars and destroy the idols in other families, destroy those that have been erected in your father's house. Here is where the work should begin. Gideon well knew that some of the family and the men of the city would object to such proceedings; but choosing a favorable time, he, with ten of his servants, began the work right where God told them to. In this Gideon did right, and showed to Israel that he was indeed sincere in his work, and had no desire to cover up sins in his own household.

What a lesson is this for Christians of to-day! If sins are existing at home, and idols are erected in our family, would we not have more influence with the people, would they not think us more sincere, and would it not be more pleasing to God, to correct the errors at home before we commence the work with others? Jesus touches this point when he says, "Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Matt. 7:5.

MADAGASCAR.

CIVIL AND RELIGIOUS HISTORY.

PERCY T. MAGAN.

HAVING now given a physical sketch of the island, I will proceed to relate the results of my researches in its civil and Christian history.

The French East Indian Company were the first colonizers of the island. In 1642, they sent a man of the name of Pronis there, to act as their agent. He established himself at Port Dauphin on the southeastern coast, and opened trade with the natives. They were very friendly, and reposed entire confidence in him. It seemed that it would take but a comparatively small effort to civilize the whole island. At this time the island of Mauritius belonged to the Dutch, and the governor sent to Pronis, and asked him to assist them in obtaining slaves. This Pronis agreed to do, and then by the foulest treachery betrayed many of the natives into the hands of the Dutch. This caused trouble; Pronis was obliged to leave the island, and ever since the natives have had but little confidence in the French, and have been continually fighting with them. Estienne de Flacourt succeeded Pronis, and he commenced a peaceful policy with the natives, which, had he been allowed to remain and pursue it, would doubtless have resulted in good. An instance is related where twelve of his men, under the command of a sergeant named La Roche, with eleven negroes, when on an exploring expedition, met six thousand Malagasy. The French thought that their time had come, and that their moments were numbered, so fell upon their knees, confessed their sins, and sang the "Veni, Creator, Spiritus." They then commenced their defense, and with such good effect that they kept the foe at bay all day long, and gradually retired toward the hills. Night coming on, they took up their position on the slope of one of the mountains, and darkness put an end to the conflict. Prince Dian Iseronah, who was in command of the Malagasy, was so astonished and delighted that he not only sent them word that they need not fear hostilities during the night, but also sent them a bowl of rice. The next day they formed a treaty, and the French returned to Fort Dauphin in safety. Only one, I believe, of their number was killed by the Malagasy arrows.

In 1818, the London Missionary Society sent Messrs. Jones and Bevan to Madagascar. Ran'ama

the First was at that time king of the Hovas, and it was to Antananarivo, the capital, that these ministers went. He was very friendly to them, and although a heathen himself, did not oppose their work. He died in 1828 at the age of thirty-six. Rakatobe was the recognized heir apparent; but Queen Ranavalona, one of the wives of the late king, had a special claim, which she carried into effect, and was declared queen. With the reign of Randama, the whole aspect of affairs had changed. Although a heathen, the idols and their keepers had lost their prestige; but according to the means which Ranavalona had used to obtain the throne, it was to these idols that she believed she owed her seat. She informed the Christians that they were safe, and welcome to labor within her realm; but secretly commenced hostilities against them which finally resulted in bitter persecution.

In 1834, a decree was passed prohibiting any from learning to read or write at the mission stations. In the same year, an ignorant fanatic, keeper of the government idol—"Izanaharitsimandry," or god not taking rest—met a converted native and gleaned something concerning the resurrection of the dead, which he blended incongruously with the worship of his idol. He formed a sect of his own, and made frantic endeavors to convert the Queen. In this he signally failed, and was put to death. This only served to bring the Christians into greater disrepute than before.

In 1835, Christians were accused before the Queen of having changed several of the customs of the people in the province of Imerine. As a result of this, they were forbidden to administer baptism, or any other of the Christian rites. The same decree also provided that all the natives who had accepted Christianity must renounce the new faith and return to their idol gods.

In 1837, a number of Christians were discovered assembled for prayer, contrary to the anti-Christian edict of the Queen. Most of them were arrested, and one woman, Rasalama, was put to death by spearing. Persecution now commenced in earnest, and foreigners for a time were excluded from the capital.

In 1843, all foreigners were obliged to leave the island, despite the friendship that had been professed towards them. From that date to 1853, only one European resided at Antananarivo. In 1853, Rev. William Ellis, foreign secretary for the London Missionary Society, visited the island. From this time foreigners again took up their abode in the capital; but in 1857, on the 3rd of July, a decree was issued that all foreigners must leave the capital in one hour. In the year 1860, the Christians were impeached for the last time. And on Aug. 16, 1861, the tyrant Queen, Ranavalona, died, and her son Randama the Second took the throne.

In character, Randama the Second was just the opposite of his mother, a mild and offenseless prince. He took off all the custom duties to encourage the import of foreign goods. This had its bad effects as well as good, as the island was inundated with whisky, and the natives learned to love it, so that missionaries ever since have had this curse to contend with. He also restored to the Christians the lands that had been taken from them by his mother.

His reign was not a long one, and he was succeeded by Ranavalona the Second, who married her Prime Minister, Rainilaiarivony. These were the first Malagasy sovereigns to embrace Christianity, and on Feb. 21, 1869, they were baptized by Andriambelo, one of the leading native pastors. In July of the same year, the foundation for a Christian church was laid in Antananarivo. It soon became evident to the Government that as long as the idols were allowed to exist, the people at large would not credit the fact that the Queen had embraced Christianity. To offset this, the idol-keepers were stripped

of all their privileges, and required to perform Government service. When the keeper of the chief idol, Ikelimalaza, appeared at the palace gate under the plea of fulfilling certain old customs, the Queen sent out to him saying, "I will burn all the idols of my ancestors; but as to yours, they are your concern." The hint was taken by the officers at court, and their idol was reduced to ashes, Sept. 8, 1869. On the following day, officers were dispatched all over the country to destroy royal idols. When the heads of the people saw this, they told the Queen that as she was burning her idols, they would burn theirs. And in a few days baskets full of the rubbish were destroyed. Many of the unconverted natives trembled as they saw the flames consuming the gods. Fearful results to the harvest were prognosticated; but in the providence of God it proved one of the best reaped for years. This calmed the fears of the superstitious, and a general outcry was raised by the people: "You have destroyed our gods, and we know not how to worship according to the new religion; send us teachers." So many requests of this kind reached the Prime Minister, that he called the missionaries together, and a consultation was held, at which it was decided to send out to the surrounding country one hundred and twenty-six teachers. The resolution was duly carried into effect.

According to the custom of the ancestors, says Rainilaiarivony, "every sovereign in Madagascar has, at the beginning of his or her reign, either built a new house within the palace inclosure, or altered or improved one already in existence. But when Queen Ranavalona the Second took the throne, the stone house of prayer, the palace church, was the first building that the Queen consecrated within the precincts of the palace."

In November, 1869, the first printing press was set up at the capital. A weekly paper is now issued, called the *Madagascar Times*.

In 1877, all the slaves were emancipated, and from that time forward the cause of Christianity has prospered in the island, and full freedom in religion is now allowed. The following is an extract from the treaty made with England: "Her Majesty the Queen of Madagascar, from her friendship for her Britannic Majesty, promises to grant full religious liberty to all her subjects."—*Treaty between England and Madagascar, June 27, 1865.*

THE IMPORTANCE OF SCRIPTURE STUDY.—No. 9.

D. LACEY.

To know the only true God and Jesus Christ is essential to life eternal; and that sanctification, which, in natural sequence, follows upon that inestimable knowledge, is obtained only by the operation of the Holy Spirit through the power of the truth. Then to know God and his Word, which is truth, and to have that life and that sanctification so necessary to render fit for such life, we indeed need the Scriptures as our guide. Not only to demonstrate that they alone are and ought to be such, but to seek to arouse the careless and unconcerned, as well as to stimulate all to a more anxious, earnest determination in regard to a very careful inquiry into the solemn truths such study will assuredly bring to light, has been the aim and is the end of the articles written under the above title. It has been impossible within the compass of a few articles to do more than barely touch the salient points in regard to the study of a book so grand and unique as the Bible. From Genesis to Revelation that book teems with solemn significant truths as to the creation of the world and of man; the mysterious entrance of sin into it and the results thereof; the consequent loss to man of Paradise, loss of his dominion of the earth; the passing of that dominion and all it implied into

the hands of Satan; the final destruction of Satan, sin, and sinners; the promise of the ultimate re-possession by man of that lost dominion in and through Christ; man's nature and destiny, and last not least his responsibility to God in view of all these. These and cognate subjects demand surely a prayerful, deep study, than which there is not nor can be one more profoundly interesting and profitable to every living soul. Such thrilling questions are indeed worthy of man's study; worthy of all the research and investigation possible, that each may find that eternal life which God wills all men to have and richly to enjoy—and to which end Christ came, Christ suffered, Christ died and rose again, and through whom *alone* man may obtain it. What the conditions are, what that new birth is, what that new life and all that constitutes and tends to build it up are, are amply set forth in God's Word, with abundance of encouragements, counsels, and promises, as well as solemn warnings; all of which are found within the compass of that Word, and it is by no means irrelevant to add that they can nowhere else be found.

This brings us to notice the last most wonderful and mysterious book of the Holy Scriptures, called the Revelation, and emphatically what it professes to be; let none affirm it to be a sealed book, something hidden, when God's Word itself declares it to be a *revelation*, and that of Jesus Christ himself to his servant John.

And what a truly wonderful revelation this book is to the honest, earnest student of God's Word in general and prophecy in particular. Only a mystery deep and dark, rather than the blessed revelation inspiration pronounces and God himself has designed it should be, is it to the warped, perverted, blind understanding of such as allow their minds to become saturated with strong—in some instances it is to be feared even malignant—prejudice, so that blinded and mystified by narrow theological training, they neither know nor comprehend anything about it. To them, so far from being a revelation, it is a veritable maize of strange, mysterious imagery right outside the pale of human comprehension. And is it strange that to such persons a mystery deep and hidden it should ever remain, for the obvious reason that they barely read, much less seek to understand, by comparing scripture with scripture, and too probably never honestly, earnestly make the attempt to comprehend anything in it? Hence never understanding, still worse, never believing, what they might understand, these prejudiced minds have failed altogether to realize any of the blessed, as well as the awfully grand things therein promised and portrayed.

Inconceivable does it appear to imagine a thoughtful reader, for instance, of the two last chapters of that thrice blessed book, not to have thrilled with rapture through and through—if indeed his hope and trust are in God—when contemplating the amazing love and goodness of the great God, our Father, in providing such a glorious home for us his children, his people, as that described so graphically in the penultimate chapter of this book of Revelation. Not less rapturous surely can be the feelings of every Christian when in reading the very last chapter he sees the absolutely boundless love of God manifested in that world-wide, sweeping invitation proclaimed in the beautiful words: "And the Spirit and the Bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will let him take the water of life freely."

Despite the apparent haze of mystery, perhaps inseparable from all prophecy, which hangs round this the last book of Scripture, we would nevertheless urge upon all not for a moment to close their eyes on this account when there is so much that ought to be known, and thank God! is knowable, in its sacred pages, and which cannot fail to cheer and to bless.

Our counsel is, let no man, call himself what he

may, prelate, priest, or pastor, seduce any from a very careful study and consideration of this as of other books of Scripture, because they may not be able to comprehend the *whole* of its mysteries.

To so teach and preach, and thus to stifle every attempt to understand that with reference to the very reading, hearing, and doing of which, we are not only commanded, but in direct connection with which a distinct benediction is pronounced, is to detract from God's Word, from this very book itself,—a course against which a fearful anathema is spoken.

Now in order to guard ourselves against any imputation, in raising this voice of warning, of seeking, as it were, to rail against church dignitaries or other religious teachers and leaders, let us, once for all, explain that neither openly nor covertly do we desire to do so; but that in such a course we could have no possible pleasure, rather much pain. But we may say to any who would thus charge us, that they must, in all fairness and charity, concede thus much, that to us, as to all, it is open to protest when such dignitaries, ministers, and others are not true to their high and holy calling, not true to God's Word, for the expounding to others of which they are set apart and sanctified by virtue of their office or attainments.

It is not against individuals of high or low or no ecclesiastical degree among the numerous religious teachers and leaders, we declaim; but against those systems, call them churches, organizations, or any other name, promulgating doctrines of men, dogmas, not only out of harmony with, but in full and flagrant contradiction to, God's Word, we are ever justified in being ourselves on our guard and in cautioning others.

We should indeed be but poor students of God's Word if we failed to discern a truth which lies on its very surface, that it is in those systems or churches that God's people are to be found; then if not among some of its leaders and teachers, where are we to look for them? In every church, we believe, are to be found God's people, as it is to be feared in every church there are those who never were and never will be such.

The Scriptures to the importance of the study of which attention has been drawn, and which no language could possibly exaggerate, assures all in terms, than which nothing could possibly be plainer, that the revelation contained in the last book is none other than from God himself to Jesus Christ for the guidance and blessed hope of the church (that is, his people who have the faith of Jesus and keep the commandments of God), and not something hidden and sealed, of which we can and do know absolutely nothing, as some would have us think and believe.

At the very outset, in the very third verse of the first chapter, are these words: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." If, then, really hidden, and not something revealed, how are we poor mortals to understand when we have heard and read them, much less believe, keep, and obey them? If not a revelation, then are we, indeed, mocked—fearfully, cruelly mocked—in regard to the most intensely, deeply interesting considerations which can possibly exercise the mind, understanding, and heart of mortal man; namely, those bearing upon his *eternal, everlasting well-being!* mocked at the very threshold, very outset, by a blessing declared by inspiration itself to follow upon the reading, hearing, and keeping of things not really there revealed as set forth, but hidden! No! reason and common sense, apart even from the gracious benediction inspiration pronounces in this book, abundantly sustains us in the full and firm conviction, which nothing in the world can shake, that what God has designated a revelation is neither more nor less;

and that assuredly the blessing will be to all who read and hear the words, not only of this wondrous prophecy, and keep those things that are therein written, but to all who read, hear, and obey every scripture given by inspiration of God, which alone can make us wise unto salvation through that faith which is in Christ Jesus.

THE SAINTS REDEEMED.

J. E. STEED.

O HAIL, glad morn of the harvest home,
The day in which our King shall come;
The work all done, the trials o'er,
The saints shall meet to part no more.

Hear the shout of joy and praise,
Bursting forth from that great throng;
The King of kings begins his reign,
And saints and angels raise a song.

With joy he calls them to the feast
That he through ages hath prepared,
And now the pilgrims are to rest
Who have his heavy burdens shared.

Their hearts are filled with love for Him
Whose life and death the prize have won,—
Eternal rest with peace and joy,
Wearing for aye a starry crown.

How peaceful now the universe;
There is no sorrow, sin, nor fear;
All things unite in praise to Him
Who bought these joys at cost so dear.

What rapture now can fill the air,
The earth's redeemed, and life is won;
The saints will dwell upon the earth
While the eternal ages run.

Timely Topics.

TRADES CONGRESS.

THE Intercolonial Trades Congress lately met at Ballarat, Victoria, and remained in session for seven days. During the meeting steps were taken which are intended to strengthen the cause of trades unionism in this part of the world. They hurled a shot of spite at Mr. H. H. Champion, one of the labor leaders of England, who was in the colonies during the great strike. Mr. Champion did not approve of the policy or management of that disastrous fiasco, which nearly ruined the whole country, the innocent, the guilty, and all. They indulged in a good bit of satire over the very indulgent course of the Queensland authorities in dealing with the riotous strikers.

One of the principal steps taken was the adoption of a "trades mark," or a badge, to be used in stamping all goods manufactured by the union or under its auspices. The stamp is to be placed in the hands of members of the union only.

We shall wait with some interest to see how many employers will be courageous enough to brand their wares with the stamp of trades unionism. Such a brand would be a good guarantee that the goods would not be purchased by some people surely. An attempt to boycott business in this way will certainly be resented by a people who love freedom not only for themselves, but for others also.

ANTARCTIC EXPLORATION.

It would seem to almost any ordinary individual who reads the details of the horrors of Arctic exploration, that the thrilling dangers, awful vicissitudes, and deprivations of those who have passed through the experience of Sir John Ross, Parry, Franklin, Dr. Kane, Hall, and others, would be sufficient to deter others from engaging in what seems doomed to be an almost fruitless task. To leave the comforts of home and civilization, a genial climate where plenty abounds, for the dreary wastes of eternal ice and snow, seems to demand a greater incentive than the promptings of curiosity or even the meagre

rewards which scientific research promises in those desolate regions. But there are those whose minds cannot find rest as long as any shadow of mystery hovers over the axial points of our globe.

Heretofore but little has been done in the prosecution of the search for the south pole. The south-west or southeast passage is not hard to find, and is plenty wide enough for practical purposes. But still there is an undefined and untravelled region within the Antarctic circle, touched by Sir John Ross in 1841, and since then unvisited. And it is not strange that minds in Australia should reach out to know more about it. Accordingly there is considerable agitation of the subject, conducted without great noise it is true, but backed up by men of note, of nerve, and means.

Plans and projects have been submitted, and all that seems to be lacking is money to carry them out. It is expected that Baron Nordenskjöld, the veteran Arctic explorer, would consent to command an expedition. Baron Dixon has promised to contribute £5000 on condition that each of the Australian colonies will do as much.

COUNT VON MOLTKE.

SINCE our last paper the death of this celebrated military leader of the German Empire has occurred. He lived to the advanced age of ninety-one years, and retained until the last his wonderful hold upon the vigor and activity of his remarkable life. His death took place April 25 and was very sudden, the cause being heart disease. The day of his death he had engaged in a discussion in the Reichstag, or German Parliament.

His fame as a general was principally won in the Austro-Prussian war of 1866, and the Franco-Prussian war of 1870. His skill as a disciplinarian and strategist has done much to raise him to such an eminent place among the heroes of modern times. He was greatly beloved by his nation. At his funeral the Emperor was present in person, and it is said was affected to tears.

LOP-SIDED JUSTICE.

A SYDNEY paper gives some instances of what it calls "lop-sided justice," as furnished by an M.L.A. to the Minister for Justice of that colony. After referring to very light punishments visited upon bank embezzlers, and others guilty of very serious crimes, he brings forward some very strong contrasts. Looking at such things from a disinterested standpoint, the ways of justice are past finding out. From an interested standpoint it would naturally lead a man contemplating crime to reason like the boy in the rhyme:—

"And if I killed a single man,
I'd kill a hundred more;
Then I'd be great, and not get hung,
Like Abel Young before."

At the recent Mudgee Assizes a well-known non-criminal character named Lanigan, for getting food and other goods valued at 25s. on an order to which he had attached the name of his employer, got three years' hard labor, which, of course, carries with it a portion of time in Berrima Gaol. It was proved that the man was a respectable workman, well known in the district; more than the amount 25s. was owing to him and acknowledged by his employer, and when arrested Lanigan was on his way to take up the order. For this paltry offense, which Mr. Haynes said might well have been punished with a light sentence, the man was condemned to three years' hard labor. The second case to which Mr. Haynes has drawn attention is that of a piano-forte tuner who tuned a piano, and doing his work, got paid £1; and apparently to add eclat to his ability, signed the name of Paling and Co. to the receipt. For this paltry offense the man got two years and a half hard labor.

The Home Circle.

HASTY WORDS.

As specks in the sky are germs of the tempest,
As cloudlets of black spring to birth in the blue,
Harsh words will oft drop in the wrath of a moment,
From hearts that are generous, noble, and true.

No gem was e'er faultless, no joy without sorrow,
No sky without clouds, and no sea without storm;
And it may be that good hearts repent on the morrow
The words that escaped when the temper was warm.

One word brings another; the stream grows a torrent;
The breeze that was slight in a hurricane ends;
Stay wrath at its birth then, meet half-way each other,
Leave harsh words unspoken, and kiss and be friends.

—Astley H. Baldwin.

WOMEN OF THE BIBLE.—XV.

Achsah.

A. M.

It is refreshing to find among the many families of the children of Israel who journeyed through the wilderness, one name always mentioned as that of a man "*wholly following the Lord.*" Such was Caleb, the father of Achsah.

About forty-five years before we read of Achsah, Joshua and Caleb, with ten other chief men of the tribes, were sent to search out the land of promise, and returned bringing back with them fine specimens of the fruits, and declaring it to be a good land flowing with milk and honey. But "the people be strong that dwell in the land, and the cities are walled, and very great. . . . And there we saw the giants, the sons of Anak; . . . and we were in our own sight as grasshoppers, and so we were in their sight." And when the congregation who waited for their report heard these words, they "lifted up their voice, and cried; and the people wept that night. . . . And they said one to another, Let us make a captain, and let us return into Egypt." And Joshua and Caleb were greatly grieved and said, "The land which we passed through to search it, is an exceeding good land. *If the Lord delight in us, then he will bring us into this land, and give it us. . . . Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us. Their defense is departed from them, and the Lord is with us; fear them not.*"

Read these stirring words again and again, and apply them to your present need. Trust in God and do the right; but if you rebel, then, as with Israel of old, the promised blessing will be forfeited. Instead of entering Canaan in the second year of their departure from Egypt, they wandered in the wilderness for forty years. "All those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice, surely they shall not see the land; . . . but my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land, and his seed shall possess it." Num. 14:1, 4, 8, 9, 22-24. And so it came to pass that Joshua and Caleb were the only two of all that vast multitude which left Egypt who entered the promised land; the little children and those under age came into the possessions of their fathers. Verses 29-31. What a solemn warning for succeeding generations! The apostle Paul reminds us of it: "We see that they could not enter in because of unbelief. *Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it.*" Heb. 4:1.

Did Caleb ever take those fenced cities and overcome the giants? may be asked by some. Yes; these are his words: "Behold, the Lord hath kept me alive, as he said, these forty and five years, even since the Lord spake this word unto Moses, while

the children of Israel wandered in the wilderness; and now, lo, I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses sent me; as my strength was then, even so is my strength now for war. . . . Now therefore give me this mountain whereof the Lord spake in that day; for thou heardest in that day how the Anakim were there, and that the cities were great and fenced; if so be the Lord will be with me, then I shall be able to drive them out, as the Lord said." And Caleb drove thence the three sons of Anak. When Caleb had conquered this portion of his inheritance, he was anxious to subdue the inhabitants of the adjoining city. And Caleb said, "He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife. And Othniel the son of Kenaz, the brother of Caleb, took it, and he gave him Achsah his daughter to wife." Joshua 15:16, 17. Caleb knew by past experience that only one who put his trust in God, and relied on his almighty power, could take the city, and only to such a man would he consent to give his daughter. This was consistent with Caleb's principles; he had no plan where God had not the chief place.

When Achsah and Othniel were speaking together of their possessions, she wished him to ask her father for a certain field; but he seemed to be well satisfied with the reward Caleb had already given him in his daughter, and refrained from asking for anything more. But Achsah sought her father, and he said unto her, "What wouldst thou?" She answered, "Give me a blessing; for thou hast given me a south land, give me also springs of water. And he gave her the upper springs and the nether [or lower] springs." Joshua 15:18, 19. This incident shows how perfect was the harmony that united these three hearts. Caleb's wisdom in choosing a worthy husband for his daughter, one of true faith in God; Othniel in the strength and power of God took the city; and Achsah's desire to increase her dowery for Othniel proves alike her obedience to, and pleasure in, her father's choice. Othniel, who thus distinguished himself when young, continued to walk in the way of the Lord; so that God could use him as a leader among the children of Israel, and he was made judge over them after the death of Joshua, an office which he filled for forty years. Judges 3:10, 11.

In this brief study we wish to keep before our minds *the victory of faith.* "This is the victory that overcometh the world, even our faith." Our Saviour when speaking of the times of persecution and trial to his own children that would precede his second coming, assures them that he will avenge and deliver them. "Nevertheless," he adds, "when the Son of man cometh, shall he find faith on the earth?" Here we have the Searcher of all hearts describing his people just before he comes as almost without faith. What does that mean?—Without faith in his word, just what it meant in Caleb's day.

We have seen how Caleb overcame by faith in God's word. There is no other path to victory. And that we might be more fully impressed with this all-important truth, God has spoken unto us in these last days by Jesus Christ, saying: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." "He that overcometh shall not be hurt of the second death." "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations;" and "I will give him the morning star." Rev. 2:7, 11, 17, 26, 28. And to this is added: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels." Rev. 3:5. And yet

another prize is offered: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name." Verse 12. And lastly: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Verse 21. Notice, "*even as I also overcame.*" "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." Heb. 5:8, 9. "Who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life; but unto them that are contentious, and do *not obey the truth*, but obey unrighteousness, indignation and wrath." Rom. 2:8, 9.

A STORY OF LITTLE THINGS.

"I'm so tired of doing little simple things like this, day after day! It amounts to so little."

It was Winifred Day who said this with such emphasis, but perhaps all of us have at some time said or thought the same thing. She was filling and washing the lamps. There were seven of them, and while the evenings were so long, the lamps needed daily attention.

"It does seem insignificant work compared with many other things," said Aunt Lena, who was a visitor; "and yet if you should neglect it or do it carelessly, it would make a great difference in the measure of our comfort and pleasure this evening. I noticed last night what a bright light your lamps all gave, and enjoyed it."

Winifred flushed and laughed a little at this merited praise.

"Oh, yes; one may as well do it well if it is done at all; but there's no result to show for it at the end of a month, or a year."

"Oh, my dear! would you say that if you had charge of the lamps in a lighthouse on some rocky coast or desolate island?"

"Certainly not, Auntie; that would be a very different thing. It would seem a great work to have in charge, and I should keep thinking how much good it was doing in preventing great ships and brave sailors from coming to harm, by keeping them off the dangerous coast or guiding them into the safe channel for the harbor."

"Yes. Then just imagine your home to be a lighthouse. You have four brothers—three younger than yourself, and I was so glad to see them all at home last evening, happy and interested in their cheerful, well-lighted room, with its books and music and general air of goodfellowship. It was attractive enough to keep them away from the shoals of folly and the rocks of imprudence. So, you see, looked at from that standpoint, your little labor has a far-reaching significance and value."

"I never thought of it that way before; but the lamps are only one item in the day's list. There comes Lenny now with a pocket inside out and a sorrowful face."

"O Winnie, my pocket has a hole in it, an' my pocket-piece is lost—the one Uncle George give me for a mascot, an' I'm so sorry! The hole is such a bit of a one any way, for things to lose out of!"

"Never mind, Lenny, I'll sew it up for you in a minute, though that won't bring back your pretty coin."

"But here's one in place of it," said Aunt Lena "and you had better look out for the little rents in the future, not only in pockets, but in other things, Lenny. I once heard of a tiny rent in a balloon

costing the life of a brave aeronaut, showing how little things may cause great disasters."

And Lenny, comforted and set right, had but just been dismissed, when Tom came into the house like a young whirlwind.

"Say, sis, do sew a button on that glove while I run up after a thicker coat! I've got to take a telegram way up to Foxgrove's place."

Winifred caught up the glove, found a threaded needle and a button in a breath, but where was the thimble? While she was hurriedly searching, her brother came bounding down the stairs two at a step.

"Aint it done yet, Win?"

"I've been looking for a thimble, but I'll have to do without it."

"Yes; a thimble's no good any way; only in the way. I've tried it myself 'fore now. That flapping glove has hothiered me a day or two, just for lack of a button. That's the way, now, fasten it strong; there, that's good! thanks!" and the next minute the telegraph boy was half way up the next block.

"Tom isn't often in such a fury," said his sister by way of apology.

"I like to see it in this case," said Aunt Lena. "I am sure if a boy had a telegram for me, I wouldn't want him to spend much time over his clothes, or in shutting doors softly, or gossiping."

"Or, for his sister to hunt up a thimble. Of course, it's a tiny thing; but you don't know how my finger hurts just for the lack of it. I think I shall see the value of little things more after this; but I must tell you, Auntie, I haven't felt contented since I left school, to just settle down here at home and help about the house-work and wait on the boys. It takes up about all my time to be sure, but it hasn't seemed to amount to much. So many of the girls have some vocation; two or three are teaching, and Mammie Hills is learning typewriting, and Floy Elder has gone travelling with a rich aunt, and—I'm here."

Aunt Lena laughed, and said,

"For which I am truly thankful, my dear girl, as much of the pleasure of my visit depends on you."

"But I must leave you now to attend to the boys' rooms; there's any quantity of work in this house. I see mamma coming home now, so we will hear about poor Mrs. Kennedy's accident; I'm so sorry for that."

"Yes, it's a very bad fracture of the right arm," said the mother on entering. "She slipped on a piece of banana peel; such a little thing to cause so much suffering, and she will be disabled a long time."

Another little thing with big results, thought Winifred soberly.

Before noon a runaway horse and wrecked wagon went crashing along the street, and when the men came home to dinner they said the accident was caused by a toy drum. It seemed to Winifred that she needed no more object lessons that day to make her lesson plain, but the most impressive one was yet to come.

A boy who was surreptitiously learning to smoke threw a burning end of a match down in a barn, thinking at the moment that it would go out of itself, and then in the pride and delight of his new accomplishment forgot all about it. But the little match very quietly set itself to work.

A half hour later through the early twilight the village bells rang out with urgent clangor; but ere the firemen could respond, the flames swept skyward from the doomed barn. A brisk wind was blowing, and the nearest house caught fire, and then another.

It was late bedtime before the fire was conquered, and two families were homeless and much property destroyed. And no one would have known how the fire started, had not a certain little boy in the agonies of sickness and remorse confessed it.

Winifred, with her mother and aunt, watched

from their windows the progress of the fire, and when they heard the cause, the girl said,

"Why, Aunt Lena, it does seem as if the very smallest things are of the most consequence! I shall look out for my share of them most carefully hereafter, thanks to your words and the illustrations I've seen of them to-day."—*Lillian Grey.*

Useful and Curious.

THE manufacture of butter from the marrow of coconuts is a new but growing industry in Germany. The butter is of a clear, whitish color, containing 60 to 70 per cent. of fat, 23 to 25 per cent. of organic matter, and 9 to 10 per cent. of albumen. The price of this butter is from 13 to 15 cents per pound. It is suitable for cooking, and is not disagreeable to taste or smell. Hospitals and public institutions have thus far been the chief consumers; but the butter is rapidly coming into use among poor people, who take it instead of oleomargarine.—*Selected.*

A MAHOGANY tree lately cut in Honduras, Central America, made three logs, which were sold in Europe, says an exchange, and brought over £2200. The mahogany tree ranges from one to seven feet in diameter, is often sixty feet to the first branches, and frequently exceeds ninety feet in height. The Honduras mahogany comes to market in logs from two to four feet square, and 12 to 14 feet long, planks sometimes being obtained that are seven feet wide. The weight of a cubic foot of mahogany varies from 35 to 53 pounds. As compared with oak, which is called 100 per cent., the strength of mahogany is 67 and 96, its stiffness is from 73 to 93, and its toughness from 61 to 99 per cent. The government engineer of Honduras estimates the total value of the trees, such as are regarded fit to be cut, at £40,000,000, while the smaller trees not ready to cut are also worth a large amount.—*Selected.*

THE times change, and we change with them. In the fourteenth century the King of France dined at 8 A. M. and retired to rest at 8 P. M. In the time of Philip the Good an old verse said, "Rise at five, dine at nine, sup at five, go to bed at nine, and thou shalt live to be ninety and nine." In the reigns of Henry IV. and Louis XIV., the dinner hour was 11 A. M. Louis XV. changed the dinner hour to two o'clock. Two o'clock remained the usual dinner hour in France up to the time of the Revolution, after which six o'clock became the fashionable time. In England the upper classes breakfasted at seven in the reign of Henry VIII. and dined at 10 A. M. In Elizabeth's reign the dinner was at 11 A. M., and supper was served about five o'clock. In Germany the fashionable hour for dinner up to the time of the French Revolution was 12 o'clock; afterwards it was fixed at one o'clock.

PROFESSOR KOCH'S RESEARCHES.—The Budget Committee of the Prussian Chamber of Deputies has approved of a grant of 165,000 marks (£8,250) towards the establishment of an Institute for the study of infective diseases, under the direction of Professor Koch. The resolution is so worded as not to limit the benefits of the institution to patients treated by any particular method. The committee of six medical men charged with the investigation of Koch's treatment in the Madrid hospitals, has issued an announcement to the effect that in consequence of the unsatisfactory results of the injections, the experiments have been discontinued. In no single case has cure, or even appreciable improvement, been observed. The Imperial School of Medicine at Constantinople recently addressed a petition to the Turkish Government, asking it to prohibit the use of Koch's tuberculin in private practice.—*British Medical Journal.*

A CLEVER DOG.

ONE afternoon a group of little children were playing on a pier which ran far out into the water of a deep lake. While engaged in a game of romps, one of the boys stepped back and fell into the water. His little friends called loudly for assistance, but no one came. As he was sinking for the third time, however, a noble Newfoundland dog rushed down to the pier, jumped into the water, and pulled the little boy out. The children now divided into two bands; one was to take the rescued child to his mother and father; the other was to lead the dog to a baker's shop, where he was fed on cakes until he could eat no more. The next afternoon the same group of children were playing on the pier. The brave dog came trotting down to them with many friendly wags and nods. The children stroked and petted him, but offered no refreshments. "Why do they give me nothing to eat?" the dog asked himself. "Ah, I see! it is because I have pulled no little child out of the water to-day." Upon this he went up to a little girl who stood near the edge of the pier, and gave her a gentle push into the water. Then he sprang in after her, and gravely brought her to the shore.—*Our Little Ones.*

A STRANGE LAKE.

A WRITER in *Donahue's Magazine* tells of a strange lake in Ireland, whose waters have the power of petrifying any substance that may be put into it. Of course it is understood that petrification is not the actual turning of a substance into stone, but that the material of stone, dissolved in water, is deposited in its cells, where it hardens. A stone is made upon the model of the substance petrified, as a casting is made by filling a mould.

An English firm, a well-known cutlery house, heard of this lake, and at once sent a man to examine it. He selected several pieces of hard wood, and having tied weights to them plunged them into the lake, and marked their location by small buoys.

In two weeks he returned and took up two pieces, which he found to be partly petrified. Two weeks afterward the rest were taken up, and each piece of hard wood was hard as flint, petrified through.

Then the firm made experiments with the wood in the different stages of petrification, and discovered that unusually excellent razor hones could be manufactured from it. These hones are now a famous product of the firm, but the razor-sharpening world little knows that the stone is, so to speak, wood, petrified in a few weeks in the largest of the Irish lakes.

In several ancient histories there is reference made to the "hard, woody stone," which was taken from the bottom of Lough Neagh for spear and arrow-heads by the early Irish. So that, although Irishmen to-day are unaware of the useful peculiarity of their "big lough," those of ten and fifteen centuries ago knew it well, and utilized it. In the museum of Trinity College, Dublin, can be seen several of these spear and arrow-heads made centuries ago.

TWENTY years ago the energetic Professor Schwarz was conducting a musical society in a New Jersey city. They were studying Mendelssohn's "Elijah," and had reached the chorus, "Hear us, Baal; hear, mighty God."

The men's voices were booming out sonorously, when the conductor cried out: "No! no! de dreadful vowel! Don't say 'B-a-l-e,' soften a leetle—give de more musical sound, 'Bál!'"

Whereupon the chorus took up the strain again: "Hear us Bawl—hear us Bawl," but they quickly realized the peculiar fitness of the sentiment, and broke down in laughter, to the great amazement of the little German, who never saw the joke, but who reluctantly consented to the old pronunciation.—*Selected.*

Bible Echo and Signs of the Times.

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

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WHY NOT FOUND OUT BEFORE ?

THIS question is by no means a new one, although it is in our day proposed with as much earnestness as if each interrogator were the first individual to whom it had ever occurred. The fact is that this query, in some of its various forms, has ever steadily opposed the progress of light and truth. The notion that the advocate of ideas that are perhaps in advance of those commonly entertained is arrogating to himself too much knowledge, and is ignoring the work and virtues of his predecessors, is one which prejudice is very apt to suggest.

The proud Pharisees used this argument against our Saviour when others were wanting. They asked with contempt, "Have any of the rulers believed?" Of Jesus they asked, "Art thou greater than our father Abraham, which is dead? and the prophets are dead; whom makest thou thyself?" As though it were a crime to teach truths in advance of their teachers who were dead. At his trial it was declared by his enemies, "We found this fellow perverting the nation."

Thus it was with the apostles and reformers, and so it is to-day. People lose sight of the fact that the inherent tendency of human nature is to retrograde in sacred things. Yielding to this tendency, mankind draw away from God, and by imperceptible degrees fall below the standard of truth. Treading the paths of traditions which have been handed down from father to son, people are satisfied that they must be right because at some previous time, no matter how remote, their progenitors were right. To such people the truth of God will at first seem a fiction, and a dangerous innovation. It was thus in the days of Christ. He taught the very truths that Abraham practiced and that Moses believed and taught. He was the soul and substance of the prophecies; but the Pharisees were too far from God themselves to be able to recognize the nature of the Saviour's work, that it was but the capstone of the great system in which they professed to trust. Paul was regarded a "pestilent fellow," "a setter forth of strange gods," and one who was "turning the world upside down." But when we hear him declaring his creed, it was simply expressed: "After the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. And herein do I exercise myself, to have a conscience void of offense toward God and toward men." Thus the truths which Paul taught were those which they professed to hold; but they had drifted so far away from them that when they were presented in their purity, they did not discern their nature, but rejected them as dangerous heresies.

Each one of the great reformers has been received by the masses in the same spirit. They have been regarded and treated as upstarts and teachers of new-fangled notions, whereas their great work has been to re-form the people around

the standard of everlasting truth. Luther, Calvin, Knox, Wesley, and their coadjutors in the work of reform, benefited mankind only as they taught the grand truths which had been hidden for ages. Yet they met these queries, "Why have not these things been known before?" "Why have not our learned men discovered these things?" "Why did not the good of past generations see these things?" etc. And like the Pharisees of old, the churches cast them out (margin, "excommunicated" them). John 9:34.

These questions also occur to the minds of honest inquirers. To many such it seems inexplicable that our fathers, who were good, and their teachers, who were wise and good, and the learned men of our own day, have not discovered those things which are presented upon the authority of God's Word, but have not been received as truth by the churches generally. Especially is this true with many to whom the claims of the seventh-day Sabbath are presented.

To this candid class we offer a few words on the query, "Why not found out before?"

In the first place, the claim that the seventh day is the Sabbath of the Lord is not a new doctrine. At the close of creation's week the Sabbath was instituted by the acts of the Creator in resting upon, blessing, and then sanctifying or setting apart the seventh day. As such it was ever kept by God's people in the patriarchal and Mosaic ages, and by Christ and his apostles. See Luke 4:16; Matt. 24:20; Mark 2:27, 28; Luke 23:56; Acts 13:42, 44; 16:13; 18:4. It was kept by the Christian church for several hundred years after our Saviour's death, as may be proved out of many writers.

But Paul spoke of a great apostasy which would be experienced. He wrote to the Thessalonians that the day of Christ would not come "except there come a falling away first, and that man of sin be revealed, the son of perdition." This, all Protestants believe, refers to the papacy. Under its domination, and through its amalgamation with paganism, every feature of that faith once delivered to the saints suffered from the defilement of superstition and worldly policy. Gradually a darkness as of midnight settled over the world as the pure light of Christianity waxed more and more feeble. It was in this time that the remarkable prophecy of Daniel relating to the papacy was fulfilled. How the papacy has fulfilled its predicted work we shall notice in our article on the "Studies on the Book of Daniel," which will appear in our next paper.

STUDIES ON THE BOOK OF DANIEL.

THE FOURTH SYMBOL OF CHAPTER SEVEN.

It is not to be supposed that the full significance of the things which were revealed to Daniel was clear to his understanding. The description of a road over which we have passed is much more readily comprehended by any of us than the details of scenes or circumstances that we never have witnessed. So to the prophet, we may well imagine, in regard to the future which was repeatedly shown him; he often questions for particulars, asks for more light, or confesses his inability to understand what he heard.

In the present instance the meaning of the first three symbols does not appear to have troubled the mind of the prophet after he had heard the heavenly interpreter say, "These great beasts, which are four, are four kings which shall arise out of the earth." He doubtless drew the analogy between his vision and the dream of Nebuchadnezzar; and as but few particulars are mentioned in reference to the first three, they passed in Daniel's mind as the three successive

universal monarchies of earth, of which Babylon was the first.

But he "would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns which were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Verses 19-22.

To this inquiry Daniel received a gracious and specific answer in the following words: "Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. 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. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me; but I kept the matter in my heart." Verse 23-28.

The fourth kingdom to bear universal rule was Rome, whose power and grandeur rose to a towering height above all its predecessors or its contemporaries. The foundations of the mighty fabric were, according to tradition, laid by Romulus and Remus about 752 B.C., more than one hundred years before the revolt of Nabopolassar against the Assyrians, from which the more modern form of the Babylonian Empire sprung. While Medo-Persia held sway, Rome was gathering strength. And after the brilliant career of Alexander the Great, by whose exploits the second kingdom was overturned, and the Grecian kingdom, with the rush and flash of a meteor, took its position at the head of earthly dominion, Rome soon assumed an aggressive attitude in the affairs of nations. Under the leadership of such men as Scipio, Julius Cæsar, Mark Antony, and Octavius, Rome soon became dictator to the world, and grasped with sinews of iron the reins of supreme power. It fulfilled in rigid and cruel despotism over its conquered tributaries the awful character given to it in that dreadful nameless beast which had teeth of iron and nails of brass, "which devoured, and brake in pieces, and stamped the residue with his feet."

The symbol-beast which was made to stand for Rome, bore ten horns; and these the angel said were "ten kings that shall arise." In the breaking up and dismemberment of the empire, this feature was exactly reproduced. Rome could not long maintain her majestic position as mistress of the world, because, when her ambition for conquest met its utmost bounds in the days of Cæsar Augustus, and there was no more to conquer, the work of developing internal and

cohesive strength ceased. Vice, voluptuousness, and anarchy came in. Treachery and assassination quickly dissolved the elements of strength, and the crumbling mass was broken into fragments by the incursions of northern and southern barbarians. Between the years 356 and 483 A.D., ten fragmentary kingdoms were established where once Rome stood alone.

But directly these were developed, another remarkable revolution took place. Three of the ten were overturned by another strange power which "was diverse from the first" ten. This strange and unique political figure was the papacy, which consisted of an ecclesiastical establishment armed for conquest by civil power.

Among the reasons that may be given for thus identifying this stranger are the following: 1. The time. It was to appear just after the dividing of the Roman Empire into ten parts. This was fully accomplished in 483 A.D. The next power to arise after that time was the papacy. 2. Its character. The symbol was diverse from the preceding ones. So the papacy was in its character very peculiar, for with one hand it presented the cross of Christ and pretended to hold the keys of the kingdom of heaven; in the other it carried fiery persecution and the sword,—a monstrosity among governments.

3. It should in its rise pluck up three of the ten kingdoms. Right again. One of the principal obstacles in the way of the advancement of the bishop of Rome to the supremacy was the opposition of the Arians. Justinian, the Roman emperor, in 533 issued a decree exalting the head of the Roman See to the position of supreme pontiff. The Heruli were of decided Arian tendencies, as were also the Vandals in North Africa. The Ostrogoths held possession of Rome itself, and were for the same reason pronouncedly opposed to the consummation of the scheme. The result was that two of the three named were subdued by the Roman arms in the Gothic and Vandal wars of Justinian, and the first was removed by the Gothic king Theodoric, largely because of his opposition to the pope. In 538 the object of the decree was accomplished by the subjugation of all opposing elements, and the supremacy of the papal authority was established.

The further consideration of the identity of the horn symbol with popery will have to be deferred till our next.

IS THERE A DISCREPANCY?

E. J. B.

PAUL teaches that salvation is received through faith, not works. He says that God has saved us, "not according to our works, but according to his own purpose and grace." 2 Tim. 1:9. In Eph. 2:8, 9, his language is very emphatic: "By grace are ye saved through faith; and that not of yourselves; it is the gift of God, not of works, lest any man should boast." In chapter 4 of the epistle to the Romans, in speaking of the relation of law to faith and of justification through faith, Paul argues that Abraham was not justified through works, but faith was reckoned to him for righteousness. Verse 9. James, on the contrary, teaches that works are necessary to salvation. "What doth it profit, my brethren, though a man say he hath faith, and have not works?" he asks. "Can faith save him?" Jas. 2:14. Again: "Faith without works is dead." Verse 20. He cites the case of Abraham, and asks, "Was not Abraham our father justified by works?" Verse 21.

Some theologians have perplexed themselves needlessly over the thought that there is a discrepancy between Paul and James on this sub-

ject, and have even suggested that perhaps James wrote to correct an error into which Paul had fallen. But the solution seems simple.

Faith is not mere belief. James says that the devils believe, and tremble. Faith goes further, and includes love and trust. It is a vital principle; it is spiritual life. Our Saviour compares faith to a grain of mustard seed, which, though small, contains a germ capable of rapid and vigorous growth. The effect of faith is illustrated in John 15 under the symbol of the vine and its branches. The living branch has a vital connection with the vine; the life-giving juices of the parent stem flow through its fibres, and it bears "much fruit." So the Christian, joined to Christ by living faith, will bear in his life the fruits of the Spirit, which are the works of faith.

But back of faith, back of all acceptable works, is Christ, the source of all spiritual life. Man has severed himself from God by sin, and without Christ he is like the dry and withered branch that is cast into the fire and burned. John 15:6. The self-complacent Pharisee, proud of his many prayers and alms and his blameless life, equally with the vile criminal outcast from society, must receive eternal life as the gift of God through Jesus Christ our Lord. Rom. 6:23. And so it is that Paul and James are in harmony. Paul argues that man can be saved only through faith in Christ, and not by the righteousness of the law or by his own merits; James shows what fruits this living faith will bear in the life. Abraham was justified by faith; but "faith wrought with his works, and by works was faith made perfect." Jas. 2:22. Salvation is "not of works, lest any man should boast;" but we must have a faith which works by love. Gal. 5:6. This faith will produce an abundant harvest of the fruits of the Spirit; and Christ says, "Herein is my Father glorified, that ye bear much fruit." John 15:8.

OPEN DOORS FOR MISSION WORK IN JAPAN.

S. N. H.

It may be doing the cause of missions in Japan injustice to leave it as it was described at the close of the previous article; but kindred facts to those stated are by no means exhausted. Japan is not a Christian nation, and it will require a long time for it to become such in the true sense of the term. In one of those cities where the gospel has been planted the longest, where the greatest number of Christian natives are found, and where there are many schools, when a medical missionary, feeling a special interest for the poor, opened a free dispensary to treat those who could not afford to pay, in one week two hundred and fifty patients came to him, to each of whom he spoke of Christ, and not one-third of them had ever heard his name before.

All the missionaries do not feel the need of other help coming to this country. They think that such fields as India and China need assistance more than they do; that now the schools are turning out such large numbers of native workers and missionaries, that they, in the hands of God, will do the work without foreign aid; and that in the interior especially is a field that is not adapted to the foreign laborer. But all do not take this view; and some are daily praying to God to raise up laborers both native and foreign. In conversation with one of the leading missionaries who has been in the country a long time, it was mentioned that possibly we might put him in the way of correspondence, so that some might come as missionaries, providing a proper opening presented itself. He at once started

upon his feet and with tears in his eyes said, "Perhaps God has been hearing my prayer, and is about to answer it. If you know men and women who have the vim in them, that will come here and learn the language or die in the attempt, I will arrange for thirty of them; and as long as I have anything, I will share it with them." He further stated that he was not particular as to what denomination they belonged to, or what denomination their converts joined, if they would only lead souls to Christ; and many such things so different from what I had heard from some others that I replied that some had spoken of the difficulty of a foreigner laboring among the natives in the interior. He seemed to think that for want of perseverance or ability, some had failed to learn the language, and had then settled in an easy position as teachers or something of the kind, in one of the treaty ports; so that they would naturally conclude that it was not advisable for foreigners to labor among the natives in the interior. It was true that the natives could reach their own people more easily than the foreigner; but the experience and knowledge of the foreigner would more than compensate for that.

He further stated that had he the workers I had referred to here, he would set them to work at once, searching out the sick and afflicted, and those who were starving, as there were many such. By taking lessons in the language, and coming in daily contact with those who speak nothing else, they would soon be able to converse in it; but to learn it so as to speak in public would require at least two years. Some, however, learn it in much less time. One missionary said that in six months after his arrival in this country, he preached written sermons, and within one year he preached extemporaneously. The language is, however, very difficult to learn. Missionary physicians have said the same thing.

Many want helpers; they are anxious for them to come, and will co-operate with and assist those who are fresh to the country in any way they can, or will give them positions with themselves in the work. There is no end to the openings for those who have a burden for souls in any missionary field. Souls on every hand in all nations are perishing for the blessings of the gospel, although they do not feel their need. The idea that they are longing for the gospel is not true; but when an interest is awakened, then there is an expressed desire for salvation. But the natural heart is opposed to God and his law.

It is perfectly natural for some to possess the old feeling that existed in the days of the apostles, that none should cast out devils unless *they* are followed. The Romanists have this feeling in full bloom, and so there is no room for heretics, and all are heretics who do not follow them. Some of the Protestant churches have caught the same spirit, and even to-day among the missionaries it has not altogether died out. Especially is this so when there are some who have settled down in some quiet place, and feel that they do not want to be disturbed. But those who have taken the matter to Christ have learned differently. The salvation of the soul belongs to God, and no human being can have a monopoly of it. The only question is, Are souls to be brought to Christ? If this is so, then every worker is bidden a hearty welcome by those who have learned of Christ.

At present things in Japan are in an unsettled condition; and the most sober thinking men are the ones who are most uncertain respecting it. But one thing is certain, and that is that God will get the glory. If he has souls to gather from this kingdom, they can be gathered. If indiscreet moves in the past should make the way

a little more rough than it otherwise might have been, God will give more grace. Nothing can be done against the truth, but for it. There are no places where there are souls, but that the truth will find its way, to gather out such as will shine in the kingdom of glory. The work is not man's; it is the Lord's, and he will choose his own agents to carry it forward.

The work of the gospel will not close in a corner, neither will it bear less of the divine stamp at the close than it did at the commencement. The agencies which the Lord will use are no fewer in the nineteenth century, neither will it require any less of the wisdom of the serpent or the harmlessness of the dove, than when the Saviour first sent out the twelve. The old principle of trust and devotion will be required. Men will have to go forth realizing that they have a message, and bearing a responsibility for souls that will be equal to that of the early apostles. The difficulties by the way, and the persecutions some may receive, will not dampen their courage and zeal. If like Paul and Silas they are thrown into prison, they will praise God that they are counted worthy to suffer for his name. Angels will be sent to deliver them, and then we shall see the salvation of God. It may be that some will go forth without purse or scrip, and the Lord by his providence will provide for them. It is the old missionary spirit of our Lord and Saviour Jesus Christ that is wanted at the present hour. It is time that we should arm ourselves for the conflict, and prepare for the final triumph of present truth. We need to be built up in God, and to rely upon his divine arm. The poet correctly expresses what is needed in the lines:—

"Oh for a faith that will not shrink,
Though pressed by every foe;
That will not tremble on the brink
Of poverty or woe.

"That will not murmur or complain,
Beneath the chastening rod;
But in the hour of grief and pain
Will lean upon its God.

"A faith that shines more bright and clear
When darkness reigns without;
That when in danger knows no fear,
In darkness feels no doubt."

RUSSIA AND TURKEY.

[Extract from H. P. Holser's report to the General Conference.]

THE work in Russia is the most encouraging of all. Although favored with the least labor, and hemmed in by the greatest obstacles, our members increase in that field more rapidly than in any other. Our membership there has reached 429, fifty of whom are Russians. These people are sadly in need of labor. They show much love for the Truth, and sacrifice much to embrace it, and also do much for its advancement.

Our hope for this field is, to get young men and women to Hamburg, and there educate them for all branches of the work. At present, there are four such at the Hamburg Mission. Our work in that field must be carried on in the face of danger. The greatest precaution is necessary. A foreigner will find it almost impossible to labor there for outsiders; but general meetings of our own people can be quietly held in country places with very little danger.

The work among the Russians has been remarkable. We have twenty-four Bible-readings of four pages each in this tongue, printed on tissue paper. These are sent into Russia in sealed envelopes, which is the only way this work can be done. If sent as printed matter, they would never cross the frontier. It is not safe for

our people in Russia to have Russian tracts in their homes or about their persons. They send us addresses to Germany, and our secretaries there mail the readings.

By this means, an interest has been awakened among the Russians, and a number have embraced the Truth. Others have been brought in by correspondence from Germany, and by a Russian preacher. He was converted from the Russian Church by the Baptists, and became a preacher. As such, he was banished for making proselytes from the Russian Church. While in banishment, he labored with his hands for his bread, and was daily subject to being sent to Siberia. Under these trying circumstances, the Truth came to him with an additional cross. He embraced it and began to labor for its advancement. His work soon added more Russians to our ranks.

When Bro. Conradi was in Russia last autumn, this minister was ordained at midnight as elder of our first Russian church. He was instructed in the church ordinances and business as far as possible, during the general meeting in Russia. It was then decided that he go to Kief, where some twenty Russians had embraced the faith through this man's correspondence and reading-matter that had been sent them. It was a three days' journey, and he had no permission to leave the narrow limits of the colony to which he was banished. He took his life in his hands, made the journey, organized the church, and returned in safety. At the general meeting, it was proposed to pay the expenses of this journey, but he objected, saying that hitherto he had earned his own way, and he preferred to do so still. Such devotion in one from the fallen Greek Church should lead us, who enjoy freedom and a sure support, to seriously reflect. Such devotion is never without results. The Lord is at work in Russia.

In an unexpected manner, an opening has been made in Transylvania, and the way is preparing to circulate our publications in that field in the Hungarian tongue. Here the remnant of quite an extensive body of Sabbath-keepers was found. They received light on the Sabbath at the time of the Reformation, and withstood much persecution. They have been literally worn out, so that but a very few can now be found. They have quite an extensive literature. In Russia, there are also two companies of Russian Sabbath-keepers, which have existed about four hundred years; but little is known to us of their history.

Our work has finally entered the domains of the Sick Man of the East. About two years ago, Bro. Anthony, a Greek, who had received the Truth in the United States, went to Constantinople, and, while earning his living at shoemaking, has labored to spread the Truth evenings and Sundays. He holds Bible-readings in his room. A few have embraced the Truth. One of these, an Armenian, who had been drawn there from Adana by the influence of Bro. Anthony, accepted the Truth, and is now at Basel, preparing for usefulness in Turkey and Armenia. He is a graduate in the classical course of the American mission college at Aintab, a city of Asiatic Turkey, and is master of the Turkish and Armenian languages. He has been translating Bible-readings, and printing them on the cyclostyle, and is sending them regularly to nine cities in Asia Minor.

Thus, besides making advancement in fields already occupied, the Truth has at least entered two new fields, and in both instances the Lord has opened the way. We have also sent quite an amount of reading matter into Austria.

Bible Student.

THE LAW OF GOD.

THE FIFTH COMMANDMENT.

S. N. H.

THE fifth commandment teaches the duty of children to honor their parents, and does not specify any age when the child will be released from this duty. This necessarily implies a duty on the part of parents to their children; so that in the fifth commandment is involved, besides the obligation of a child to its father, respect due from younger people to the older, and the duty of the older to the younger.

1. What is the fifth commandment?

"Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee." Ex. 20:12.

2. How is this commandment distinguished from the rest by the apostle?

It "is the first commandment with promise." Eph. 6:2.

3. How should children obey their parents?

"Children, obey your parents in the Lord." Verse 1.

4. What is the promise, if children do this?

"That it may be well with thee, and thou mayst live long on the earth." Verse 3.

5. What is the duty of parents toward their children?

"Provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." Verse 4.

6. How is this principle to be carried out in the relation between servants and masters?

"Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service as men-pleasers; but as the servants of Christ, doing the will of God from the heart." Verses 5, 6.

7. How should their service be performed?

"With good will doing service, as to the Lord, and not to men; knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free." Verses 7, 8.

8. How should masters relate themselves to their servants?

"And, ye masters, do the same things unto them, forbearing threatening; knowing that your Master also is in heaven; neither is there respect of persons with him." Verse 9.

9. In what manner did children once mock a true prophet?

"There came forth little children out of the city, and mocked him, and said unto him, Ho, up, thou bald head." 2 Kings 2:23.

10. What happened to them in consequence?

"There came forth two she bears out of the wood, and tear forty and two children of them." Verse 24.

11. What threatening did the Lord make to a priest who did not restrain his sons?

"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. . . . Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house." 1 Sam. 2:30, 31.

12. Because Eli did not listen to this warning, what did the Lord further say to him?

"I have told him that I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli that the iniquity of Eli's house shall not be purged with sacrifice nor offering forever." 1 Sam. 3:13, 14.

13. What finally happened to him and to his two sons?

"Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken. And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake and he died; for he was an old man, and heavy." 1 Sam. 4:17, 18.

14. How did the Jews make void the law by their tradition?

"God commanded, saying, Honor thy father and mother; and, He that curseth father or mother, let him die the

death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition." Matt. 15 : 4, 6.

15. What did the Saviour call the people that did this?

"Ye hypocrites." Verse 7.

16. How is their worship described?

"This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me." Verse 8.

17. How should young people present themselves before the old?

"Thou shalt rise up before the hoary head; and honor the face of the old man." Lev. 19 : 32.

18. How should parents instruct their children?

"Train up a child in the way he should go; and when he is old, he will not depart from it." Prov. 22 : 6.

19. How should children be taught the commandments of God?

"Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6 : 7.

20. What did the apostle say to one who had been thus instructed?

"From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3 : 15.

21. What fruit of this training did the apostle say gave him joy?

"The unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice." 2 Tim. 1 : 5.

SABBATH-SCHOOL LESSONS.

Lesson 9.—May 30, 1891.

JAMES 4 : 1-8.

1. What evil does James now speak of as existing in the church? James 4 : 1, first clause.

2. From whence does he say that these wars and brawlings (margin) spring? See note 1.

3. Where do these worldly and carnal desires or impulses work? Verse 1, last clause. Rom. 7 : 23; 1 Peter 2 : 11.

4. What is referred to in James 4 : 2, first clause? *Ans.* Evidently those ambitions and desires which take possession of one who backslides from God, and becomes worldly. Then he seeks his happiness from the pride of life, the lust of the eyes, and the gratification of bodily appetites, and the desires of the flesh. But true happiness is not to be had from this source. See note 2.

5. To what does such a false course of life lead?—*Ib.*, last part.

6. What exercise is referred to by the words, "ye ask"? Verse 3. See note 3.

7. Why are not such prayers as are referred to answered?—*Ib.*

8. What is it to ask amiss?—*Ib.*, last clause.

9. What does James call professed Christians who thus unite with the world? Verse 4.

10. In what sense are these terms used? Rom. 7 : 3, 4.

11. How is the friendship of the world related to God? James 4 : 4.

12. How is every one who is a friend of the world related to God?—*Ib.*, last clause.

13. What is it to be a friend of the world? 1 John 2 : 15, 16.

14. With what spirit will every worldly professing Christian be troubled? *Ans.* Envy. Jas. 4 : 5.

15. To what scripture does James refer in this verse? See note 4.

16. To whom does God give more grace? V. 6.

17. In what different ways does God treat the proud and the humble? Matt. 23 : 12.

18. What is the meaning of the word translated

"resisteth"? *Ans.* To stand against in battle array, ready to fight against. See note 5.

19. How are we counseled to relate ourselves to God? James 4 : 7, first clause.

20. What attitude should we maintain toward the devil?

21. What will be the result?—*Ib.*, last clause.

22. How many are so weak that they cannot resist? John 15 : 5; 2 Cor. 12 : 9, 10.

23. What are we further exhorted to do in reference to God? James 4 : 8, first clause.

24. What will he then do?

25. Why are sinners exhorted to cleanse their hands? Ps. 26 : 6.

26. Why must a double-minded man purify his heart? See James 1 : 6-8.

NOTES.

1. In James 4 : 1, the apostle passes by a sharp and painful transition from the ideal as brought to view in the close of the preceding chapter, to a state of things where there is contention and brawling and strife. He then points out the source from which these things spring. They are the opposite of that wisdom which comes from above, of which he spoke in the preceding chapter, and come from the motions of sin in our members. Lange says: "Every sensual and selfish lust which is not killed in the heart of the Christian, sooner or later must work disastrously, to the detriment of fraternal communion. Disappointed hopes should not fill us with bitterness and hatred against one another, but rather prompt us to humility and believing, confiding prayer."

2. "Ye kill, and desire to have." Verse 2. This is to be taken, according to the context, not in a literal but spiritual sense, as in verse 4. It refers to a condition of the mind. In the former dispensation, in the cases of David and Abab, the envy and desire to obtain led to actual murder. The same feelings are the springs of the same crimes now. John says, "Whosoever hateth his brother is a murderer." The marginal reading, therefore, though not in this case a literal translation of the word used, doubtless conveys the true idea by referring to that condition of mind which, if suffered to develop to its full extent, would lead to murder.

3. "Ye ask not." The fact that people will attempt to bring before God in prayer the unhalloved and worldly ends which they seek, is a sad commentary on the condition of self-deception into which one may fall. To ask for improper things in an improper spirit, is, in one sense, not to ask at all; for Heaven does not regard such prayers. From another point of view, it is called asking "amiss." Verse 3. Prayer offered for the right objects, and put up in the right spirit, will alone secure the blessing.

4. There is no passage to be found in the Scriptures which contains the precise language given in v. 5. It is not a direct quotation. This leads to the necessary conclusion that what the Scriptures teach in various passages, and by various forms of phraseology, is spoken of as what the Scriptures say.

5. Verse 8.—The washing or cleansing of the hands was a token of innocence and purity. As sinners we must cleanse our hands from wicked works; and as double-minded, we must put away that fickleness and indecision of mind which counteracts all our efforts for good, and have "faith, nothing wavering." For only those who are clean of hands and sincere and pure of heart can effectually draw near to God.

Lesson 10.—June 6, 1891.

JAMES 4 : 9-17.

NOTE.—The apostle continues his admonition to those who had so far backslidden as to be guilty of the irregularities mentioned in the first part of this chapter. Thorough repentance and humiliation of soul are demanded under such circumstances.

1. What kind of mourning and affliction are referred to in James 4 : 9? See note 1.

2. What are the laughter and joy that are mentioned? Luke 6 : 24-26.

3. Into what kind of heaviness is this to be turned?

4. How long is it necessary that this mourning and heaviness continue? 2 Cor. 7 : 9-11.

5. How is the exhortation of James 4 : 10, first clause, to be carried out?

6. Why is it said to be "in the sight of the Lord"? See note 2.

7. What was the posture of a person in Oriental countries who humbled himself before another?

8. What is the promise? and what does it signify? Verse 10, last clause.

9. What admonition is given in verse 11, first clause? See note 3.

10. How does he who speaks evil of his brother treat the law? Verse 11, second clause.

11. What is the law here referred to?

12. What does this passage show in reference to the nature of the law?

13. What relation must one sustain to the law before he can properly be a judge?

14. How many divine lawgivers are there? Verse 12.

15. Who is this one lawgiver?

16. Who is our advocate? 1 John 2 : 1.

17. What is the force of the last clause of verse 12? See note 3.

18. What kind of planning for this life is disapproved? Verse 13.

19. What do we know about the morrow? Verse 14.

20. What is our life?

21. Upon whom is our life dependent? Acts 17 : 25

22. What, therefore, ought we to say in reference to plans for the future? James 4 : 15.

23. When a man boasts of what he is going to do, and rejoices in it, what is such rejoicing? Verse 16.

24. If a man knows to do good, what is he to do? Verse 17.

25. If he does not do this, what is it to him? See note 4.

NOTES.

1. God's mercy cannot be expected without true and genuine repentance. But this condition of sorrow for sin will lead to the peace and joy of believing. Jesus says: "Blessed are they that mourn; for they shall be comforted." Matt. 5 : 4. The Christian has the truest joy in the world. It is only the deceitful and disappointing exhilarations of sin that the Bible denounces and warns us against. And especially is such an admonition as this timely in the last days, the period to which, as we have seen, the epistle of James especially applies. See Joel 2 : 1, 15-17; 1 Peter 4 : 7.

2. "In the sight of the Lord." When a person is convicted of sin in his own heart, he can turn no way but he sees the eyes of the Lord upon him. So when he yields in humility to him, it is emphatically "in his sight." But he does not reproach us, and hold us in the dust with his foot upon our necks, as worldly conquerors were wont to do to their prostrate enemies; but he reaches forth his pardoning hand and lifts us up.

3. The sin of evil speaking is set as a violation of that great moral law by which we are to be judged at last. James 2 : 12. That law in one of its great precepts says, "Thou shalt love thy neighbor as thyself." This precept we violate when we speak evil of a brother and judge his motives. We thereby speak evil of the law, which forbids such a course of action, and judge the law by virtually condemning such a requirement on its part. Thus we set ourselves above the position of one whose sole duty it is to be a doer of the law, by setting ourselves up to judge whether its requirements are right or not, and then to follow our own judgments instead of what it demands.

4. In v. 17, James virtually says that after the instruction he had set before them, no one could plead ignorance of his duty; and then if, knowing it, he would not do it, he would of course have the greater condemnation. "He that knew not," says Christ, "and did commit things worthy of stripes, shall be beaten with few stripes;" but he "which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." Luke 12 : 47, 48.

News Summary.

The damage by a recent explosion in a powder magazine in Rome is estimated at £400,000.

Five girls were killed and fifty injured by an explosion in a dynamite factory in Genoa recently.

The census returns show the population of Adelaide to be 133,000, an increase of 29,000 in the last decade.

It is reported that revolutions have broken out in the Central American republics of San Salvador and Costa Rica.

In consequence of the failure of the French wheat crop, a reduction on the duties on wheat and flour has been proposed.

General Booth has commenced the manufacture of matches in London, the work to be done by paupers and the unemployed.

Prince Bismarck has been elected to a seat in the German Reichstag by a two to one majority over the Socialist candidate.

An express train on the Canadian Pacific Railway recently made the distance from Vancouver to Montreal, 2906 miles, in 96 hours.

The Russian Government has consented to a reduction in the rates of Anglo-Australian cable messages sent by way of Siberia.

The Elder exploring expedition left the outposts of Australian civilization about the first of May, and are now in the vast interior.

The House of Commons has decided, by a majority of sixty-one votes, in favor of compensating publicans whose licenses have been cancelled.

The population of Victoria is, according to the late census, 1,133,846; an increase of 271,500 since the last census, when the population was 862,346.

Hawaii is again the scene of a political tempest. The dissatisfaction with Queen Lydia's rule is very great, and the people are clamoring for a republic.

Although the income of the Prince of Wales and family is about £150,000 a year, he is said to be so deeply in debt that he is practically bankrupt, and the Queen has arranged to liquidate his debts.

The difficulty between the United States and Italy growing out of the New Orleans lynching affair is still unsettled. The New Orleans grand jury have acquitted the lynchers, after a careful investigation of the case.

The Queensland labor troubles seem to have reached a crisis. The imported free laborers are meeting the requirements of the pastoralists; and the Government has decided to disperse the camps, by force if necessary.

The Commission appointed by the Imperial Parliament to inquire into the relations between employers and employed, will expedite business by sitting in three sections, each of which will take a separate branch of inquiry.

The Manipur insurgents have been thoroughly chastised by the English punitive expedition. In one engagement 200 of them were killed. The heads of the murdered British officers were found in the palace enclosure at Manipur.

The *Craigbur* was wrecked off the coast at Sorrento, near Melbourne, on the night of the 9th inst., with the loss of six lives. The barque *Joseph H. Scammell*, from New York, was wrecked a day or two before. In this instance all on board were saved, but the property loss is estimated at £80,000.

As a means of settling the Behring Sea fisheries dispute, Lord Salisbury has proposed an entire suspension of seal fishing in those waters for the next two years. Since 1886, the yield has dwindled from 100,000 to 21,000 skins per annum; and if this destruction continues, it is feared the seals will become extinct. It is believed the United States Government will accept the proposal.

The insurrection in Chili is proving a bloody and disastrous war. The fighting has been desperate and savage. Towns have been laid waste, and prisoners of war massacred. In one engagement, the bombardment of Pisagua by the insurgents, it is believed that 2000 persons were killed. The insurgent boat *Blanco Encalada* was sunk by torpedo boats while she was undergoing repairs, and quite helpless, and 250 men went down with her. The Chilians are getting sick of the war, and desire the United States to mediate between the contending factions.

Great precautions were taken in all the principal European cities to prevent rioting and lawlessness in connection with the May-day labor demonstrations, and not without reason. In Paris, Lyons, Fourmies, and other French towns, there was considerable rioting. In the latter place, nine persons were killed in conflicts with the military. In Italy the anarchists were out in force, and did not suspend operations with the passing of May day. In Rome thirty policemen were wounded, while four of the rioters were killed and two hundred arrested. In the district of Liege, Belgium, a serious demonstration was made on May 2, when the mob fired on the military, killing several persons. In later conflicts, many of the miners have been killed. The labor troubles in Belgium continue, and 70,000 miners are now on strike.

From the Field.

THE GENERAL CONFERENCE.

THE twenty-ninth session of the Seventh-day Adventist General Conference was held in Battle Creek, Michigan, March 5-25, 1891. A daily *Conference Bulletin* was published, which contained, besides the business proceedings of the Conference, Tract Society, Sabbath-school Association, Health and Temperance Association, and Religious Liberty Association, the excellent addresses that were delivered, and interesting reports of the work in its various branches and from the many fields that have been entered.

The Conference opened with an address by the President, O. A. Olsen, giving a brief but comprehensive review of the work of the past year, and suggesting an outline for future labor. He stated that since the previous session of the General Conference, two ministers' schools had been held in Battle Creek. The first one continued twenty weeks, and had an attendance of a little over fifty. The second one had just closed after continuing sixteen weeks, and had a regular attendance of over a hundred and thirty. These schools are held in the winter, so as not to interfere with the tent-meeting season, and are designed to fit ministers and Bible-workers to do more efficient work.

Forty-eight camp-meetings were held during the year, four of them in Europe.

An increasing interest is shown in the subject of education. The colleges at Battle Creek, Michigan, and Healdsburg, California, and the academy at South Lancaster, Massachusetts, are all well patronized, as are also the other denominational schools. Another, Union College, is about to be opened in Lincoln, Nebraska, which is to include complete schools in German and Scandinavian as well as in English. The needs of Australasia and Scandinavia in this respect were mentioned. In the latter country a commencement has been made, and fifty students were in attendance at the school the past winter. In Copenhagen and Stockholm, students are preparing to teach their respective languages in Union College.

Among the most important suggestions for future work were plans for developing and educating laborers and for entering new fields.

The following recommendation was placed before the Conference by the Committee on Education, which, as it relates directly to this field, is of special interest here:—

1. That as soon as practicable, an English Bible-school be opened in Australia, to continue from twelve to sixteen weeks.
2. That at least two teachers be sent from this country to have charge of this school.
3. That the expense of maintaining this school be met by the brethren in Australia in such a manner as may seem best to them.
4. That the establishment of this school be regarded as the first step toward a permanent school for children of all ages, in case the brethren in Australia so desire.

This proposition was warmly advocated by S. N. Haskell. From his observations during the few

months he has recently spent in the colonies, he is convinced that the time has come for the establishment of a school here. W. C. White, J. O. Corliss, and W. W. Prescott spoke in favor of the recommendation, which was adopted.

A request having been received from Pitcairn, asking that the church there be taken under the watchcare of the Conference, it was decided that this church, with others that may be organized in the islands of the Pacific, form the Seventh-day Adventist Polynesian Mission.

The report of the Foreign Mission Board, of which W. C. White is Secretary, shows that our missions are five in number; viz., British, German, Russian, South African, and Polynesian. Six Conferences have been organized outside the United States and British America; viz., Central European, Denmark, Sweden, Norway, Australia, and New Zealand. In these fields there are 27 ordained ministers, 25 licensed preachers, 160 colporters, and 3,007 communicants. During the year, laborers have been sent to Christiana, London, Denmark, Sweden, and the West Indies, besides the missionaries and crew of the *Pitcairn*, whose field is the islands of Polynesia.

The report of H. P. Holser, President of the Central European Conference, shows that in addition to the work in France, Germany, Italy, and Switzerland, a very encouraging beginning has been made in Russia, where there is a membership of 429. The Truth has also entered Turkey, and there are openings for it in Transylvania and Hungary. The school and depository in Hamburg is gaining an influence, and hopes are entertained that it will soon become an important centre to which to draw students from Germany, Holland, Austria, Bohemia, Poland, and Russia. Already outsiders have been attracted to the school, because they have heard that the Word of God is taught there. A need of this field is a French school at Geneva or some other point in France.

Besides the many fields where the truth has found its way, there are others waiting for laborers. S. N. Haskell, who has spent two years travelling in the interests of missionary work, urged the claims of India, China, and Japan. It was also thought that much could be done by home missions for the Japanese, Chinese, and other nations which are represented in the United States. South America is another field waiting for laborers, and one that is large and promising. The following recommendation was submitted to the Conference:—

We recommend, That the General Conference Committee lay plans for entering that field at an early day; and that mission work in that country be made as nearly self-sustaining as possible. To this end we would recommend that young men and women who have good trades or professions be selected, and encouraged to prepare themselves for that field; also that business men of some capital be selected, and encouraged to go there and establish themselves in business, and form an acquaintance and standing with the people, and a nucleus, or centre, from which missionary work can be done.

Dr. J. H. Kellogg urged the necessity of medical missions. So important did he consider the training of medical missionaries for both home and foreign fields, that the Sanitarium had made an appropriation for the purpose of assisting young men and women in getting a medical education.

Another measure advocated by Dr. Kellogg was the establishment of a home for orphans and infirm persons, to be called, after the pioneer in Sabbath reform, the James White Memorial Home. The Doctor has thirteen orphans in his own home gathered from England and different parts of the United States, and he pleaded the cause of the little ones eloquently. He said that among our own people at the present time there are numerous little ones in need of the advantages of such an institution. The proposition received the sanction of the Conference; and a committee with J. H. Kellogg as chairman have the matter in charge.

Among the resolutions adopted by the Conference, are the following, which are of a practical nature:—

1. *Resolved*, That we urge upon all our people the importance of a practical adoption of correct principles in diet, dress, and other habits of life which are taught in the Bible and in the "Testimonies," and also the recent work "Christian Temperance and Bible Hygiene."

2. *Resolved*, That our ministers and other public laborers should give more attention to this subject, and that they should prepare themselves to speak intelligently upon it, and especially should set the people a good example in their own habits of life.

There are now five publishing houses owned by the denomination besides the one at Melbourne, and branch houses; two in the United States, at Battle Creek, Michigan, and Oakland, California; one in London; one in Christiana, Norway; and one in Basel, Switzerland. These various houses report book sales for the year amounting to 800,000 dollars (about £160,000). This is a gain of £60,000 over the sales of the preceding year.

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

President, O. A. Olsen; Corresponding Secretary, W. A. Colcord; Recording Secretary, W. H. Edwards; Foreign Mission Secretary, W. C. White; Educational Secretary, W. W. Prescott; Treasurer, Harmon Lindsay; Executive Committee, O. A. Olsen, S. N. Haskell, W. C. White, R. M. Kilgore, W. W. Prescott, A. T. Robinson, Dan. T. Jones, J. N. Loughborough, R. A. Underwood; Committee on Foreign Missions, U. Smith, E. B. Miller, L. McCoy, C. Eldridge, L. C. Chadwick, H. Lindsay; Book Committee, O. A. Olsen, W. W. Prescott, W. C. White, U. Smith, E. J. Waggoner, A. T. Jones, M. C. Wilcox, C. Eldridge, C. H. Jones, F. E. Belden, W. N. Glenn, W. A. Colcord, L. C. Chadwick; Board of Trustees James White Memorial Home, J. H. Kellogg, A. R. Henry, J. Fargo, L. McCoy, H. Lindsay, G. E. Tyskiewicz, J. R. Palmer, L. C. Chadwick; Board of Managers Union College, W. W. Prescott, A. R. Henry, W. C. Sisley, J. P. Gardiner, J. H. Morrison, Z. Nicola, A. J. Breed; Board of Managers Northwestern School, H. W. Decker, Aaron Miller, J. E. Graham, T. H. Starbuck, T. L. Ragsdale, Greenville Holbrook, Dan T. Jones; Board of Managers Central Bible School, W. W. Prescott, E. J. Waggoner, J. N. Loughborough, Allen Moon, Geo. B. Starr; Committee on Transportation, A. T. Robinson, T. A. Kilgore, A. R. Henry, Allen Moon, C. H. Jones, H. W. Decker; Labor Bureau, C. Eldridge, A. R. Henry, W. H. Edwards.

It will thus be seen that though the work under the supervision of the Conference is great, it is so divided up and placed in the hands of committees as to secure prompt and efficient action.

Throughout the session, an hour each day was given to Bible study. The lessons were given by E. J. Waggoner, one of the editors of the *Signs of the Times*, and were on the epistle to the Romans. This was an important feature of the meeting.

NEWS FROM THE "PITCAIRN."

I AM happy to say that we arrived in Tahiti in safety the day before Christmas, after a successful run of six days from Pitcairn Island; and as I write, we are seated under an awning on the deck of our vessel, in the harbor of Papaete. This is necessary to shield us from the intense heat of the place; for it is midsummer here.

After leaving Oakland, on Oct. 20, the tug that towed us out from the wharf left us when we were opposite San Francisco. All the romance that ever attached to a life on the sea, was dissipated from our minds long before we stepped on *terra firma* again.

"A life on the ocean wave,
A home on the rolling deep,"

sounds well to a person in his snug home on shore, where things stand still; but we saw the other side of the picture. However, with all our unpleasant feelings, we had evidence of the protecting care of God from the time we left home till we landed here. We had but little stormy weather, and probably not a full hour in which we did not have sufficient wind to give us steerage way.

On account of our uncomfortable feelings, we did not accomplish as much as we had hoped in the way of study, though we had classes in Bible history and grammar as often as possible, and also studied books relating to the islands we expect to visit. There was but little to break the monotony of the trip, as we did not see a vessel from the time we left home till we reached Pitcairn. The day after starting, we saw three whales, and occasionally we would see schools of porpoises and flying fishes. One day our table-cloth was lost overboard, and when we tried to recover it, we saw a large shark following close to the vessel. We tried to catch it with a hook, but were not successful.

Our first Sabbath was quite an interesting one to us. We organized a Sabbath-school, all except one of our number being present, after which Bro. Read gave a Bible-reading. The secretary of the school, Sister Read, will probably send a report of the organization to the *Instructor*, for publication. We reached the trade-winds the eighth day out, after which we made better headway.

About Nov. 3 we reached the equatorial calms, and for the next week we sailed but 350 miles. This was the hardest part of our trip, as it was very warm, and our vessel rolled about in a very disagreeable manner, while the rattling of the sails and rigging was anything but agreeable, especially at night. Nov. 10, when about 500 miles from the equator, we struck the southeast trade-winds, after which the weather was much cooler, though we were getting nearer the equator every day. Nov. 14, at 3 p. m., we crossed the equator. The day was a beautiful one, the wind was strong, and we all felt better than at any time since leaving land. From that time till we reached Pitcairn we had a good wind most of the way, and sailed rapidly. On Sabbath, Nov. 22, at noon, the sun was directly overhead, and we could not see our shadows.

On the 24th we were expecting to sight Pitcairn Island, knowing that it was not far off; and all day long our eyes were strained to get the first sight. Only those who have been away from land for weeks, and have suffered from seasickness, can appreciate our feelings at the prospect of seeing land. But the atmosphere was hazy, and a little before night, when we should have seen land if it had been clear, a heavy shower prevented our seeing any distance. Soon after dark the captain ordered the vessel put about and headed toward home, knowing that the island was but a few miles away, and fearing to get too close to the land in the night, there being no landing-place for vessels. We soon retired to rest and sleep, disappointed at not seeing land before lying down; but about 11:30 the mate came to my room and woke me, saying that the island was in sight. I went on deck, and there, through the darkness, we could see the island we had so long waited to see, appearing, however, like a mere speck on the horizon. To me it was a most welcome sight. In the morning, before it was light, I was again on deck, and at that time the island was plainly visible, though the highest peaks were covered with clouds.

As it became lighter, and we got nearer to the island, we could, by the aid of glasses, see the whole island covered with green trees. Never was any sight more welcome, and it was difficult to restrain our tears of gratitude. Knowing it to be the custom of the people of the island to go out to all passing vessels, we began to look for their boats to come to us; but seeing none, and breakfast time having come, we had prayers and ate breakfast. As we united in prayer on deck, our hearts were made tender by thoughts of the goodness of God in bringing us in safety during such a long journey. With full hearts we sung, "All hail the power of Jesus' name."

We waited till after eight o'clock, when suddenly some one called out, "There is the boat!" In a

few minutes the boat was alongside, and the men were on our deck. And such a hand-shaking as took place! The leading man of the company was Bro. McCoy, the former magistrate of the island, with seven others, principally young men, and fine-looking men, too. Their dark hair and skin revealed their Tahitian blood, though some were nearly as white as Europeans. They had seen us early in the morning, and had put off at about seven o'clock; but as we were several miles out, they did not reach us until after eight o'clock. They had heard that our vessel was being built, and that it was to be finished in July, and so had been looking for it for a month. They had not been to breakfast, so we took them into the cabin, and gave them something to eat. They brought us fresh bananas, oranges, and pine-apples, and while they were eating, we were regaling ourselves on their tempting fruit. I never ate anything that tasted so good, as we had been without fresh fruit nearly all the trip from home.

After breakfast was through, we got ready to go ashore. The men were all strong, able-bodied sailors, and the first strokes of their oars gave us confidence in them. It took us but a little while to get into Bounty Bay, which is their landing-place. As we approached the shore, Bro. McCoy, who sat in the stern, gave the order to stop the boat while he carefully scanned the water to see if it was safe to go through the rolling surf, which dashed on the precipitous rocks in a sheet of foam. It is necessary to seize the moment when there is a brief lull in the sea, otherwise there is danger of the boat's being swamped. After a few moments the order was given to "lay to," and the men, as if by clock-work, bent to the oars, and we were rushing through the boiling waters like a race-horse. It was an exciting experience to us; but in a few moments we passed out of the surf, between sharp rocks into a quiet little bay. A moment later the strong men lifted the ladies, and carried them to a large flat rock, as easily, apparently, as though the ladies had been infants.

As soon as we had touched land, we felt a very peculiar sensation. Having been accustomed so long to the rolling motion of the vessel, to feel something that stood still was such a novelty to us that we felt light-headed, and staggered like drunken men. I felt the same sensation all the rest of the day, and, in fact, did not get over it till I got a night's rest. We next began to ascend the steep hill by a path cut along the side of the rock, the houses being 400 or 500 feet above the beach. We were soon met by the brethren and sisters, nearly every one on the island coming out to meet us. And a royal welcome we received! The strong women helped the ladies of our company to walk up the steep path, while some of the men took Sister Tay, who was quite weak, and carried her to the top of the hill. We were taken to the house of Bro. McCoy, all the people accompanying us there. But we did not stay long indoors, there being too many beauties to be seen outside. On every side were tropical fruits and flowers, besides beautiful roses and geraniums like those that grow in California. To us who had never before been in tropical climates, the scene was beautiful and enchanting, in fact, a very paradise. We spent most of the day in looking round the island, and at night retired to rest, and had one of the best sleeps we had enjoyed since leaving California.

DESCRIPTION OF THE PEOPLE AND THE ISLAND. Pitcairn is situated in latitude 25 degrees and four minutes south, and longitude 130 degrees and eight minutes west. From the sea it has the appearance of a massive rock rising from the water. It is evidently of volcanic origin, and, unlike most of the islands of the South Pacific, has no coral reef around it, but rises abruptly from the sea on every side. During the whole year it is covered with green

trees, and is the most beautiful spot I have ever been permitted to look upon. Gladly would I spend the remainder of my days there, if duty did not call me in another direction. The altitude of the highest peak of the island is 1100 feet above the sea. There is no level land; but it is broken up into hills and valleys, which are capable of cultivation on a considerable part of the island. The principal trees are the tall and graceful cocoa-nut palm, the orange, lemon, lime, jack-fruit, candlenut, bread-fruit, rose-apple, coffee, and banyan. Then there are bananas, pine-apples, fei (very similar to the banana), plantain (also called the mountain banana), and the guava, from which is made the celebrated guava jelly. In addition to the above, sweet potatoes, yams, Irish potatoes, Indian corn, arrow-root, sugar-cane, pumpkins, cabbages, and water-melons grow in abundance. The pine-apples and oranges were the best we had ever tasted. The banyan tree was the most remarkable to us, some of the trees covering three or four acres. From the branches of the tree little roots are sent down to the ground, which spring up and grow, becoming trunks, which, in turn, send down other roots. In this way it spreads over many acres. There are other trees on the island, but having Tahitian names, I could not ascertain the correct spelling of them. There are no horses or cows on the island, but a great many wild goats and sheep. Water is not very abundant; the people have never yet actually suffered for lack of it, though sometimes it is quite scarce. There are a few springs quite a distance up the mountain, which are evidently produced by water that falls on the higher peaks. From one of these, wooden spouts carry the water down to the different houses. There is one spring of excellent water away up on a high point, which is reached with much difficulty, the water of which has to be carried to the village in cans, because the distance is too great to conduct it in spouts. The weather on the island is always mild; it is never cold, and the constant sea breeze prevents the excessively hot weather that is experienced on some of the islands of the South Pacific.

In the year 1787, the British Government sent out a man-of-war to visit the South Sea Islands, which proceeded to Tahiti, and from thence started for some of the other islands. Soon after leaving Tahiti, the crew mutined, and after putting the captain and some that stood by him, in a small boat, they put back to Tahiti; but fearing that they would be captured, they soon after left that Island and started for Pitcairn, each one taking a Tahitian wife and being accompanied by several Tahitian men. On reaching Pitcairn, they burned their ship (which was named *Bounty*), in order to prevent detection and capture. The mate of the vessel, and the leader of the mutiny, was Fletcher Christian, a young man of considerable ability, but without Christian principles. His companions in the mutiny were men of similar character, and it is not to be wondered at that troubles soon arose, especially as their wives were heathen idolaters. In a few years every one of the mutineers was dead, except John Adams, most of them having been killed in their brutal fights, or murdered by their Tahitian wives. Through the providence of God, John Adams was led to become a Christian, and at once began to teach the youth and children the principles of righteousness, which was the means of rescuing the people from a life of sin, and making them, probably, the most virtuous people on the face of the earth.

In 1808, Captain Falger, of the ship *Topaz*, from the United States, landed at the island, and for the first time the fate of the mutineers was made known to the world. He found the people carrying out the principles taught them by John Adams. When the British Government learned of the reformation in the life of the only remaining mutineer of the *Bounty*, a pardon was sent him, and he was

never called to account for his part in the mutiny. In 1829 he died, at the age of sixty-five. I visited his grave on the day of our arrival at the island, and found it surrounded by a dense growth of trees, but the grave itself in a well-kept condition. In the year 1831, on account of the fear of scarcity of water, the people, eighty-seven in number, were all carried to Tahiti; but on account of sickness caused by the change of climate, and the licentious and intemperate habits of the people there, they staid only a year or two. But as the people increased, it seemed necessary to remove them to a more roomy island, which was done in 1856, when all were removed to Norfolk Island, by the English Government. But two years afterward, sixteen of them returned, headed by Moses Young, who still lives at Pitcairn. Two years later, twenty-five or thirty more returned from Norfolk, among them being Thursday October Christian. He is now the oldest man on the island, being seventy-two years of age.

There are now 126 souls living on the island. We found them the most warm-hearted people we have ever seen. They are generally strong and able-bodied, having scarcely any bad habits. Most of them go barefooted, except on the Sabbath. The women have ample waists, never having compressed them with corsets. They generally have dark complexions, though some are nearly as light as Europeans.

The people are governed by a magistrate, assisted by two councillors, who are elected the first of each year. There are scarcely any violations of the laws, and there are no taxes, police officers, or gaols. The laws are models of simplicity. Charles V. Young, son of Moses Young, is the present magistrate. They have a neat church-building and school-house combined, about 80 x 18 feet, church services being held in one end, and school in the other. On entering, all, both old and young, kneel a moment in silent prayer, after which they seat themselves without noise or whispering. When the meeting is dismissed, all pass out without any talking or visiting, and on the outside greet one another with warm hand-shaking. Every one takes part in the singing, which is, in some respects, as good as I ever heard. The meeting-house contains an organ which was sent them by Queen Victoria, to show her appreciation of their domestic virtues. The first thing that is attended to in the morning, is family worship. Breakfast is taken from nine to ten o'clock, and dinner about four p. m., only two meals per day being eaten. Their school is taught by Bro. Simon Young, assisted by his daughter Rosa. While they do not have the latest improved methods of teaching, they have done remarkably well.

Their houses are plain one-story buildings, generally without glass windows, and thatched with the leaves of the pandanus palm. Thus there is no lack of good ventilation. None of the houses contain stoves, these not being needed for heat; but all cooking is done in open kitchens standing a little distance from the house. The food of the people is very simple, consisting of the different vegetables and legumes and luscious fruits, prepared in different ways. Pœ is made of sweet potatoes and taro root stirred into cocoa-nut milk, and then wrapped in banana leaves, and baked either in their stone ovens, or on hot stones put in the ground and covered with large leaves. A delicious cake is made of yams. Grated cocoa-nut or cocoa-nut milk enters into different food preparations. Baked bananas or bananas fried in cocoa-nut oil are commonly used. For meat they have fish and the flesh of the wild goat. Not being able to raise wheat, they have bread only when they can get flour or wheat from the passing vessels. They would, no doubt, be benefited by having more food of an albuminous character.

The men are all industrious, rising early and

occupying themselves in the cultivation of the soil, also in hunting and fishing, while the women spend their time in preparing food, and making thatches for the roofs, and hats and baskets. The hats are made from the palm leaves or sugar-cane, and are trimmed with a native cloth called *tappa*, which is made of the bark of the bread-fruit, or aute plant. This cloth resembles white lace, but may be pasted together and made into a heavy cloth, which may be used for sheets or lounge covers. Even little girls can all braid the palm leaves for hats and baskets. The baskets are very beautifully made, and are often sold to vessels that stop there, and that wish a souvenir of the island.

There are a few relics of the *Bounty* left on the island, among them being a cannon and a vise. After the destruction of the ship, the cannon lay in the sea for fifty-five years, and was then fished up and used in firing salutes. At present it forms the base of the staff of the English flag that floats from the cliff when vessels are seen approaching. The other cannon that was recovered was taken to Norfolk in 1856, and still remains there.

PITCAIRN'S RECEPTION OF THE TRUTH.

Before the knowledge of the present truth reached the island, the people worshipped according to the ritual of the Church of England. About ten years ago, they received some publications from California, and letters from Elders James White and J. N. Loughborough. This literature was studied carefully, and was the means of convincing the people of the doctrines held by Seventh-day Adventists; so that when in 1886 Bro. J. I. Tay visited the island, but little work was necessary to lead them all to begin the keeping of the Sabbath. Bro. Tay not being authorized to administer baptism, he promised them that some one would be sent to finish the work and perform that rite. All our readers are acquainted with the history of the effort of Elder Cudney to reach the place, and of the building and sailing of the *Pitcairn*; so I will now tell you of our work.

We rested up and looked around the island for a day or two, and then began meetings. The Lord blessed greatly from the very beginning. I never saw people so hungry for the truth as they were. No difference how long a meeting was held, it was not too long for them. We found that the great majority of the youth, though generally most excellent people, had not publicly espoused Christ, and also that some of the older ones had not given him their hearts. On the first Sabbath we had a Sabbath-school, then a sermon which was greatly blessed of God, and at 6 p. m. a short talk, followed by a social meeting. Several of the older people took part, but none of the youth. Seeing that the Lord was greatly moving on the hearts of the youth, an opportunity was given for all who wished to serve God, to rise, when several stood on their feet. This broke the ice, as it were, and several requested prayers. Many said this was the best meeting they had ever enjoyed in their lives. From this time we had a series of victories till the close of our stay.

The next Monday morning we all rose early and went over the mountains to a large banyan tree, covering three or four acres, and took our breakfast from large banana leaves laid on the ground. The spot was a second Eden, the day was glorious, and we seemed to be a little nearer heaven than at any other period of our lives. Before breakfast, which was taken at 9 o'clock, we spent the time in looking at the lovely things on that part of the island, and enjoying the innocent sports of the children. In this secluded spot, surrounded by the handiwork of God, and mingling with those who seemed to be almost separated from, and lifted above, the dark world of sin, we spent one of the most enjoyable days of our lives. On the top of a hill, a little above us, was a spot that had evidently been used for idol-worship by those who occupied the island before it was known to Europeans. At 10 o'clock

a meeting was held, the people sitting on the ground under the wide-spreading banyan tree. In a short sermon we tried, like Paul at Athens, to call attention to Him who made the heavens and the earth, contrasting the condition of those who had a knowledge of the true God, with those who worshipped dumb idols, as had formerly been done on the island, on the spot where we were then worshipping. This was followed by a social meeting. Quite a number of the youth told of the new love that had sprung up in their hearts, and the older brethren rejoiced with tears of gratitude that their prayers for the conversion of the youth had been heard. Feeling the need of a meeting for the youth and children, we appointed one for the next morning at 6 o'clock. These early morning meetings were kept up the most of the time during our stay, though not in every case exclusively for the young people. I scarcely ever saw more of God's power manifested than I saw at that meeting. Hearts that had not known Christ were made tender by his love. When those who specially desired prayers were requested to come forward, they crowded forward till there was no place for more.

In addition to this early meeting and a 5 o'clock P.M. meeting, we had meetings for the instruction of the church officers, sisters' meetings, and tract society meetings, and still they were hungry for more. The school was closed during our stay, and nothing but necessary work was done by any; for all wanted to give their time exclusively to worship and the study of the Truth. As none of the people had ever been immersed, we gave the evidence on the subject, as it is related to conversion, after which we had an examination of those who desired baptism. At 5 o'clock P.M., Dec. 5, the baptism took place. On account of the heavy waves that broke in at the landing-place, the rite was administered in a natural pool under the cliffs, which was filled by the heavy surf breaking over the rocks. At this time, however, it was quiet, and nothing hindered the impressive ceremony. The old cliffs echoed back the songs of praise, after which Elder Read and myself buried sixty-four souls in the likeness of Christ's burial and resurrection. Aged brethren and sisters who had served God from childhood, for the first time saw a scriptural baptism, only one or two of the company ever having seen the ceremony. The next day was the Sabbath, and after Sabbath-school, which was held at 8 o'clock, a meeting was held to organize a church. The organization, however, was not completed till the next day. At 5 o'clock P.M. the ordinances were celebrated, and the occasion was a very impressive one. Meetings for the unconverted were still continued, till not one remained that had not given his heart to Christ except the very small children. One of the most interesting cases was that of a little Spanish girl, thirteen years old, who came to the island from Mangareva (one of the Gambier group) several months ago, for the purpose of attending school. She was brought up by Catholic parents, and was herself very strict in the observance of all the forms of the church. At our meetings her heart was touched by the Spirit of God, and she gave herself to Christ and was baptized with the others. She can speak but little English, but is very bright, and is learning rapidly to read and write. After she had expressed a desire to be baptized, she was asked by Mrs. Gates, in private conversation, why she wanted to be baptized, and if it was because some of the other children were going to be baptized. Her answer was that she felt that Jesus loved her. What better answer could have been given? Thus the Lord is showing his willingness to visit with his blessing the other islands of the sea. At our second baptism eighteen more followed their Lord in the solemn rite, making eighty-two in all. At the completion of the organization of the church, the officers were elected, and the

elders and deacons ordained. Bro. Simon Young was elected first elder, and his son Alfred second elder. A tract society was organized, consisting of about seventy members, and £13 in membership fees paid to the librarian. About £12 was paid to me, to be used in the foreign mission work.

As the time approached for us to close our meetings and leave for other islands, the brethren carried out to our vessel boat-loads after boat-loads of potatoes, oranges, cocoa-nuts, bananas, limes, lemons, and arrowroot, for our use on the trip. The time set for sailing was Dec. 16; but on account of the rough sea, which made it dangerous to go out through the surf, we did not go till the 17th. At an early hour we took breakfast, but did not get ready to take the boats till about 11 o'clock. Just before going down the steep cliff to the landing, we assembled the people together under the cocoa-nut trees, and had a precious season of prayer. Before prayer, a few remarks were made, and then the following words, composed for the occasion by Sister Rosa Young, were sung by all the people, to the tune, "Ho! Reapers in Life's Harvest:"—

"We welcomed you with gladness,
With thoughts too deep to tell;
And now, with tears of sadness,
We come to say, 'Farewell!'
To other fields of labor,
At duty's call you go,
And richly may the Saviour
His help on you bestow.

"May he attend your pathway
Across the ocean wide,
And while you bear his message,
Be ever at your side.
His Spirit's power will aid you;
The truths you will proclaim
Shall end in praise and glory
Unto our Master's name.

"Go, then, 'neath his protection,
And earnestly we'll pray
That you may reap rich harvests
In islands far away.
May many souls be gathered,
And garnered for the Lord,
And his approving sentence*
Shall be your rich reward."

As we rose from prayer, nearly every one was weeping, and hardly a word was spoken till we reached the landing. As we parted, they fell on our necks weeping. As the sea was quite rough, making it difficult and dangerous to get into the ship from the boats, they were sailed round to the leeward side of the island, where the sea was more smooth. Two or three boat-loads of the people accompanied us to the vessel, wishing to be with us as long as possible. Not wanting to get seasick by riding in the boats round the island, some of us walked over the mountain to the leeward side of the island, and there took the boats for the ship. It was so hard to part with the dear souls that it was 5 o'clock P.M. before we were ready to start on our journey. But finally the last boat-load of weeping passengers pushed off from our ship, and a few minutes later, favored by a stiff breeze, all sails were set, and we were flying toward the Society group of islands, 1,200 miles away. As we started, the British flag on the island was dipped in a parting salute, and ours was dipped in a return salute. By means of our glasses we could see the people on the cliff waving their handkerchiefs to us, though several miles away. Slowly the beautiful island faded from view, and at 7:20 was lost to our sight. Bro. J. R. McCoy and his sister, Mary Ann McCoy, also Haywood Christian, accompanied us to assist in the work at the islands.

Our trip to this place was a remarkably quick one, being accomplished in a little over six days. The weather was perfectly lovely all the way, and the moonlight nights were grand beyond anything we had ever seen; but for all that the ladies were

* Matt. 25: 21.

sick all the way, and all of us suffered more or less. The evening of Dec. 23 we were off the island of Tahiti, but had to wait till morning to land, as the island is surrounded by a coral reef, through a dangerous opening in which we had to pass to reach the harbor. In the morning we signaled for a pilot, who soon came aboard; and in a little while, with the aid of a good breeze, we passed the reef and anchored in safety. Before going ashore, we assembled in the cabin, and offered special thanksgiving to God for the prosperous voyage. We had expected to find a lot of mail, but received only a few papers. But the next boat from San Francisco brought letters and papers that made our hearts glad. The next day was Christmas, and we were invited to take breakfast at the house of one of the leading merchants of the town of Papeete. This was on account of his being an acquaintance of Bro. McCoy. This breakfast was taken at 11 o'clock, which is the time some of the people take their morning meal. The people of the place treat us very kindly, though at first they regarded us with considerable suspicion. Some of the leading families invite us to their houses, and the prejudice of some is being broken down. On our arrival, we did not know as to the propriety of remaining long; but as we have found one or two that have read our books in the past, and who are interested in our views, we have decided to remain and hold some meetings. We had to obtain permission from the government to hold meetings, which we did by applying to the Director of the Interior. A gentleman, formerly from America, and at one time an American consul, has granted us the use of a large room in which to hold our meetings, which will begin at once. In future letters I will tell of our work here, and of the missionary work that has been done on the island in the past.

Papeete, Tahiti, Jan. 4. E. H. GATES.

AGENTS.

ORDERS may be addressed to any agent in the following list:—

- Adelaide.—Pastor Will D. Curtis, Parkside.
- Ballarat.—Mrs. E. Booth, 146 Drummond Street; Miss A. Pearce, Bridge Street.
- Clifton Hill.—C. Robertson, 4 Rutland Street.
- Daylesford.—Mrs. Eliza Lamplough.
- Geelong.—A. Carter, Little Myers Street W.
- London.—Pacific Press Publishing Co., 48 Paternoster Row, London, E.C.
- New Zealand.—Tract Society, Bank's Terrace, Wellington.
- Prahran.—E. S. Ebdale, 27 Commercial Road.
- Sydney.—D. Steed, 19 Enmore Rd., Enmore, and A. G. Daniells, 118 Darlington Road, Darlington.
- Tasmania.—James Smith, 101 Liverpool Street, Hobart.
- United States.—Pacific Press, Oakland, Cal.
- Wychitella.—Mrs. M. Stewart.

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

Place and Address of Meetings.	Time of Meeting.	
	Sabbath-School.	Church.
ADELAIDE—Bible Christian Chapel, Young Street	9:30 a.m.	11 a.m.
AUCKLAND—Machelvie St., Surrey Hills	2:30 p.m.	10:30.
BALLARAT—Societies' Hall	2 p.m.	3 p.m.
HOBART—Baptist Chapel, Harrington St.	2:30 p.m.	11 a.m.
NORTH FITZROY—Federal Hall, 14 and 16 Best St.	9:30 a.m.	11 a.m.
PRAHRAN—U. F. S. Hall, Cecil Place, nearly opposite Town Hall	2 p.m.	3:15 pm
SYDNEY—O. F. Hall, Wilson St., Newtown	3 p.m.	10:45 am

COMMENCEMENT OF SABBATH.

- ADELAIDE: May 23, 4.59; May 30, 4.55.
- HOBART: May 23, 4.44; May 30, 4.39.
- MELBOURNE: May 23, 4.53; May 30, 4.49.
- NEW ZEALAND: May 23, 4.30; May 30, 4.26.
- SYDNEY: May 23, 5.3; May 30, 4.59.

Bible Echo and Signs of the Times.

Melbourne, Australia, May 15, 1891.

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

THE BIBLE ECHO will be sent to any address within the colonies for 5s. 6d. per year post-paid, six months for 3s., or three months on trial for 1s. 6d. The paper may be ordered of any of our published agents or from the offices of publication, and stamps of any colony may be sent in payment. We will supply sample copies free to those who request them sent either to themselves or to their friends. Requests may be forwarded on postal cards.

ALL friends of the cause will be glad to learn that a proposition to provide school advantages, under the control of our own people, for Australasia, has been taken under the consideration of the General Conference, and favorable resolutions have been adopted. Just what steps will be taken first is yet an undecided matter; but we feel assured that this urgent need will soon be in a way to be met, in what way we shall wait with interest to see.

It is not often that we inflict upon our readers so long an article as that which appears in this number of the ECHO, from the pen of Bro. Gates of the missionary ship. But we do not suppose that any one will consider the present long article an infliction. We found it brief enough, and even wished it longer when we read it; and felt warranted in sacrificing one or two important departments to give it room.

When we consider this world of turmoil, sin, strife, sorrow, and anxiety, we almost envy those happy and simple people their quiet and beautiful home, or rather we almost feel we would be glad to share it with them. May God bless them, and keep them in union and peace till the consummation.

We request our Tract Societies and churches or individuals to send in their orders for the new Year Book without delay. They should have a general distribution. Sixpence each, post-paid. Discount by quantity.

A CORRESPONDENT of the *Dunolly Express* is giving in a series of articles what he calls "Some of the Brighter Sides of Melbourne Life." We are rather pleased to see in a late number of the paper an extended article on the Seventh-day Adventists. Although some people may not approve of the writer's idea of placing this people and their work in that catalogue, we admire both his sense and his candor.

The author evidently tries to give a fair epitome of the faith held by the S. D. Adventists, but we must say we are sorry he could not have come nearer to it in some respects. His misapprehensions on these points are quite excusable, however, and are really not nearly so extravagant as is his exegesis of various scriptures and doctrines with which he would substitute the points of faith under notice.

We appreciate the kind spirit in which the article with its criticisms was written and especially its commendatory words of ourselves, the BIBLE ECHO.

NEWTOWN, SYDNEY.

WE have removed our tent from Burwood, where it has been the most of the summer, and pitched it in Newtown. The first service was held Sunday night, April 26. We were gratified to see every seat occupied, and quite a number standing around the tent. Meetings have been continued during the week with a moderate attendance. We had hoped to get in about two months' work before the winter set in; but it has been wet and cold all the week, and has every appearance of winter.

Our people both at Newtown and Burwood feel a lively interest in this effort, and are doing what they can to make it a success. From efforts they have recently made in the missionary work, we have reason to believe that an excellent work can be done in this city. Quite a number who have just heard of us speak favorably, and desire to investigate our views.

Will the reader remember our work at the throne of grace?

A. G. DANIELLS.

May 1.

D. STEED.

BESIDES the encouraging report from Sydney which appears on this page, we are in receipt of encouraging information respecting the work in other places where it is being carried on. At Bowden, one of the suburbs of Adelaide, a good interest is reported by Bro. Curtis, and several have newly come to the knowledge and obedience of present truth. We spent an evening at Geelong, where Brn. Foster and Collins are at work, and were grateful to see a company of at least twenty who are keeping the "commandments of God and the faith of Jesus." Here in Melbourne too we are made to rejoice from time to time as honest-hearted people come to see the claims of God's law, and yield obedience to the same.

In a sermon entitled "Holy Longings," preached Jan. 29, 1890, on Ps. 119:131, "I longed for thy commandments," Mr. Spurgeon says: "Observe carefully that the man of God longed for the Lord's commandments. This cannot mean anything else than that he longed to know them, longed to teach them, and longed to bring all around him into obedience to them. . . . Many religious people long after the promises, and they do well; but they must not forget to have an equal longing for the commandments. It is a sad sign when a man cannot bear to hear of the precepts, but must always have the preacher touching the string of privileges. To the renewed man it is a privilege to receive a command from the Lord whom he serves, and a great grace to have the will and power to keep it."

WE are glad to learn of the safe arrival of Bro. S. N. Haskell at home. He reports quite a pleasant voyage from New Zealand, and plenty of friends to receive him with open arms and hearts. In a private letter he says that during his absence of two years, progress has been made in numbers and strength; but the most notable change of all has been in the growth in consecration and spirituality of our people.

This is what we long to know. There is nothing that the people of God so greatly need as the blessing and power of God. Numbers or influence never can make up for the lack of the Divine presence. We need more of it here in our work. Less of worldliness, less of self; more of the power and blessing of God.

THE LATE GENERAL CONFERENCE.

By last mail we received quite full advices of the proceedings of the twenty-ninth meeting of the S. D. Adventist General Conference, which was held at Battle Creek, Michigan, U. S. A., during the month of March. There was a large assembly of delegates and representative men from all parts of the United States, and from the foreign countries of Great Britain, Norway, Sweden, Germany, and South Africa. Australia and New Zealand were represented by Elder Haskell, who was lately here, and arrived just in time to participate in the meeting.

The deliberations of the Conference were presided over by the president, O. A. Olsen, the meetings of the International Tract Society by its president, L. C. Chadwick, and the Sabbath-school and Health and Temperance Associations by their chief officers, C. H. Jones and Dr. J. H. Kellogg respectively. We greatly regret our inability to present more than an outline of the important features of the occasion; and many of these for want of space are necessarily omitted. There is evidence of marked advancement of our work in all parts of the world, and very encouraging reports were received from every quarter. Never before have the evidences of the permanency and ultimate success of the work been so numerous and so convincing. To us the best token of all is the fact that God by his Spirit is at work among our people in a remarkable way. The meetings were characterized by a spirit of harmony in counsel and of deep devotion in worship. We have confidently expected to hear this good news, but it is as cheering and encouraging as if it came as a surprise.

THE loss of the two gallant ocean vessels near the entrance of Port Philip, within a few hours, speaks strongly of the perils of the deep, especially when the thrilling experiences of the wrecked mariners are considered. The American barque, *Joseph H. Scammell*, was in the hands of those unused to these waters, to which, combined with other causes, her loss may be ascribed. The loss of the other vessel, the *Craigburn*, with six lives, is not so easily explained; but the fact, as told by the sailmaker, that "there was a good deal of drink in the cabin," and that the captain and pilot in their quarrels struggled "just like two drunken men" on the deck, suggests a strong suspicion of one of the causes.

"MARVELLOUS MELBOURNE."

THE late census reports have been collated so far as to give very nearly the population of the metropolis of the Southern World. The figures give a total of 489,185 for the metropolitan area, being an increase of over 200,000 in the last ten years. It is no cause for congratulation that this is the fact, because it shows that almost the entire increase of the population of the colony has settled in Melbourne. The city now overtops the thinly settled and poorly developed country like a colossal tower, into whose fabrication poverty, crime, and want of employment largely enter, and to support which constant loans must be sought for. Had the full increase of the colony, 271,500, together with a goodly share of Melbourne, found productive homes in rural districts during the past ten years, it would represent a wonderful stride in the path of substantial progress.

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