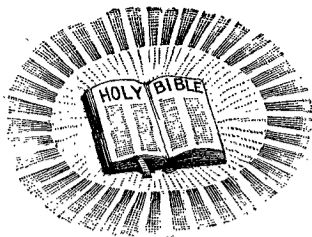


Bible Echo

AND
SIGNS OF THE TIMES



ILLUSTRATED.

VOLUME 7.

Melbourne, Victoria, June 15, 1892.

NUMBER 12.

Bible Echo & Signs of the Times.

ISSUED SEMI-MONTHLY FOR THE
AUSTRALASIAN BRANCHES
of the

International Tract and Missionary Society.

FOR IMPRINT AND TERMS, SEE LAST PAGE.

Current Comments.

THE Hudson River, though not one of the largest of American rivers, is one of the prominent features in the history of the United States, and has an important place in making up that country. It receives its name from Henry Hudson, the famous English navigator, who in 1609 ascended nearly its entire navigable length, which is about one hundred and fifty miles. The river is formed in the Adirondack Mountains, where the scene of our picture is located, and its main course is almost due south across the east side of the state of New York. It empties into New York bay, and at its mouth is situated the great metropolis of the Western world, New York city. Canals connect Hudson River with the Delaware, which flows past Philadelphia, with the great lakes at Buffalo, and with lake Champlain, and the St. Lawrence in Canada.

It was on this river that Fulton, the inventor of steam navigation, first tried his little craft, the *Clermont*, in 1807, and demonstrated its success by running from New York to Albany, against the current, at the rate of five miles an hour. Since then the commerce of the river has been greatly increased. It bears upon its bosom the most palatial structures afloat, as well as heavy-laden canal-boats and crafts of every description. Yet in our picture how insignificant it appears, as it leaps along in the shade of elms and birch from rock to rock, a toy, a thing of beauty.

Thus it is with life. Infancy is the mighty river in miniature. At each successive stage tribu-

taries of strength, of knowledge, and of experience flow into the life, expanding body and intellect. Lives blend together, interests are united, and the little individual rills of human existence, become the great currents of human society, bearing burdens, pushing commerce, promoting peace,—sometimes carrying destruction—gathering up the pure and the impure; running a brief course through the world, reaching at last the ocean of eternity.

IDLE LAND.

AN evil which has contributed far more than most people imagine to produce present distressing social conditions arises from speculation in land. To me it seems clear that the assumption that

fundamentally unjust; and in its operation we see deplorable results, which sooner or later bloom on the stem of injustice.

Vast tracts of land which should blossom with little homes are, through the greed of rich syndicates and individuals, held idle; the poor are forced to be tenants in apartments, instead of householders; the money they would yearly be able to expend on their homes is swallowed up in rents; they grow old without enjoying any of the benefits accruing from enhanced values, because monopoly in land, encouraged by our present system of taxation, has closed the door of opportunity against them. What is true of idle land which walls in the poor of our cities, in order that land speculators may grow rich, is equally true of land in the country, where

may be found vast tracts held in the same way, often by alien landlords. This, again, prevents millions of honest, hard-working men from obtaining homes, in order that a few hundred individuals may grow immensely rich, not through any labor of their own, but through the enhancing of values created solely by society. This wrong will continue to grow more and more offensive until wise methods of taxation make speculation in lands unprofitable.—*Arena*.



HEAD WATERS OF THE HUDSON.

individuals have a right to hold idle vast tracts of land from year to year, without giving to society adequate value in return for what society gives them in enhanced valuation, is manifestly unjust. Or, to put the matter in another way, it is difficult to understand why an individual should be entitled to wealth in no way produced by himself; wealth which has been created by society, in enhancing the value of nature's beneficent gift to humanity, the land; wealth which is created, often in despite of the individual, by community, and yet from which the producer of the wealth receives no adequate return, as in the case of the vacant lots which disfigure the suburbs of every city, lying idle for decades and sometimes generations, that the holder may reap princely returns, after society has made the land valuable. Here, it seems to me, is something

CHRISTIAN STEWARDSHIP.

CHRISTIAN stewardship is a far-reaching and heart-searching obligation. We often speak of the obligations of stewardship in the bestowal of benevolent contributions, and rightly so. In no way can material wealth be so quickly transmuted into life. It is the multiplied gifts, both small and large, that flow into the streams of benevolence, that make possible the charitable, educational, and missionary activities of the present day. Just in proportion as Christian men and woman gain a true idea of the meaning of stewardship, as related to their personal duty and opportunity, will these gifts increase. All that we have and are, belong to God. It is in losing life we find it again.—*Christian Weekly*.

SIGNS OF CHRIST'S COMING.

WHY drag thy chariot wheels, O Time?
 How slow the moving hours!
 When will thy buds, O "blessed hope,"
 Expand to perfect flowers?

When will the black and weary night,
 So full of sins and sighs,
 End, and the dawn of righteousness
 Upon the world arise?

Crowns tremble 'neath His "iron rod,"
 Thrones sway in every blast;
 Dark shadows of events to come
 Upon the world are cast!

The stately pillars of our pride,
 On which we placed our trust,
 Like Jonah's gourd, in one brief hour
 Are levelled with the dust.

The pestilence, with fetid breath,
 Comes up from slum and pen,
 And stalks through hall and pauper hut
 To take the lives of men.

Are these His signal-flags unfurled—
 His watch-fires in the night—
 To tell us of His near approach
 Who brings the promised light?

Then lift your heads, ye weeping ones!
 Look upward through your tears!
 Your night of sorrow soon shall end
 In heaven's eternal years.

—Selected.

General Articles.

CHRIST AND HIS RIGHTEOUSNESS.

MRS. E. G. WHITE.

"Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Matt. 5: 6.

ALL through this sermon on the mount is a line of advancement for Christian experience. The angels of darkness are to stand back, that the soul purchased by the infinite sacrifice of Christ may attain unto perfection of character. If the soul is not drawn to Christ, it is because the will is not on the side of God's will, but on the side of the enemy. If man will but co-operate with God, God will work in him to will and to do of his good pleasure, and man will work out his own salvation with fear and trembling. The reason you do not realize the help of the Lord to a far greater degree, is that you are so self-centred; your will is not on the side of God's will. The Lord would have you make it manifest that you are blessed, in your manners, in your dress, in your spirit. He would have you show that the line of demarkation between the world and the followers of Christ is a distinct line, so decided that the difference between him that serveth God and him that serveth him not, is always discernible. If the people of the world do not see that you are different from those that are around them, they will not be influenced by your profession of religion; for you will not be a savor of Christ, and you will win no soul to the service of God. But there will be no one in heaven with a starless crown. If you are saved, there will be some soul in the courts of glory that has found an entrance there through your instrumentality. Then why not entreat the Lord to put upon you his Spirit, that you may be able to awaken an interest in the truth in the minds of those around you? Think of your neighbors and friends and relatives who are out of Christ. How much do you care for their souls? You should be so filled with love for the lost that you cannot forbear working for their salvation. What you need is Jesus. He says, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." If the rich blessing of Jesus is in your hearts, you will be able to refresh others.

How many have their names upon the church books, who know not what it means to have Christ abide in their hearts by faith. There are many who make a profession of Christianity who will have to be born again, or they cannot see the kingdom of heaven. They will have to become partakers of His love and grace before they can present to others the great salvation that has been provided for those who are dead in trespasses and sins. But the promise is given to all who feel their need, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." God has promised the fulness of salvation; and yet while the world is full of those who are hungering and thirsting after the pleasures, the fashions, the applause, of the world, or that they may have their own way, how few are hungering and thirsting after righteousness, and directing their desires along the channel where the fulness of heaven shall be given. Why not determine that you will place your will on the side of God's will, that you may become a laborer together with him? Jesus says, "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me." Then is there any excuse for our weakness, for our coldness, for our lethargy? There are many who seem to think that when they have acknowledged that they are full of weakness, they have put a plaster over their sins. But we are not to talk of our inefficiency, but to find in Christ a full salvation. He says, "Him that cometh unto me, I will in no wise cast out."

God takes men as they are, with the human element in their character, and trains them for his service if they will be disciplined and learn of him. As the heart becomes transformed by divine grace, an external change is seen in true kindness, sympathy, and courteousness. The more we look to Jesus, and become acquainted with his character, the more nearly shall we conform to his image, and the more anxious we shall be to labor diligently and perseveringly to save the souls of all who will listen to the invitation of the Spirit of God.

When our weakness becomes strength in Christ, we shall not be craving for amusement. Then holidays, that are considered so indispensable, will not be used simply for the gratification of self; but they will be turned into occasions in which you can bless and enlighten souls. When weary, Jesus sought for a place of rest in the desert; but the people had had a taste of the heavenly manna, and they came out to him in large companies. In all their human woe and suffering and distress, they sought his retreat, and there was no rest for the Son of God. His heart was moved with compassion; for they were as sheep without a shepherd, and his great heart of love was touched with the feeling of their infirmities, and he taught them concerning the kingdom of heaven. Jesus was never cold and unapproachable.

Our compassionate Saviour is not less mindful of his people now. He is more willing to give his Holy Spirit as a guide and instructor to them that ask him, than earthly parents are to give good gifts to their children. Do not be afraid to trust God; rely upon his sure promise, "Ask, and it shall be given you." Jesus has presented to us truth full of spiritual light and vitality. But has this truth been brought into the inner sanctuary of the soul? Does Christ abide in your hearts by faith? If Christ is in you, you will make him manifest to others. We must have more of Jesus, and less, far less, of self. The aspiration of our hearts should be, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." Jesus must abide in the heart; and where he is, the carnal desires will be subdued, and kept in subjection by the operation of the Spirit of God. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing

that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

SOME MEN OF THE REFORMATION.

MARTYRDOM OF LATIMER.

W. L. H. BAKER.

WE are now to trace briefly the closing events of the life of Latimer, one of the noblest men of his time in English history, whose record has come down to us. It will be remembered that in 1530, upon the suppression of the circulation of the Scriptures in English by royal proclamation, he was greatly annoyed at so unfortunate a measure, and that he earnestly appealed to the king, Henry VIII., for a speedy restoration of the Word of God to the people in their own tongue. His appeal was not acceded to. But in the darkest hour, when man can see no ray of light piercing the unknown future, the same loving Hand is over the trusting child of God for good, and in due time, and in God's own way, the light bursts forth.

Thomas Cromwell's influence now began to be felt at court, and he favored Latimer; but as Latimer "was not at home in politics," he decided to quit London and retire to his quiet country parish. Not long, however, was he to remain in the place of his liking; for in 1535 Cranmer gave him supervision over all the preachers in the western part of England. Moreover, Cromwell also had something for him to do. It was to be bishop of Worcester. Here he preached some powerful sermons, but in 1539 Parliament passed an Act known as the "Bloody Statute," or "The whip with six cords," the latter name referring to the six sections of the Act. At this, to the displeasure of the king, Latimer renounced his bishopric. In the words of Fox, he "put off his rochet in his chamber among his friends, gave a skip on the floor for joy, feeling his shoulders so light, and being discharged, as he said, of such a heavy load." So he again retired to the country, where he remained until 1546, spending his time in one continual round of service. But at this time, suffering bodily pain, he went to London; thinking that the skill of the physicians there might bring him relief. The result, however, was that he was brought before the council to answer for his faith. Gardiner, one of his accusers, declared his love for him. But he was not to be caught by flattery. Referring to his trial, his judges said, "He hath since answered, but in such sort as we be, for the purpose, as wise almost as we were before." They purposed to kill him; but failing in this, they committed him to the Tower of London, where he remained until the death of the king.

Upon the accession of Edward to the throne in 1547, he was released. Inasmuch as the young prince was an avowed friend of the reformed faith, Latimer was again received into favor, and became a preacher and adviser to the king. He abode in the house of Cranmer, and is described as an old man, "with his staff firmly grasped in one hand, his Bible at his leathern girdle, and his spectacles hanging by a string at his breast." He was asked to resume his former office of bishop; but he declined, declaring that he would remain a *quondam* as he preferred to style himself.

After a few years, when the king died and Mary was crowned queen, he was again incarcerated in the Tower. This was on the 13th of September, 1553, and here he remained until April, 1554, at which time he was sent to Oxford for trial. He did not wish to enter into any learned discussion; for he said he was old, his memory treacherous, and that he had used Latin but little for twenty years or more. But they only laughed at the poor old man and insisted on their requirements. The first question propounded to him was, "whether the natural body of Christ was really in the sacrament." He declared

that while in prison "he was permitted to have neither pen nor ink, nor any book only the New Testament there in his hand, which he said he had read over seven times deliberately, and yet could not find the mass in it, neither the marrow-bones nor sinews of the same." After his trial, he was again committed to prison, where he was kept confined eighteen months until his execution.

How did he spend his time in prison? The following account by his servant has been preserved and has come down to us:

"I did note that he most of all did rejoice that God had given him grace to apply his office of preaching, and assisted him without fear or flattery to tell unto the wicked their faults. I did notice his earnestness and diligence in prayer, wherein so long he continued kneeling that he was not able to rise without help, and amongst other things he prayed for three principal matters. First, that God would help him to stand to his doctrines until his death. The other thing was that God would restore the gospel of Christ into this realm once again. And these words, 'once again,' he did so inculcate and beat into the ears of the Lord God, as though he had seen God before him, and spoke unto him face to face. The third thing was that God would make the Princess Elizabeth a comfort to the comfortless realm of England." How remarkably each one of these petitions was answered.

In the latter part of September, three bishops were sent to Oxford to induce him to recant; but he utterly refused to do so. Then follows a long and dreadful sentence finishing by committing him "to the secular powers to receive due punishment." On the 16th of October, 1555, he and Ridley were led forth to execution, to a place just back of the Balliol College and but a short distance from Bocardo prison, in which

Cranmer was now being confined, and from which he was soon to be taken, and after a brief respite, to suffer a similar fate. Dr. Ridley, looking back and seeing Latimer coming, said, "Oh, are you there?" "Yea," responded Latimer, "have after, as fast as I can." When they came to the place, seeing Latimer with a cheerful face, Ridley ran to him and embraced him, saying, "Be of good heart, brother; for God will assuage the fury of the flame, or else strengthen us to abide it." They knelt down together and prayed, and after rising engaged for a few moments in conversation. Then they listened to a short address by one Dr.

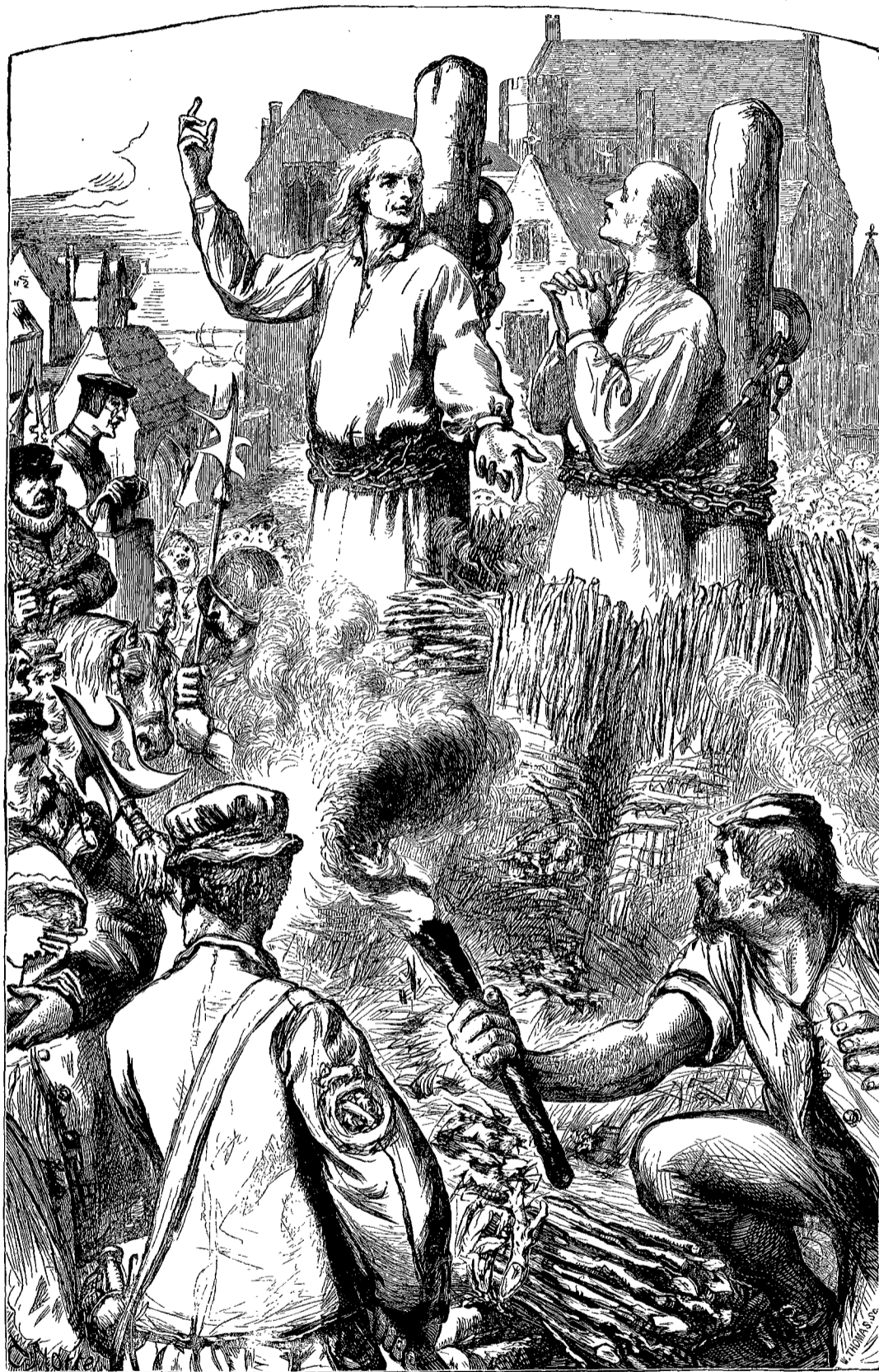
Smith, who preached for their special benefit, taking as his text the words, "Though I give my body to be burned," etc., but to which even from commonest courtesy they were not permitted to reply. Being ordered to prepare for the stake, they obeyed with all meekness, laying off their outer garments and dispensing some small personal effects among friends standing near. It was such a pitiful sight that many were moved to tears. Then with chains each was firmly secured to his respective stake. Fag-

Cranmer, who had served for several years as a worthy archbishop of Canterbury. The horrible work here perpetrated stands as an everlasting rebuke to all those who would command the consciences of men; for of what were these men guilty but simply *believing* differently from what the established creed allowed?

AMBASSADORS FOR CHRIST.

F4234 J. S. REEKIE.

"For the name of God is blasphemed among the Gentiles through you, as it is written." The apostle is here addressing the people of God, and by the words *as it is written*, directs them to some incident or incidents of the past which are on record as an example of the fact that it is through the action of the people of God that God's name is blasphemed among the Gentiles. We read of one of these instances in Eze. 36:17-23. In this passage it is brought out that Israel had become so corrupt that God scattered them abroad among the heathen. "And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of the Lord, and are gone forth out of his land." Verse 20. The heathen are led to judge the character of God by the actions of his professed people, much as we judge a nation far from our own by the people who come to us from that country and dwell among us. An ambassador from a foreign land comes to our shores, and dwells among us, doing and acting for the country he represents. We can only judge by his actions what his countrymen are like. And if he lives an honest, upright life, doing right because it is right, and loving his neighbor as himself, and even sacrificing self for others, we very soon learn to love him, and



MARTYRDOM OF LATIMER AND RIDLEY.

got's were piled around, and all things made in readiness. When the torch was being applied to Ridley, Latimer exclaimed, "*Be of good comfort, Mr. Ridley, and play the man; we shall this day light such a candle by God's grace in England, as I trust shall never be put out!*" What courageous words from this grand old martyr; for now Latimer is said to have been *eighty years of age*. Their suffering was soon over, though Ridley writhed in anguish for some time after Latimer had become still in death.

Upon this same spot already hallowed by the innocent blood of these good men, a few months later suffered another heroic soul, this time the great

also wish to see more of his countrymen, believing them to be like him, and the name of that man's nationality stands for all that is good and noble. Whereas upon the other hand if that man is corrupt and deceitful, professing to be seeking the welfare of others, and yet is found seeking his own aggrandizement and interest under the cloak of professed good intentions, we hold that man in contempt, and even use his name as a bye-word or all that is evil, and his wrong course dishonors the country he represents.

So it is with Christians. We are but strangers and pilgrims. Our home is not here; we represent

a kingdom yet to come; and all we may say about the glory of our future home, and the power of our God to govern his people, and to restrain evil will not have the slightest effect upon others for good, if we by our actions show that he does not control us, restraining evil within us and showing forth his mighty power by working in us his own good and noble deeds.

How often do we realize the influence of others upon us and give expression to the well-worn phrase, "If others were only consistent, how much happier I would be," and yet we do not think that our lives must have an influence of some kind, either good or bad, upon others. And think you that God will not hold us responsible for the bad we have influenced others to do and say against God and all that is connected with him?—Yea, he will.

"So let our *lives* and *lips* express,
The holy gospel we profess."

LET US AWAKE.

MINNIE GURNER.

"AND that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed." Rom. 13:11. The professed followers of Christ are growing careless and drowsy in spiritual things. They are looking too much to the things of this world. Pleasures and cares are crowding out that blessed hope, the soon coming of Christ. Many, when they started to serve the Lord, thought his coming was near. It was sweet to realize that he was coming to take us to live with himself, where there would "be no more death, neither sorrow, nor crying," but peace and love. It was indeed good to think and talk about it; but some have lost their first love, and are going to sleep. Then we must awake; "for now is our salvation nearer than when we believed."

God has given us each a work to do; and if we do that work faithfully, we cannot sleep; for "the harvest truly is great." There are those around us who need our help, if it is only a kind look or a few kind words. And God will bless our work, however small an act it may be, if it is done to his honor and glory.

"Sleep not, soldier of the cross;
Foes are lurking all around:
Look not here to find repose;
This is but thy battle ground."

THE REIGN OF GOD PERPETUAL.

ALBERT STONE.

THE attributes of God, as revealed in nature and in the Bible, are a guarantee of the stability and perpetuity of his throne and kingdom. The principles of the moral law constitute the basis of the divine government, and the power of God is pledged for their perpetual support. The end of sin, and the cessation of pain, sickness, and death, are coming events that may comfort the hearts of the good.

When the last and mightiest effort of the enemies of God to usurp the throne of universal government shall be in the past, it will be triumphantly said to Zion, "Thy God reigneth." The heathen may rage, and the people, instigated by the prince of darkness, may imagine vain things; but their work shall not stand, their counsel will come to naught. The wheels of God's irresistible providence will in due time crush rebellion, and it shall be as though it had not been; and the sinners will perish out of the land.

If men will have eternal life, they must receive it as the gift of God through Christ. Unbelief must yield to faith, through reasonable evidence. Why will men foolishly become co-workers with Satan to accomplish their ruin? Is everlasting destruction from the presence of the Lord and the glory of

his power, worth so great a price? Will God's eternal throne topple and fall before the power of Satan in the day of judgment? Will rocks and mountains hear the prayer of rebels, in the day of their calamity, and hide them from the presence of Him that sitteth upon the throne, and from the wrath of the Lamb?

Verily the throne of God is established in righteousness and peace forever. "Let the children of Zion be joyful in their King."

WESTMINSTER ABBEY.

FLORENCE J. MORRISON.

THE name "Westminster Abbey" is shortened from the fuller phrase, "The Church of the Abbey of the West Minster." Going back to the reign of Henry VIII., the Abbey was the church of a great Benedictine monastery. England and Europe were thickly strewn with monasteries called abbeys from being ruled by abbots (Syriac for father). The "abbey," says Dean Stanley—"that is, the monastery—disappeared in the reign of Henry VIII. The name only survives; its legal title is 'The Collegiate Church of St. Peter of Westminster,' and this designation it has borne in all legal documents since 1560, when Queen Elizabeth, the founder of Westminster school, replaced the abbot and monastery, which Queen Mary had restored for a time, by a dean, canons, and other officers."

The early history of Westminster Abbey is enveloped in a mist of myth and tradition. A legend tells how, in the generations that preceded the Norman conquest, a noble Roman was consecrated first Bishop of London. He persuaded Siebert, King of the East Saxons, to build a church. The spot selected was called Thorneye, "the isle of thorns,"—a thicket-grown island enclosed between the Thames and its tributaries, which is now covered by the city. As the legend goes, on the night previous to the dedication of the church to St. Peter, A.D. 616, a fisherman ferried over the river a stranger, who proved to be St. Peter himself, the fisher of the lake of Galilee. The ferryman saw the church lighted up with a dazzling illumination and heard the music of choirs of angels. The apostle, on his return, bade the ferryman tell the Roman bishop that he would find all the signs of consecration already completed, and rewarded him by an enormous draught of salmon, which were never to fail him or his successors so long as they abstained from fishing on Sunday, and paid tithes of all the fish they caught to the church of St. Peter. The Westminster monks long claimed the title of the fish caught in the Thames.

History states: "Though there may have been a church previously existing on the same site, Edward the Confessor was the real founder of the Abbey." He was an exile in Normandy for a time; but on being restored to his kingdom, he built with massive circular arches the "West Minster" of London, about A.D. 1065, which is said to be the first church in the shape of a cross built in England. It was designed by him for his own burial place. He died a few days after its consecration, and was interred before the altar.

As time passed, traditions grew up around the name of Edward the Confessor. Norman kings, monks, and clergy vied with one another in honoring his name. The English people, groaning under a foreign yoke, looked back to the peaceful reign of the Confessor as to a golden age. To be crowned by his grave-side was considered most honorable; and thus from the Confessor to Queen Victoria, every reigning sovereign has received the crown beneath this roof, within a few feet of the shrine of the Confessor. To be buried near that saintly body was a privilege that the most high potentates might covet. Here king after king has been buried; here lie the children, relatives, ministers, monks, states-

men, poets, the standard bearers, of successive sovereigns. To be laid to sleep in ground sacred with the dust of kings, churchmen, statesmen, poets, etc., has been and still is an honor of the highest order.

The Abbey has not only been the scene of the coronations and royal marriages and funerals, but it has been identified in other ways with the history and feelings of both kings and people. Kings and commons have lived beneath its shadow. English armies have celebrated great victories won by processions beneath its roof. For centuries Parliaments met in its chapters, which thus became the cradle of the Parliamentary government of England and her colonies. Upon this phase of the subject a recent writer in the *Youth's Companion* moralizes as follows:—

"Nowhere perhaps in the Old World does the past face one with more sudden and startling power than in Westminster Abbey. There lie the rulers and leaders of men through many ages; not only the kings, but the captains, the singers, the thinkers, who have, to a great degree, made English-speaking people what they are.

"When the visitor has had time to grow a little familiar with this mass of tombs, he will feel for a moment a grim amusement at the strange bed-fellows here brought together, made to slumber side by side in their last resting-places.

"Here 'bloody Queen Mary' sleeps quietly a few feet from the Cromwells and Iretons. They cannot burn nor hang each other now.

"Here, without a shudder, rests poor Arabella Stuart, very near to James I., who, out of jealous fear of her claims to the throne, kept her a prisoner until she went mad and died.

"Here lie Queen Anne and her sister Mary, their bitter squabbles silenced. Here are sovereigns of the houses of York and Lancaster, gathered, after all their wars, around the feet of old John of Gaunt, yet dumb as to the question of succession. Here the bones of haughty Catholic kings are jostled by the monuments of the Wesleys, and neither king nor preacher utters a single protest.

"Perhaps the most dramatic effect in the Abbey is that produced by the tombs of Queen Elizabeth and her victim, Mary, Queen of Scots, which stand exactly parallel with each other in the north and south aisles almost side by side. Above each grave is a recumbent marble figure of the Queen who sleeps beneath. Elizabeth wears her regal robes; Mary her close-fitting coif and a mantle. The hands of each Queen are clasped in prayer.

"There, through long centuries they have lain silent close together, the slayer and the slain. Their quarrel has been fought over ten thousand times for generation after generation; but there has been no accusation of murder, no cry of remorse, nor prayer for forgiveness between them.

"The force of this dumb historic drama is so overpowering that the visitor is in danger of neglecting its more direct and tremendous meaning. It is, that some day, some day certain to come, he and his best friends and bitterest enemies will lie down like these two queens, dumb and still, side by side, beneath the heavy, immovable clay. They cannot hurt each other then. They cannot help each other.

"He cannot stretch out his hand then to caress the child he has neglected, or the mother, lying but a foot away, whose heart he may have wrung with sorrow. No matter how great the mistakes he made while living or how harmful the evil work which he left behind him, he cannot come back for an hour, or speak a single word to set them right. Death, when he turns the key, never unlocks the gate again, neither for the laborer, nor for the great king lying crowned in the Abbey.

"What is it, then, that we are doing now, on this side of the gate?"

Timely Topics.

TROUBLOUS TIMES.

ONE dread calamity follows another in quick and unbroken succession, as in a vivid storm one peal of thunder follows in the echoes of others. And as the storm deepens, crash unites with crash, until the air seems rent with fearful commotion. So it really seems to be in our days. The catastrophes are many of them so unusual and appalling as to be startling, even if their results are not considered. We will not here undertake to enumerate those which enter upon the record of the last few weeks; for there is an apprehension that they may be eclipsed before this article gets to our readers.

The peculiar horror of the night in Titusville, Pennsylvania, when amidst a terrific thunder-storm the lightning struck two extensive oil mills, liberating and igniting vast tanks of crude petroleum, is particularly calculated to impress the mind. The burning oil flowed with the surging creek, a river of

it will silence the voice of one of its advocates. They are so convinced of the rightfulness of their cause that to abandon it would be to them a crime.

There is much to be said, perhaps it has all been said, on both sides; but there is one phase of the question, which, when considered, outweighs everything else that can be urged in its favor. Mr. Gladstone makes his strongest argument upon it. The question of superiority between man and women is not a legitimate one. There are superior and inferior men, and superior and inferior women; but woman cannot excel as a man or in man's estate, nor will man ever appear to his best advantage acting in the capacity of woman. The right hand has functions which the left can only imperfectly perform; and if both were placed on one side of the body, their usefulness would be crippled. To try to make the left foot step in the tracks of the right foot, would be an absurd attempt; yet we can draw no comparison as to their relative importance. They, working harmoniously, help each other and fill their common office to acceptance.

It is just as evident that men and women are not created to perform in every respect their work in the

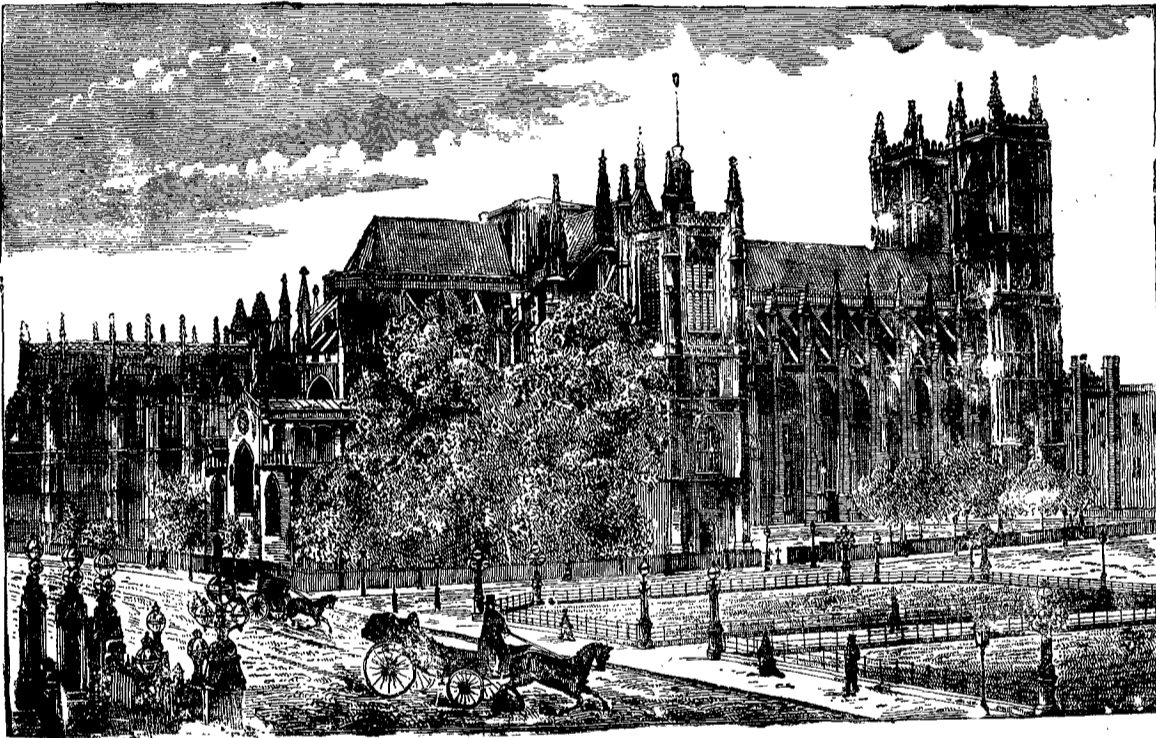
that there was a little to return to. His sanctuary is broken down; and she whom God appointed to minister there has debased her calling.

MRS. TUCKER'S DREAM.

THERE are but few who doubt that Mrs. Booth, the "mother of the Salvation Army," was a good woman; but that does not prevent her memory being used to mislead people. Frequently we have heard very unbecoming remarks about her present connection with the "Army" as its representative in heaven. In the Easter number of *All the World*, a monthly published by the "Army," Mrs. Booth-Tucker, daughter of Mrs. Booth, portrays in a vivid manner the reappearance of her mother one night while at sea. "Her eyes rested upon me, her hand touched mine. She was the same—my mother. She spoke to me,—wonderful words they were. She talked of my brothers and sisters, and of the General, and talked of the Army. And for a moment she bent over me as of old, and kissed me." These are some extracts from the statements she makes. We could attribute it to a dream, and there would be nothing strange about it; but Mrs. Tucker says, "Whether in my dreams or otherwise, I am sure God sent her to me that night. She sat beside me on the narrow bunk of my small sea cabin."

She has no doubt her mother was there. But this shows how little the Word of God counts with some people when it is confronted by traditional error. The Bible says: "For the living know that they shall die; but the dead know not anything, neither have they any more a [an earthly] reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:5, 6. Now, are we to believe that Mrs. Tucker's impressions are reliable, and that her mother was there?—Not unless we throw away this and other equally plain passages of Scripture.

The Salvation Army is not in league with Spiritualism, surely; and yet this is the essence of Spiritualism. It only asks that we shall accept the revelations that come to its devotees in that very manner. Not only is the "Army" permeated with these ideas about the dead, but other branches of the church freely hand these things around for solemn truth. They could not please the enemy better. Saul and the witch of Endor bringing up what purported to be Samuel is the only instance of pretended communication from the dead recorded in the Bible; but we all recognize this to be ancient sorcery, or modern Spiritualism, the work of evil spirits. Why should Christian people dabble with such things, and encourage the great work which in these last days forms Satan's masterpiece of deception? Mrs. Tucker does well to venerate the memory of her mother, who rests from her labors. Our weary spirits in dreams often seek solace in the tender associations of the past. God may give us those dreams to comfort and encourage us; but we should not attribute to them a reality which is so plainly contrary to the Bible, and so evidently in harmony with serious error. False sentiments may warp the judgment and affect the persuasion of the mind; but we should remember that it does not change the truth of God. People deck the cross with roses in their pictures, but the cross of Calvary had no roses about it. So we may in our imaginations clothe the monster death with the garb of light, and deck his brow with the crown of immortality; but death is the same cruel relentless enemy, implacable, cold, and dreadful.



WESTMINSTER ABBEY.

liquid fire, a besom of destruction, carrying devastation and death everywhere in its track. Fifteen villages were consumed, and over two hundred people perished by flood and flame; so the dispatches tell us, while the loss of property is estimated at £800,000. Among other similar phenomena of the last few weeks we have the great floods of the Mississippi River and its branches in the southern portions of the United States. It is estimated that 25,000 people are rendered homeless, and property to the amount of several millions sterling is laid waste. In the Bohemian mine disaster, four hundred men were entombed by the blast of an explosion. On the French island of Mauritius, off the east coast of Africa, a terrific hurricane swept away the main portion of the principal town, Port Louis, and two thousand people were killed, besides a greater number who were injured.

WOMAN SUFFRAGE.

THE question of granting suffrage privileges to women is one that has lived in spite of very much that has been said against it both in reason and ridicule. It has had its ups and downs, especially its downs, but still it will not down. Mr. Gladstone has recently given it a blow which in other cases might prove a quietus; but there is no likelihood that

same manner. They work together in a common cause; they serve the same God; they minister to each other's good. "The woman is not without the man, nor the man without the woman in the Lord," says Paul; but the Lord of both sexes has placed before men the sterner, rougher duties, and committed to women that which is more delicate and gentle. There is a plain distinction drawn between the masculine and feminine in nature and in society, in character and in office, and it will be a disaster to the world when this distinction is ignored by either men or women.

We are heartily convinced that political strife is on the men's side of the line; that when our women are subject to the smut and grime of election campaigns, become members of parliament and city councils, a fatal blow will have been given to that most sacred sanctuary of purity and fidelity, the home. Woman is worth nowhere else so much as in the place to which she was appointed of Heaven. There she lives to exert a salutary influence over the race. Man goes forth from a home of peace and purity strengthened to meet a thousand evils because he leaves behind him one whose love and confidence he prizes, one in whose prayers he has faith. When that one goes forth with him, they return to a home where the fire of domestic devotion has burned low; and the hands and hearts of both are sullied by contact with the impure. To such a man it would seem

The Home Circle.

MIGHT HAVE BEEN.

I MIGHT have been more patient—
 Ah! would the angry word
 Upon my lips had perished,
 Unuttered and unheard!
 Some heart would now be lighter
 To wend its toilsome way;
 Some life would be more cheerful,
 More sunshiny to-day.

I might have been more kindly—
 How trifling is the cost
 Of simple deeds of goodness,
 Whose power is never lost!
 The golden moment vanished,
 And never to return;
 The glory of bestowing
 Too late, too late I learn!

I might have been more loving
 To those who hold me dear;
 What little deeds, neglected,
 Had soothed their pathway here!
 The hasty word or action
 That pained a gentle heart,
 Ah! will its mournful memory
 From out our life depart?

"I might have been!"—sad burden
 Of life's remorseful song,
 Within the heart forever
 Its haunting echoes throng.
 O youth, upon life's threshold,
 To this sweet lesson bow:
 For deeds of love and kindness,
 Life has one season—Now!

—George Cooper.

ENTERTAINING STRANGERS.

"O JERRY, is that you! I am so glad to see you."

The impulsive girl seized by the hand her brother Jerry, who had been waiting a long time for the train to arrive. Then she kissed him and asked him about "ma," and why she too had not come to the train. He tried to collect his wits sufficiently to answer her questions, and right in the midst of his explanations she dragged him across the waiting-room to where she was previously standing. There they found an old lady in the midst of a cluster of bundles and valises, and Vivian proceeded at once to introduce the subject uppermost in her mind by saying,

"Now, Jerry, don't you think you could help this dear old lady out of her difficulties? You see she came in on the same train with me, and expected to take another train out to-night. But they tell her there will be no train her way till 8:50 in the morning."

"Why I suppose so," said Jerry in a dubious tone.

"You see," said Vivian, "hotels are too expensive for her. The dear old lady is on her way to Nebraska, where her youngest son lives. She is going out to keep house for him. He has been there alone for some time. But he is young, and he is getting tired and discouraged keeping 'bach,' so she feels she must go out and cheer him up a bit. Say, Jerry," lowering her voice and turning slightly aside, "don't you think we might take her home with us to stay to-night? Here she is, an old lady, not used to travelling, and in a strange city."

While Vivian was talking, Jerry was thinking. His face brightened as he recalled the fact that there was a wire-woven cot up in the store-room at home, which, brought into use, would make this possible.

"We can manage it, if she is willing," he said; and Vivian turned to where she stood, silent and dejected, waiting for these strangers to do what they would with her.

"Aunt, would you go home with us to-night? We will try to make you comfortable, and will see

that you get to the station in time in the morning."

The old lady's face brightened.

"It's good of you," she said. "I dreaded going to a strange hotel so much."

And so it happened that when Jerry and Vivian came home from the train, they brought a stranger with them. Mrs. Brooks, their mother, received her kindly. Her own heart was fully in sympathy with this action on the part of her children. But Mrs. Brooks was perplexed. What should she do?

"Jerry!" Then in an aside, "The groceries we ordered this afternoon haven't come yet, and we haven't a speck of butter in the house."

The old lady's ears were keen; she found out what was wrong.

"Look 'e here, now. I kin help ye out of that difficulty. I have got a nice roll of butter my daughter made, and I told her I was going to take it out to Jim."

While she talked she was busy taking the brown cloth cover from her basket, and removing the snowy muslin wrap from the roll, and she proceeded to cut off a generous slice—at least a third of it. Mrs. Brooks put in a protest against receiving so much of what was intended for Jim.

"Poor boy! he has probably fared slim on his Western ranch, without mother or sister or wife. I doubt whether he has enjoyed much the butter of his own making."

"O well! those times are about over for him, the Lord willing. His mother hasn't forgot how to make butter yet, and she used to be hard to beat, if I do say it as shouldn't."

Finding the old lady would feel hurt if they refused to accept it, Mrs. Brooks said no more, except to express her thanks. Jerry led in prayer that night, and experienced a thrill of genuine pleasure when he read his Heavenly Father's words, "Use hospitality one to another without grudging."

There is a joy such as the world can never know, to one whose ambition is to please God, in finding one's life conforming to the divine will. Every man who has an ambition, a loved object toward which he is reaching out, may know something of what Jerry experienced, by recalling any moment in his career when there has come to him unmistakable proof, however slight, that he is progressing toward the desired end. But as the Christian's ambition is the highest and truest, so his joy in success is the deepest and purest, having in it the joy of an eternal possession, and its terminus a joy outside of self. An ambition that begins and ends in self is very narrow, to say the least.

Morning came, and they looked out upon a world wet and dreary. Drizzle, drizzle, drizzle! under, a murky sky, and over, a sodden earth of brown and gray and miry clay. No sidewalks, and no trams. Soon Vivian came rushing down the stairs and into the room, exclaiming,

"Raining, isn't it! Why, how will we manage? Aunt Falls has nothing but cloth gaiters on her feet."

"Perhaps," suggested Mrs. Falls, who had followed Vivian into the room, "perhaps you've got an old pair o' boots I might wear." And her old face shone with jovial good feeling as she added, "I used to wear 'em when I'd go out milking in sloppy weather."

Jerry searched, but could find none.

"Think you will have to stay with us, grandma, until the rain is over."

"O my, no!" replied the old lady, "I must see my boy to-day; he'll be looking for me, and awfully worried."

"I've got it! I've got it!" cried Vivian. "Ask Mr. Wood for his pony. I most know he won't refuse when he knows how it is."

Jerry secured the promise of the pony. They ate a hasty breakfast, followed by reading and prayer

Then Mrs. Falls turned to her hostess in an embarrassed way, with her hand thrust deep in her pocket, and said,

"And now, if you'll tell me the amount of my bill, I'll——"

"Why, it isn't anything, you dear woman!" said Mrs. Brooks, going up to her and putting her two hands one on each of the wrinkled old cheeks. Tears came to the old lady's eyes, as she returned her pocketbook to its resting place. She placed her arm lovingly about Mrs. Brooks, a woman she had never met until the evening before, and said,

"The dear Lord'll reward you for your kindness to an old woman. What church do you folks belong to?"

"It matters little to what branch of the church we belong," said Mrs. Brooks, smoothing the gray locks back from the old lady's placid brow. "There is but one Father; so we two are sisters."

"That's true! that's true, deary. But isn't it wonderful? I came to this city alone, an ignorant old lady who had never travelled, and was terribly nervous over all these modern contrivances. Truth is, if it hadn't been for my boy—and he's a good boy, a better never lived, if I do say it as shouldn't—if it hadn't been for my love for him, I wouldn't a risked it, that I wouldn't! I expected something dreadful to happen. And last night, when I found I'd missed my train, I felt miserable enough to sink right down and cry, so I did!"

The old lady wiped her eyes, and looking around on her sympathetic hearers, continued,

"What a miserable old sinner I was! After all the dark places the dear Lord has brought me through, seems as if I ought to learn to trust him. I ought to know he wouldn't desert his child. I loved my boy and braved everything to reach him. The Father loved me and came along to protect me. And he's done it! He's done it," she reiterated, straightening up in her chair, while the tears chased each other down her cheeks. "I s'pose the Lord knew all the time that he had folks here in the city who'd meet me at the train, and take me home with 'em, and treat me like their own kith and kin."

"Which you are, bless your dear old heart!" said Mrs. Brooks.

Jerry had put on his rain coat and gone out. It was raining harder now. When finally he drove to the door with the pony and open buggy, it was raining quite hard. The old lady could not be dissuaded from going, however, and climbed into the buggy beside Jerry, enveloped in Mrs. Brooks' mackintosh, and with a substantial umbrella over her head.

An hour later Jerry returned home, having seen Mrs. Falls safely on board the train, and the pony again under shelter. He said to Vivian,

"I am so glad, Vivian, that you thought of bringing the old lady home with us. I have received an answer through this experience to a question that has been troubling me of late. The question was this, mother, 'How is it that there is less of self-sacrifice for Christ's sake now, and less of exalted effort in living the Christian life, than there was three years ago?' I feared that instead of advancing in my Christian life, I was losing ground."

"But as I was climbing the hill just now, wet and drabbled from my morning excursion in the rain, I at first awoke to the consciousness that there was a very happy feeling in my heart, and next there came flashing across my mind the memory of a former experience similar to the one of to-day, in which I had been upborne by that heroic, self-sacrificing spirit, the departure of which I mourned. Instantly I saw the two side by side,—the spirit of to-day and the spirit of the past. My mind at once entered into a comparison of the two. Would you like to hear the result?"

"Well, on the former occasion there was present with me a heavy consciousness of my own physical

discomforts ; to-day my thoughts had scarcely reverted to myself or what I was enduring. And when before there was necessary, in order to face the discomfort and continue faithful under it, an heroic determination to hold myself steadily to the right, to-day I had only to give myself over to the enjoyment of doing a kind act. The action brought with it its own reward ; and this so far outweighed any physical discomfort, that I found myself doing from personal choice and spontaneously what before had required a strong element of self-sacrifice.

"I am fully satisfied now that the beginnings of a Christian life cannot at all compare with that into which it will grow under the painstaking care of the Great Husbandman. And I feel that there is more beyond, more conflict, more victory. To-day I have enjoyed what then I fought to attain."

As Jerry left the room, Mrs. Brooks repeated softly to herself, "Be not forgetful to entertain strangers ; for thereby some have entertained angels unawares."

Did she imagine the old lady was an angel ? or was she thinking of "the angel of his presence" who accompanied her ? Just then she heard Vivian say with a deep-drawn sigh, as she went about her household duties,

"O dear ! I wish I could have gone to the station with aunty !"

"Vivian !"

"I don't care ! everybody gets good out of a thing but me !"

Her mother might have told Vivian that the very good the Father had intended for her in this instance she had thrown away by failing to exercise that sweet submission to the divine will which was her allotted part on this occasion, and which would have been a conquest of self such as repeated would have finally resulted in the full enjoyment of sweet, trustful peace under all the changes incident to life.

But she drove the "angel" forth from her presence, and her day was clouded, not alone by her disappointment, but by the absence of that sense of God's approval which should make perpetual sunshine for each Christian heart.—*J. E. Cutler.*

READ GOOD BOOKS.

F. B. PLUMMER.

SINCE we each have but limited time and energy, it is important that what we have be expended economically. The little fragments of time that are usually wasted, can most appropriately be devoted to reading. No time, however, should be wasted in reading worthless or evil books. Injurious books are so numerous and so cheap that it is a positive injury to know how to read and not know what to read. It is plainly as much the parent's and the teacher's duty to fix for the child the power of right discrimination in reading, as to teach him the characters that he may read. No parent or teacher does his whole duty by the children entrusted to his care unless he inspires them with a love for good books, those silent forces which are working greater changes than war or legislation.

Do we really want God to do what he deems best for us ? Or is there in our minds a latent or half-repressed fear that he will do for us, in the line of some cherished longing of ours, that which he knows to be best, rather than that which we hope he will deem best ? These questions may help us to disclose ourselves to ourselves.—*Sunday school Times.*

Useful and Curious.

EARLY RAILWAY TRAVELLING.

THE coaches at first had names, just as their predecessors on the turnpike roads had, and were made as much like them as the altered circumstances permitted. The luggage was loaded on the roof, and passengers who preferred to do so took their seats outside at each end. Both these customs obtained for several years after the Liverpool and Manchester had ceased to exist as such, and were, in fact, general at one time on most lines. The extreme discomfort from the dust and fine ashes necessitated the use of gauze spectacles by the outside passengers, if they wished to arrive at their journey's end in possession of their eyesight. When going through tunnels, the sparks and ashes became more than

pied each first-class compartment, of which there were three in each coach ; and though we are accustomed to regard sleeping-carriages as quite a modern institution, one compartment of each "first-class mail" was convertible into a "bed-carriage" from the earliest times of the London and Birmingham and Grand Junction Railways. On the latter line the lamps were fixed outside—stage-coach fashion—two on each side at the divisions between the three compartments. The mail-guard, gorgeously clothed in scarlet, rode outside on the last vehicle, seated, not on the roof, like the passengers, but on a sort of perch or rumble, like the back seat of a travelling carriage, with the mail bags in a large box in front of him. In a general way the whole system, like that of its forerunner, was planned upon the idea of providing for the well-to-do classes only, it not being thought likely that others would travel to any great extent.—*Cornhill Magazine.*

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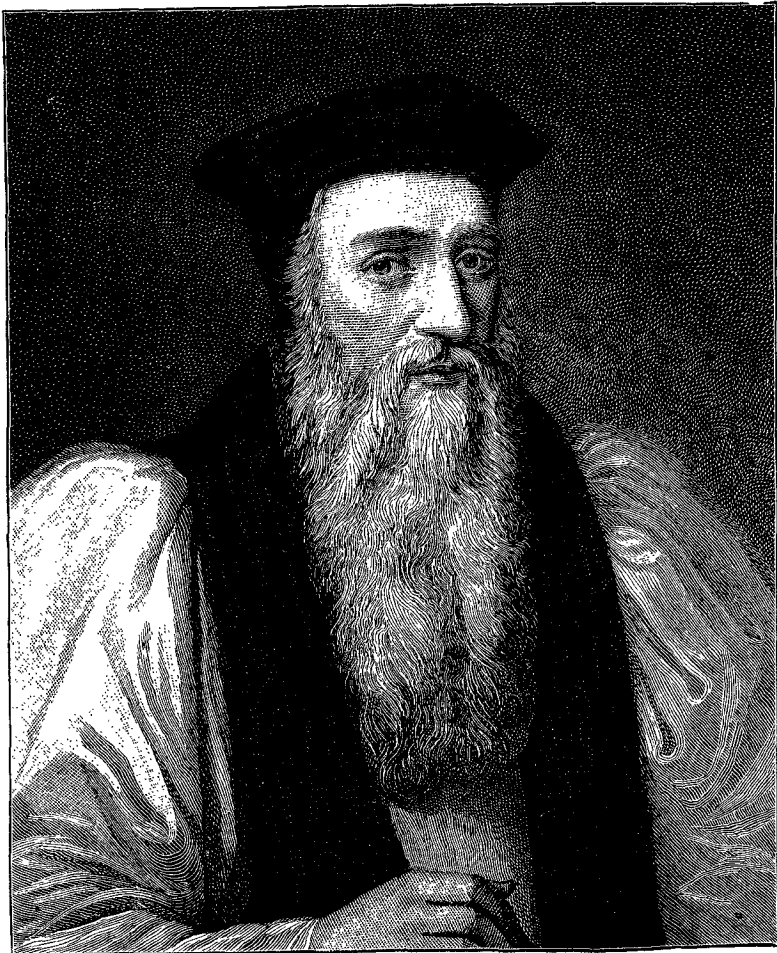
THE RUNAWAY STAR.

THE latest sensation in science is a runaway star. *Nova Aurigæ* is the name of a burning world which has been discovered in the constellation *Aurigæ*. It is concluded by some astonished investigators that this world on fire is a runaway, and that it is running away in two halves. One of these fiery hemispheres is rushing away further from us, thousands of miles every minute. The other blazing section is galloping towards us. And yet the star looks like one great flame, even when seen through the most powerful telescope. Again, it is alleged that this world, broken up and burning, has been long ago quenched in darkness ; for we are looking at what happened before any of us were born. The distance is so vast that this *Nova Aurigæ* probably caught fire before the time of Queen Anne. Thus are astounding phenomena crowded upon us. The wonders of the universe are but beginning to be known. *Nova Aurigæ* is only another alphabetical lesson in the great divine Book of Nature.

A NEW LIGHT.

A GERMAN inventor has devised a means of producing a light superior in strength to either oil or electricity. It is by means of air driven through pumice-stone, the latter having been impregnated with benzine. The benzine gas thus obtained is then carried through a fine magnesium powder, and proceeds upward through a pipe to be consumed in a small flame of a claimed 400,000 candle-power. The apparatus for producing this light consists of a blast-engine for driving the air through the pumice, and a number of other accessories, all of which take up but a small space, and which are enclosed in a glass case for protection from the elements, as the light is especially designed for coast illumination. The arrangement is especially adapted for giving an intermittent light, the consumption of magnesium being small, depending on the power of the light required.—*English Mechanic.*

THE latest form of lifeboat is built of steel. The fore and aft sections of the boat are thoroughly air and water tight, and their peculiar form imparts immense strength and rigidity to the whole structure. In an emergency, the boat can be thrown overboard without the use of boat-lowering gear. No matter how the boat lands in the water, it will float on an even keel, and cannot possibly swamp



CRANMER. (See "Men of the Reformation," page 179.)

merely unpleasant—they were decidedly dangerous, as the roof, of course, deflected them straight upon the passengers in a continuous stream. It was no uncommon thing for the luggage to catch fire, in spite of being carefully sheeted over ; but the strong conservatism of English railway companies kept up the practice of loading it on the roof down to about 1860. At first there were no fixed signals on the Liverpool and Manchester line, the drivers being directed by policemen with red and green flags ; and whilst this system lasted, no trains were run at night. The first junction signal-box was called a lighthouse, and in order that the drivers might be aware of its vicinity during thick weather, it was proposed that the signaller should perform on a large drum. The practice of carrying the mails by railway did not come into vogue for some years, as the companies objected to running trains during the night, and the coaches were more regular and punctual. The Grand Junction Railway, however, as early as 1838, constructed a travelling post office, and soon the mails from London were conveyed by all the lines, as the stage coaches were forced out of existence by their new rivals. The vehicles used on the mail trains were of better construction than the others ; more space was given, and, we may add, higher fares were charged. Only four passengers occu-

Bible Echo and Signs of the Times.

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

GEO. C. TENNEY,

MISS E. J. BURNHAM,

Editor ;

Assistant.

S. N. HASKELL, Contributing Editor.

Melbourne, Victoria, June 15, 1892.

CHRIST DWELLING WITHIN.

THE power of an indwelling Saviour is the real secret of a successful Christian experience. The apostle, writing to the Colossians, says that the "mystery" which is made known in the gospel is "Christ in you, the hope of glory."

In the worship of ancient mythology, its inherent power was vested in certain "mysteries" which it was unlawful to introduce in ordinary conversation, and of which only the initiated were at all cognizant. These mysteries centred around their shrines of devotion, and formed the sacred, vital part of their religion, if such religion may be said to possess anything vital or sacred. In the worship of God in the old dispensation, the awful mysteries of the Holy of Holies and the ark exercised a powerful influence upon the minds of the devout Jews. It was the secret of divine power, the centre of that mystical, invisible force by which men were enabled to do to endure, and finally to triumph. When that secret was no longer cherished in their hearts, they lost the source of their moral strength, and they thus fell victims to every evil impulse.

The Christian religion, too, has its "mysteries," or at least its mystery,—its secret centre of vital energy and sanctifying power. It is CHRIST IN THE HEART. It is a secret which none but those who have learned it experimentally can appreciate. An individual may profess a faith in Christ, and may become nominally identified with his cause, but forever remain in ignorance of the mysterious power of the presence of a Saviour enthroned in the heart. Such live on the husks, and lose the precious substance of a Christian life. They fail to obtain sweetness in this life; they will come entirely short of entering upon eternal life. There are no impenetrable walls or fearful ordeals hedging up the way of access to this glorious mystery. Jesus stands at the door of the hearts of his professed children, and knocks. He asks for admission. Let him in; and we shall know the secret power which has nerved the strength of every hero of Godliness. We shall learn of the sweetness of his presence, our religious life will demonstrate the power of God unto salvation.

THE SUNDAY QUESTION.

THE matter of securing a more strict observance of Sunday as a day of sacred rest is being actively agitated in every part of the professed Christian world. The agitation is not confined to religious circles, but the advocates of the cause are pressing it upon the attention of lawmakers and rulers. It is fast becoming an important political issue in many countries, and where laws already exist, they are not allowed to remain inoperative, as was generally the case a few years ago. It is evident that those who have undertaken the work of compelling people to observe the weekly rest-day, willing or unwilling, are not merely at play, nor are they to be satisfied with any measure that comes short of furnishing them with all the power they need to accomplish their ends.

We do not impugn the motives of the many

good people who have taken this matter in hand; they verily think they are doing God service; but we deplore deeply the grave mistake they are making in misapprehending the character of Christ's kingdom, in behalf of which they have drawn the sword. Not the "sword of the Spirit, which is the Word of God," but the weapon of Cæsar's warfare, the terrors of civil law. Christ said, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." John 18:36. The word rendered "fight" means to contend. That is, if Christ's kingdom were of this world his servants would use human force to oppose human forces; but his kingdom being *not* of this world, he gave Pilate the assurance that he had no intention of appealing to human agencies to accomplish its work.

Christ's professed followers have not always entertained the same ideas as those expressed by the Master. It was but a few centuries after these words were spoken that they were found employing the same agencies to enforce their religious views upon other men that the Jews were now bringing to bear upon the meek and lowly Jesus. They took hold of the arm of civil power, and moved that arm to inflict suffering and penalties upon those who did not choose to share their opinions and conform to their practices. These men thought they were conferring upon their fellow-men a great benefit in thus compelling them to do their duties. But others just as conscientious as themselves could not and would not surrender their own convictions, and gave their bodies to the flames and to torture, not accepting deliverance at the expense of their principles. To place the power of oppression in the hands even of good men is a dangerous experiment, as has been proved many times. But the world has yet to furnish one single instance in which the exercise of such power has resulted in any good to mankind, or in bringing glory to Christ's cause. It cannot be so. Jesus emphatically repudiated every form of coercion as an adjunct to the progress of his cause. No man can become a disciple of Christ except by a voluntary humiliation and denial of self, a state of mind not to be induced under force.

Hence we conclude that all attempts to coerce men's consciences, or to enforce upon them religious observances or a religious faith, are unchristlike, and consequently anti-christian. This opinion we hold in regard to religious compulsion of any kind.

The observance of a stated weekly rest-day is a purely religious observance; and the work of compelling men to observe that day is religious bigotry of the same type as that which undertook in early centuries to compel men to observe the sacrifice of the mass. We do not use this strong language just because we doubt the validity of the claims of Sunday to sacred regard; it would apply with equal force to laws compelling men to keep the seventh day; or to a law compelling men to partake of the communion, or to be baptized, or to worship God after a certain form, or any law compelling people to worship him at all. We hold these opinions because we most profoundly believe in freedom of conscience in things pertaining solely to God. We believe in the binding force of the Sabbath law as a moral principle, and that all men will be held amenable to that law at the great moral tribunal; but we do not believe in incorporating that duty or any other of a purely religious nature into the laws of our land.

Human laws are ordained for the purpose of

securing to individuals their rights as citizens, and they should be administered to that end. Any law which deprives any man of any inherent right, is subversive of the legitimate object of law. The right to practice or not to practice religious requirements and observances pertains to every citizen, and he must be left free to choose what those observances shall be. When he has chosen them, he should be protected in them. But he should not be vested with power to compel his neighbor to do as he does.

The work which is delegated to the Christian church is that of evangelizing the world. "Preach the gospel to every creature," is the great commission. It is the duty of every Christian to bear to the world the saving truths of God's Word, and by persuasion and example induce all men to accept of them. But woe is the day when the church leaves her Heaven-appointed work, and seeks after parliament and congress to give force to her behests.

We feel deeply on this question, not simply because the enforcement of sweeping Sunday laws is likely to involve a people who observe the seventh day in difficulty, but because the image of a woman seated upon a scarlet-colored beast once indicated the unholy union of church and state, before which the blood of martyrs and saints was freely shed. The same image arises to our mind, when we contemplate the fulfilment of the present aspirations of those who seek for the church the aid of temporal power; and when that time comes, the cup in the hands of the church will be found to contain a foul mixture very unlike the pure doctrines taught by her Master. As she gains prestige with kings and great men, she loses power with God. Though she may worship in costly temples thronged with admirers, the angels of God's presence will have withdrawn. And as they depart, they will write "Ichabod" upon her lintels.

THE POWER OF PRAYER.

S. N. H.

THE prophet Malachi utters the following encouraging words: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and *he shall turn the heart of the fathers to the children, and the heart of the children to their fathers*, lest I come and smite the earth with a curse." Mal. 4:5, 6. But God works by means; man is to co-operate with God. He offers the remedy, but man as a free moral agent must use the means provided. "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." Isa. 27:5. Two great mistakes are often made. First, men fail to use the means the Lord has provided; second (one which is equally as fatal) we think that because at some time in the past God has given us the assurance of a blessing, no further responsibility rests upon us. The covenant we have made with God is broken, and yet we think that God will do as he promised whether we are faithful to the conditions or not.

When Abraham made an offering of 'an heifer of three years old, and a ram of three years old, and a turtle dove, and a young pigeon, he took unto him all these and divided them in the midst, and laid each piece one against another.' He then watched them; "and when the fowls came down upon the carcasses, Abraham drove them away." God had made a promise to him, and he was interested in it. He fully complied with all the conditions on his part. And it becomes God's people to take an interest in the matter, not only to pray, but at the same time to

watch the movings of God's providence. To David God said on a certain occasion, "When thou hearest a sound of a going in the tops of the mulberry trees, then thou shalt bestir thyself; for then shall the Lord go out before thee to smite the host of the Philistines." 2 Sam. 5:22-25.

Sister M. was a matron in one of our schools. She and her husband had brought up a family of children consisting of three boys and one girl. Their attention was called to the duty of observing the seventh day as the Sabbath, and they embraced it, much to the regret of the children. Finally an alienation on the part of the children manifested itself to such an extent that when their parents connected with one of our educational institutions, the children felt that they could not even come home to make them a visit. Their hearts were not subject to the law of God, neither indeed could be. This bitter feeling continued, however, for only a short time, and was wholly removed in answer to prayer. The youngest boy came home on a visit. After spending some time at home, he made arrangements to go to another State, and engage in business. The mother felt that it would be his ruin if he should take this step. He had refused her entreaties to remain at home and attend school. He had even sent for a horse to take himself and trunk to the railway station. The mother felt that she could not have her youngest son place himself in a position which appeared to her to be beyond the reach of the truth of God. She was acquainted with God, and knew wherein her strength lay.

In relating this to me, she said, "I went to my room, and turned the key. I bowed myself before God, and did not rise from my knees till God gave me my boy." As she came down the stairs, she saw him coming up the walk towards the house. With a calm Christian dignity, like one who had prevailed with the God of Israel, she walked out to meet him. He approached her, put his arms around her neck, kissed her, and said, "Mother, I have changed my mind. Instead of going away, I shall remain and attend school this winter." She was prepared for it. Her calm and unyielding faith in God had prevailed; for had she not just come from the audience chamber of the Most High? He attended school, gave his heart to God, and is now an honored member of the church.

When his mother related this to me, she said, "I shall have the rest of them, for God has assured me of this." A year or two later, the daughter engaged with one of the neighbors, and would occasionally visit home, until she also gave her heart to God and united in the faith with her parents. A very great change has come over the others, and the mother's heart is still in the sweet assurance of their salvation. Would any one rob her of her faith? Would any question its effectiveness?

The following is the substance of what was related to me by one of our colporters: I was a hard drinker for thirty-six years; I was a smoker for fifty-three years; I was an intemperate chewer of the poisonous weed for fifty-five years. My habits were confirmed in my youth, and had become a part of my nature. They had so completely taken possession of my nature that to break off either of these habits was like taking my life. I had tried a few times in my early life, but had long since ceased to try, knowing the result. I had a Godly wife, who constantly, for twenty-six years, prayed for me. She knew I would be lost if I continued in these habits; but she believed that God would deliver me. She arose nights, and by herself in some dark room would plead with God as only a wife and mother can plead, for my deliverance, claiming

she had the assurance that she would have the victory. I repeatedly told her that it was of no use; that, as I well knew the result, and would never try again to leave off my habits, her prayers would be of no avail. But she kept on praying all the same.

One morning I was taken sick, and endured for a short time a sickness I never had experienced before; but I was set free from the appetite for strong drink, and my stomach sickened at the thought of liquor of any kind. From that time my appetite so changed that I have since had no desire for strong drink, and even the smell of it is disagreeable to me.

But my tobacco clung to me still; and my wife kept on praying. I continued to tell her that upon this point it was no use, even if she had got the victory for me over the other habit. After a few more years praying, all at once smoking became as disagreeable to me as drinking had become. I no longer smoked; for I had no desire, and could not if I would. Still she continued to pray that I might abandon the use of tobacco altogether, and finally; after three additional years of wrestling with God, I was again taken sick, and I had never before experienced such wrenching of my stomach. My taste was gone for tobacco in any form. I then began to pray for myself; for how could I withstand God any longer? I gave my heart to God.

But few realize the power of prayer. The resources of the Christian are infinite. "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?" In the gift of Jesus Christ, the choicest, the best, of heaven's treasures was bestowed for that which without him was worthless. Every holy agency in the universe sympathized and co-operated with Christ in the plan of salvation. Angels are waiting for man to call upon God, when they will unite their power to resist Satan and overcome evil. There are no existing agencies of evil that can be successful against the power and strength that is at the Christian's command through Christ. Says the apostle, "Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's."

CHURCH AND STATE.

J. O. C.

THE law of ten commandments is by some defined to be "the will of God, as the supreme moral ruler, concerning the character and conduct of all responsible beings; the rule of action as obligatory on the conscience or moral nature." From this it will be seen at once that that method of reasoning which teaches that since this is God's world the standard of worldly justice ought to be as far as possible an exact counterpart of God's justice, would make the civil ruler the minister of God's will over the conscience of every citizen under his jurisdiction, and arm him with the authority of Heaven, with which to enforce his decrees. As the agent, or vicegerent of God, to resist him would be to resist God. Moreover, in that case there would be no necessity for human legislation; for, having God's law as a standard of civil government, to revise that, or add to it in the least, would be an impeachment of the wisdom which gave it. This, to say nothing of the complete folly of an attempt to administer the same penalty for the violation of petty civil laws, which is demanded by the law of Jehovah. The only logical way to conduct the affairs of such a concern, would be to proclaim the "divine right of kings," and

then let the incumbent of official power announce all his decrees as the voice of God.

This was exactly what the Roman church did in the Middle Ages, when she united with the state, and took charge of the conscience of the world. But who can now wish for such a condition of things? He who would advocate that the state ought thus to punish whatever its representatives think to be sin, certainly never could, with propriety, censure the papal church for the bloody work it did during the Dark Ages. For it was through the proclamation of this very theory that she was enabled to gain control of the civil power, and cause it to put to death all whom the church counted incorrigible sinners, and every heretic was counted such. The New England Puritans did the same work, and so would every class of religionists of like belief do, to whom might be given a like opportunity. The writer does not take this position because he lacks faith in God, or in the power of his grace to help men to do right; but he has no faith in the power of men to control their passions or prejudices, when left to themselves. Besides, history has demonstrated, over and over again, the truthfulness of this statement, and also shown conclusively that the civil power has no right to legislate, in any degree, in the interest of religion and the church. The truth on this point is very concisely stated by Faustin Hélie, in the "Cyclopedia of Political Science," under the title of law:—

"Is it true that moral justice and human justice have a common origin? Is it true that they both have the same mission to fulfil, although using different means and acting in different spheres?—No; for what moral justice exacts is the expiation of the fault, that is to say, retribution made for the fault committed by the evil inflicted. Is this the mission of social justice? Has it been delegated by Eternal Justice to enforce its law? Has it the power to exact the expiation of crime?—It has not the means of proving that expiation has been made; for its vision is short, and its means of ascertaining truth are limited. It cannot enter the conscience of the guilty party, it cannot see his motives or his remorse, it can measure neither the degree of the fault nor the degree of expiation, it apprehends the external facts alone; how, then, since it cannot determine absolute criminality, can it act the part of divine justice? It proceeds against material acts, with the aid of material means; the exalted but mystic view of expiation does not belong to it; this view is that of the human soul, it cannot be that of society. The principle of action which should govern society is to be found in the law of self-preservation inherent in it. This law, which is the first of all human laws, obliges the social power to maintain order, that is, to secure respect for the rights of the state and the rights of its members. Penal justice exists because society exists, because it is one of the attributes, one of the conditions, of its life. It needs no other title; its legitimacy rests entirely on social law. . . . Its mission is not to give a sanction to this divine law, and enforce the observance of its precepts. It concerns itself with public order and social interests; it can have no other object than to maintain this order and protect its interests. Chastisement, as has been very truly said, has no right except against crime; but to constitute crime in the eyes of human justice, it does not suffice that moral order is disturbed; it is necessary that there should be a grievous attack upon social order, a serious breach of external peace."

The transgression of God's law is sin (1 John 3:4), and the penalty for sin is death. Rom. 6:23. To carry out this principle of justice in human government would, as before stated, be an assumption of divine prerogatives by an earthly power. But God reserves to himself the right of punishing infractions of his moral law. The nature of man itself asserts this. It is believed, by all at least who support the Bible, that man's passage to the grave does not

settle his account for sin committed. They are well assured that after death comes the judgment (Heb. 9:27), when all men, without respect of persons, will have the counsels of their hearts made manifest, and will receive from God the due punishment for every sin. 1 Cor. 4:5; Rom. 2:3-11. Not one, even of those who want the principles of the Bible and of divine justice incorporated in civil government, ever supposed that civil punishment for crime would end the responsibility of the culprit. So the murderer, who is punished with death, does not, in that, pay the penalty for the sin of murder. His sentence to death is not for sin against God; but for crime against his fellow-creature. To admit the principle of inflicting punishment by the state as retribution for moral evil, is to oblige the state to greatly enlarge its list of offenses. In other words, if it punishes for violence or fraud as a sin against God, rather than as a crime against man, it obliges itself to punish for everything that is counted sin, whether it be a crime against man or not.

This would be assuming infallibility, to that degree, at least, which would admit the divining of the thoughts; for even "the thought of foolishness is sin." Prov. 24:9. Since all sin is reprehensible, it would follow, that under such a régime, one would be held answerable to an earthly tribunal for every passing thought. In short, there would be no end to the absurdities that would follow in such a train. One of the most abominable of the brood would be the establishment, in some form, of an inquisition. For how else could one human being learn of what another is thinking? It was done that way by the papal church, when it controlled the state in the interest of its religious dogmas; and why would not the same result follow now, under the same circumstances? In past ages, when an inquisitor wished to know the thoughts of a suspect regarding the church, all he had to do was to put his victim on the rack and torture him till, in his agony, he revealed everything. It was, of course, then legitimate to punish him for his thoughts. The inquisition is but the natural outgrowth of such a theory.

SATAN'S POSSESSION OF THE EARTH.

WE must not lose sight of the fact that God did not bestow upon man unlimited control of the earth. He did not resign his own right and authority as proprietor of the earth, but constituted man ruler under his directions. Man was the creature, the servant, of God. He was appointed to subdue the earth and bring it all into the condition of the garden of Eden. Gen 1:28; 2:8. God was his Benefactor, his Counselor, his Sovereign. He crowned man with glory and honor (Ps. 8:3-8), and gave him a right to the tree of life (Gen. 2:9, 16, 17). This was given to perpetuate his life, that he might live forever. Gen. 3:22, 23. Notice what man lost by his transgression:—

1. *He lost his life.* "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." "For the wages of sin is death." Rom. 5:12; 6:23. Death came as the result of sin. If man had not sinned, he would have lived forever. "And the Lord God said, . . . and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the garden of Eden." Gen. 3:22, 23. The loss of life involves the loss of everything. We may lose many things in life, but when our life is lost, we have no more to lose.

2. *He lost his dominion over the earth.* Adam and his posterity did not retain that dominion which was given to him in the beginning. In the beginning every beast, and the fowls, and the fishes, were under his sway. After the fall they became wild, and in many cases became the enemies and destroyers of man. And man became the enemy of his fellow-man. Discord and strife seemed to enter into the hearts of all creatures. Everything became changed from the original arrangement. And the Lord placed a curse upon the earth—upon the dominion which he had given to man. Instead of flowers and pleasant fruits, thorns and thistles sprang up spontaneously, to add to his cares and sorrows.

The woman was beguiled to disobey, and the man joined her in disobedience. Now hear the testimony of the Scriptures: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Rom. 6:16. Again: "For of whom a man is overcome, of the same is he brought in bondage." 2 Peter 2:19. They obeyed Satan and became his servants; they were overcome by him, and therefore they were his bond-servants. He was the means of their losing their lives, for he had the power of death. Heb. 2:14. When they died, they went into *sheol*. "the land of the enemy." Jer. 31:15, 16; 1 Cor. 15:26. And he was surely the means of their losing the dominion of the earth, for it was lost by sin. It is evident that Satan gained dominion over man and over the earth; that man, in becoming the bond-servant of Satan, let his dominion pass into the hands of his new master. The Lord did not at once destroy Satan for his sin, nor did he at once execute the sentence of death upon man, nor did he take back from the usurper the dominion that was given to Adam, of which he had been defrauded; but he put a curse upon it, and reserved further changes till after the judgment shall pass upon all offenses—until the seed of the woman shall bruise the head of the serpent. Satan is called "the god of this world." 2 Cor. 4:4. Jesus himself calls him "the prince of the world." John 14:30. Paul, speaking of the foes with whom we have to contend, says, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world." Eph. 6:12.

Consider the temptation of the Saviour. His adversary is called the tempter and the devil, but Jesus addressed him as Satan. The devil is a title, but Satan is a proper name. It was not an imaginary being that tempted him, nor was it the mere impressions or imaginations of his own mind, or the promptings of his passions. All such theories and speculations are but the suggestions of the enemy himself, to enable him to conceal his person and his character. Jesus, having fasted forty days, became hungry. The devil said to him, "If thou be the Son of God, command that these stones be made bread." The tempter appealed to his appetite, made keen by his long fasting, and challenged him to prove that he was the Son of God. But Jesus refused to gratify his cavilling spirit, giving us an example that we should not bow to the suggestions of Satan, either to meet our own wants or to prove our calling of God. Our relationship to our Heavenly Father should be borne in humility, giving no place to spiritual pride. Jesus quoted that scripture which leads to dependence on the Word of God.

Again the devil took him up into an exceeding high mountain, and showed him all the kingdoms of this world, and the glory of them. A magnificent sight, that has always proved so captivating to the men of this world! "And

the devil said unto him, All this power will I give thee, and the glory of them; for that is delivered unto me, and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine." Matt. 4:1-10; Luke 4:1-13.

The promise that Christ should be the heir of the world was made to Abraham and to his seed (Gen. 12:1-7, etc.; Rom. 4:13); and that seed was Christ (Gal. 3:16); and the heir is to be the Redeemer of both man and his inheritance, according to the Scriptures. But redemption could only be wrought by the power of his blood; his life was the precious price he was to pay to purchase man from his bondage. But Satan set before him an easier method of getting possession of the dominion. It had been committed to him, and he gave it to whomsoever he would, and he would give it to Jesus if he would bow down to him,

But many make this reply: Satan told a falsehood; he had nothing to give; nothing had been committed to him; neither the kingdoms of the world nor the glory of them were in his power. But if that was so, the Saviour surely knew it. And if he knew that the devil possessed nothing—that he had no power to confer any dominion or glory—then wherein was he tempted? If Satan had them to give, if Jesus could have obtained the dominion of the earth without the dreadful alternative of dying, it would surely be a temptation. If Christ knew that Satan had no power to fulfil his promise, that his words were an idle boast, there could not possibly be any temptation in the case. But the sacred record sets it down as a temptation, and we believe that it was. To Adam it was given in the beginning; Satan obtained supremacy over man; he took all the title that Adam held, which was but a limited power. The possessor of that power could go no further than God sees fit to permit. By overcoming man, Satan became the prince, or god, of this world.

And this is yet more clearly proved in Rev. 11:14-18. Under the seventh trumpet it is said: "The kingdoms of this world are become the kingdoms of our Lord and of his Christ." We are accustomed to recognize the Scripture fact that the Father is to bestow the dominion, the kingdom, upon his Son, Jesus Christ. But this text shows that they become the kingdoms of our Lord, as well as of his Christ. Again, the elders, worshipping him who sits upon the throne, say: "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned." The next verse shows that this is when the time has come to judge the dead and to give reward to all the servants of God. What power but that once conferred upon Adam could the great God take to himself, and give to his Christ, just before the close of this dispensation? How can the kingdoms of this world become the kingdoms of our Lord and of his Christ, except by our Lord dispossessing the great usurper, and taking back to himself the dominion of the earth? Then he confers it upon the second Adam, who redeems it, removes the curse, and restores man to his own inheritance; in a word, recovers from the enemy all that was lost by the first Adam.

This is a truthful representation of the world in the aggregate. The children of God in this world are so few that they only form an exception to the general rule. They are not of the world, but are chosen out of the world. Of them Jesus said: "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:19. This is conclusive proof that the world is now under the

control of Satan, serving him. If God ruled in this world, to be a child of God would be to do as the world does. But the truth is, this whole world is in rebellion against God, and is serving Satan, God's great enemy. Hence James says, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." James 4: 4. For a season God permits this in his long-suffering and mercy; in his long-suffering he permits the wicked to fill up the cup of their iniquity; in his mercy he delays the judgment until his elect are prepared for an abundant entrance into his everlasting kingdom.

Satan accomplished his purpose when he approached the holy pair in Eden: he destroyed their happiness; ruined an almost countless multitude of their posterity; instilled his own spirit into the hearts of their children; spread crime and bloodshed everywhere; and gained to himself a possession on the earth. But he could not foresee that the Son of God, against whom he had rebelled, would even give his life to purchase all to himself, and work such a triumph over the enemy of all righteousness as would cause every creature in the universe to rejoice in his destruction. When that day comes, may we be of those who shall join in the triumph of the Lamb of God.—*F. H. Waggoner.*

Bible Student.

INTERNATIONAL SABBATH-SCHOOL LESSONS.

Lesson 13.—June 25, 1892.

THE BLESSINGS OF THE GOSPEL.—Isa. 40 : 1-10.

(Memory verses, 3, 4.)

GOLDEN TEXT: "And the glory of the Lord shall be revealed, and all flesh shall see it together." Isa. 40 : 5.

1. What message does God give his people through the prophet? Isa. 40 : 1. See note 1.

2. What has been the condition of all God's people here? Isa. 53 : 6, first two clauses; Rom. 3 : 23.

3. Though accepted of God, what is their lot? Acts 14 : 22; 2 Tim. 3 : 12.

4. Who is their comforter? Isa. 51 : 3, 12; 61 : 1-3.

5. How does God comfort them? Isa. 40 : 2, see margin. Note 2.

6. By virtue of whom are all these sins pardoned? Isa. 53 : 4, 5.

7. In what are these blessings included? Luke 2 : 10, 11, 14; Rom. 1 : 16, 17.

8. What herald should go before this coming Redeemer? Isa. 40 : 3; Matt. 3 : 1-3.

9. What work must be done for the people in their own hearts, or be done by the power of the Son of God when he comes to reign? Isa. 40 : 4; Luke 3 : 5. See note 3.

10. What should be revealed through Christ? Isa. 40 : 5.

11. What does Jesus say of himself? John 14 : 9; 12 : 32. *Ans.* That he represents the Father, and therefore, if lifted up, would represent to the world in that lifting up God's love and mercy.

12. What does John say of Christ in this respect? John 1 : 14.

13. What especial phase of God's glory was manifest in Christ on earth? Eph. 1 : 6.

14. When will the ultimate glory of Jehovah be revealed through Christ? Matt. 16 : 27; 25 : 31.

15. What will this full revelation of glory mean

to the people of God? Luke 3 : 6; 1 Peter 1 : 5, 7-9.

16. In view of these wonderful promises of the gospel of Christ, what command does God give to his heralds? Isa. 40 : 6-8.

17. In what does the apostle declare this word is preached? 1 Peter 1 : 24, 25.

18. What message and spirit should animate the people of God in heralding these tidings? Isa. 40 : 9, margin. See also Matt. 3 : 1, 2; John 1 : 29.

19. What message will precede Christ's second advent? Isa. 40 : 10, compare with Rev. 22 : 12.

20. Having all these assurances of the Word of God, in what may his people rest? Isa. 40 : 8; 51 : 6-8.

21. And what will that same blessed gospel reveal to us through all eternity? Eph. 2 : 7 and golden text.

NOTES.

1. Jerusalem, as the centre of worship, the chief city of the kingdom, stands for the people of God. Her sins are the sins committed by them. If the Jews had proved faithful to God, old Jerusalem would have stood forever (Jer. 17:24-27); but as Israel continued to transgress, Jerusalem was destroyed. But this unbelief did not make the promise of God of none effect (Rom. 3:3); God's promises to the faithful are fulfilled through Christ in the new covenant, and to the new covenant city, New Jerusalem, the mother of us all (Gal. 4:26). See Isaiah 54 and Revelation 21.

2. For the latter part of the verse, compare Jer. 16:18 with 17:18. Jerusalem's double punishment seemed to be double destruction to the earthly city. The prophet looks beyond this to the heavenly Jerusalem.

3. The figure used is that of the advance guard of an army or king's retinue preparing the literal way before him. It doubtless meant that those who received Christ must put away their traditions, their errors, their sins. When this is not done by the grace of Christ in the hearts of those who accept him, it will be done by his glory when he comes.

Lesson 1.—July 2, 1892.

THE WAY OF THE RIGHTEOUS.—Ps. 1 : 1-6.

(Memory verses, 1-6.)

GOLDEN TEXT: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Ps. 1 : 1.

1. With what does the book of Psalms open? Ps. 1 : 1, first word. See note 1.

2. Upon whom is such blessing pronounced? Verse 1.

3. What is the first step generally taken in wickedness? Verse 1, first clause. See note 2.

4. What would naturally follow to him who walked in the counsel of the ungodly? Ps. 1 : 1, second clause. See note 3.

5. What would be the third stage of sin? Verse 1, third clause. See note 4.

6. What leads to this hardness of heart? Heb. 3 : 13.

7. With whom alone does the counsel of life rest? Isa. 11 : 1, 2.

8. What is the character of the counsels of God? Isa. 25 : 1; 28 : 29.

9. What will be the end of those who despise the counsel of God? Prov. 1 : 29-32.

10. What does the psalmist say of the ungodly? Ps. 1 : 4.

11. What are we assured of those who put their dependence in such? Jer. 17 : 5, 6.

12. What is said of their final end? Ps. 1 : 5, last clause of verse 6.

13. Who only will stand in the judgment? *Ans.* Only those who have formed a right character. Ps. 24 : 3, 4.

14. Through whom alone is such a character attained? 1 Cor. 1 : 30; John 5 : 24.

15. What change takes place in the heart of a man thus blessed? Eze. 36 : 26.

16. How will he regard God's law? Verse 27; Ps. 1 : 2.

17. To what is the Christian growth of such a man likened? Verse 3; Jer. 17 : 7, 8.

18. What promise does God give to those who have sinned against him, if they will but put away their sins and seek him with the whole heart? Isa. 58 : 8, 11.

19. What does he say of his prosperity? Ps. 1 : 3, last clause.

20. Can even the persecutions, to which the people of God have been always subject, be said to be prosperity or for their good? Rom. 8 : 35-37, 28.

NOTES.

1. The first psalm has no title in the original, as have most of the others. It was doubtless, written by David. It opens, as does also the book, of course, with a benediction. The word translated "blessed" is in the plural, denoting "blessednesses," and, according to some scholars, could well be translated, "Oh, the blessednesses [or happinesses] of the man!" etc., including all blessings of God's grace. It is well to notice that this blessing is based solely on character.

2. Walking in "the counsel of the ungodly," imitating their ways, seeking their advice and help, are generally the first steps in backsliding from God. But the man who is blessed of God does not "walk" in the counsel of the ungodly; his counsel comes from God. (See 2 Tim. 2:22.)

3. From heeding the counsel of the ungodly, from occasionally following their advice, a person comes at last to stand in the way of sinners. He deliberately chooses the "trodden path" of those who transgress God's law.

4. The man who departs from God, at first walks in the counsel of the ungodly, those who know not God, till he deliberately chooses to stand, or, as given by some, "to tread," in the way (the "trodden path") of sinners, till at last the heart becomes hardened, and he takes his seat among those who openly deride and scoff at that which is good and pure and true; he chooses the assembly of mockers as his companions.

THAT ROCK. MATT. 16 : 18.

"And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." What is that rock? The Catholics claim that it was Peter, and that their church is built upon him.

In verse 16 we read Peter's sublime response to the question which Jesus had put to the disciples, "Whom say ye that I am?" To this Peter replied, "Thou art the Christ, the Son of the living God." Jesus immediately pronounced a blessing upon him for his discreet answer, and assured him that it was God alone, his Heavenly Father, who had revealed it, that is, this great and sublime truth, unto him. Then Jesus further said, "And I say also unto thee, that thou art Peter [*Petros*, which also means a stone, implying a detached small, isolated stone], and upon this rock [not *Petros*, a small stone, but *Petra*, a massive solid ledge], I will build my church." The subject under consideration was the great truth that Peter had uttered: "Thou art the Christ, the Son of the living God." This had called down upon him the blessing. This had been called a direct revelation from God. Peter's name was *Petros*, a stone, but he had uttered a truth which was a great *Petra*, ledge of rock, and upon this *Petra*, said Christ, I will build my church. So the rock was not Peter, but the confession which Peter had made that Christ was the Son of the living God. That truth is the grand foundation of the church. That is the rock upon which it is built.

Then was given to him the keys of the kingdom of heaven, that is, a commission to open to the world the truths of the gospel, so guided in the work by the Holy Spirit that his decisions (the whole church being also included, as stated in other scriptures, see Matt. 18:17, 18), should be in accordance with the will of Heaven.

From the Field.

AFTER ALL.

GRIEF is strong, but joy is stronger,
Night is long, but day is longer.
When life's riddle solves and clears,
And the angels in our ears

Whisper the sweet answer low
(Answer full of love and blessing),
How our wonderment will grow
At the blindness of our guessing;
All the hard things we recall
Made so easy—after all!

Earth is sweet, but heaven is sweeter;
Love complete, but faith completer.
Close beside our wandering ways,
Through dark nights and weary days,
Stand the angels with bright eyes;

And the shadow of the cross
Falls upon and sanctifies
All our pain and all our loss.
Though we stumble, though we fall,
God is helping—after all!

Sigh, then, soul, but sing in sighing,
To the happier things replying;
Dry the tears that dim thy seeing,
Give glad thoughts for life and being;
Time is but the little entry

To Eternity's large dwelling,
And the heavenly guards keep sentry
Urging, guiding, half compelling,
Till, the puzzling way quite past,
Thou shalt enter in—at last!

—Susan Coolidge, in *Congregationalist*.

SKETCHES OF TRAVEL.

SYDNEY.

IN company with Bro. W. C. White, I left Auckland for Sydney, April 26. Our journey thus far from Melbourne had been as pleasant as we could wish. The sun had shone the most of the time, the weather was warm, the sea smooth, and seasickness had not approached us. We had fondly hoped to complete our journey without a change of experience; but we were greatly disappointed. After the first day out from Auckland, the sun hid his face, the mild breeze we had hitherto enjoyed turned to a howling gale, and the placid waters were lashed into angry waves, some of which chose to pass under our ship, and others passed over it. The terrible sensation caused by being lifted into the air and then dropped into the vacancy that follows huge waves can be understood only by those who have experienced it. With the exception of one day, this was our experience all the way to Sydney. I was thoroughly sick of the sea, and was truly glad to again place my feet on land.

We were accompanied by Bro. Christiansen, mate of the missionary ship *Pitcairn*, and Sister Tay, who has been with the *Pitcairn* during its cruise among the islands. It will be remembered that while she and her husband were laboring in Fiji, he fell a victim to the influenza. Sister Tay laid her husband to rest in a strange land, until the faithful laborers from all parts of the great harvest field are called to receive their reward.

Brother Christiansen has come to Australia to labor for a time in connection with the ship-mission work. At present he is in Sydney with Bro. Pallant. We spent one week with these brethren, examining the position of the harbor, and the location of the various lines of steam-ships and sailing vessels. We found that it would be very difficult or quite impossible to carry on this work successfully without a small boat. Many of the vessels lie out in the stream some distance from the wharves, and some of these are the best for missionary work.

When we presented to the Sydney friends the necessity of having this boat, they kindly volunteered to supply the mission with it, and a committee of three

was appointed to obtain a suitable craft. We have learned by letter that they have a very nice boat being built; and by the time this report is read, it will doubtless be in use. In the meantime the brethren have been doing some work on the ships, and report a number of interesting incidents. We feel sanguine as to the results of this line of work. It is our intention to supply all the deep-water and some of the coastal steamers with files of the latest numbers of the *BIBLE ECHO*. These files will be placed in neat covers, on which will be printed a cut of the Echo building, and a brief history of the rise and growth of our people. We shall also supply ships that make long voyages with files of back numbers. One of our chief objects will be to sell our various publications to the sailors. We shall from time to time report the progress of this work; and we request the prayers of all who read the Echo for the ship mission work.

Our laborers with the Sydney church were a blessing to us. The brethren and sisters were of good courage, and readily fell into line with the advance moves we presented to them. We visited the tent's company at Parramatta, and found an excellent interest in the meetings. Of late cheering reports have been received, and we expect to see a large church established as a result of the present effort there.

We reached Melbourne May 10, having been absent two months, and having travelled by sea and land nearly 4,000 miles. As our train pulled into the station, our hearts were filled with gratitude to God for his presence that had been with us during this long journey.

ECHUCA.

It has been my privilege to spend a few days with the workers along the Melbourne and Echuca railway line. I first visited Brother Baker at Echuca. Quite an effort has been made in this town since the Conference, but it seems that the ground was not favorable for the sort of seed that has been sown. I may say that this is not peculiar to our work, for other denominations find it the same. We are glad to say, however, that there is some good ground in which the seeds of truth have taken root. We made some pleasant visits, one of which was to the Baptist minister. He seemed to be free from the narrow prejudice that some are prone to manifest. We were especially pleased with his sensible views of the relation of church and state.

Leaving Echuca I came to Elmore, where Brother and Sister Anderson have been laboring for a few weeks. A few of our publications have been sold there, but it appears that they have not been read to any extent. These workers have called on the most of the families in the town, and have held Bible-readings with quite a number. We visited some who are interested in the Word of God, and who we hope will walk in the light that has dawned upon their pathway.

I next visited Brother Collins at Eaglehawk. This place is about five miles from Bendigo. Several hundreds of our different books have been placed in the homes of the people of Bendigo and the adjacent towns. A series of tent-meetings was held in Bendigo about two years ago; but most of those who then embraced present truth have since removed. Since the Conference Brother Collins has been laboring in Eaglehawk. He has visited many families, several of whom have had Bible readings in their houses, and have attended public meetings held in the town. Six or eight of these now rejoice in the light that has recently come to them. Here also we visited nearly all with whom work has been done.

We found some devoted Christians whose experience has been deeply interesting. One lady told me that on coming into her front room one day, she noticed a small piece of paper lying on the floor. As she picked it up, her eyes lighted on the

expression, "The seventh-part of time." Her curiosity was aroused to know what this referred to, and by reading the slip she found that it referred to the seventh day as the Sabbath. The piece of paper was a part of a page of a tract. It had been torn off in such a way that part of the words and sentences were left unfinished; but there was enough to convey to her mind the central thought that the seventh day is the Sabbath. She turned to her Bible for light, and became thoroughly convinced that the seventh day is still the Sabbath of the Lord. She consulted her minister, and received no instruction, and while in great perplexity as to what to do, one of our workers called on her. For the first time she learned that there are Christians in this country who observe the seventh day. She has now fully embraced the Sabbath and other views that we hold.

Where this small piece of a tract came from is unknown. She has endeavored to ascertain, but has failed. We suspect that some missionary worker gave the tract to a passer-by, who proved to have only interest enough in it to tear it in pieces and throw it to the winds. But the effort was not lost. One tiny seed found its way into good ground, and is now bearing fruit to the glory of God. This should stimulate all who engage in this good work. We should believe the promise that, "They that sow in tears, shall reap in joy."

A. G. DANIELLS.

KAEO, NEW ZEALAND.

REACHING Auckland Tuesday afternoon, April 19, from the Conference at Napier, we spent a couple of hours visiting our missionary schooner, the *Pitcairn*, which was lying in the harbor. We were much pleased with her appearance, and thought her pure white dress in harmony with the pure truth she is carrying to the islands of the Pacific. The late improvement, putting the cabins upon deck, was imperatively demanded from the standpoint of health and comfort, and also adds much to the appearance of the vessel.

Finding the steamer for the north, which usually sails Monday evenings, still in the harbor, we decided to go right on the same evening to Kaero. This of course cut suddenly short our plans for a week's rest and counsel, but gave us an additional week's time with the Kaero church. We had a beautiful smooth sea, and enjoyed a day's stop at the Bay of Islands. At Kaero we were made most welcome by Father Hare and his sons and their families, and, in fact, all the church at Kaero; and we very much enjoyed the visit and labor among them.

At the public meetings Sunday afternoons, there was a large outside attendance, their little hall being almost too small to accommodate the people. The Lord gave us his Holy Spirit's help in presenting Christ and his righteousness, and the tearful eyes gave evidence that the word was not falling into hard and stony ground. We also enjoyed several seasons of sweet counsel together with the brethren at their homes, and in walking or riding from place to place. The sum of £62 was donated by them toward the fund to assist other churches in New Zealand to lift their indebtedness. Four pounds six shillings was also given by the children and members of the Sabbath-school towards the James White orphan's home in America. This was money they had saved additional to their Sabbath-school donations to the same object.

All signified their intention to assist and support the school enterprise in Australia, with their influence, their means, and their patronage. We hope this school may soon be one among the greatest of blessings to the youth of these colonies.

On our return, we visited relatives in the Waimate valley, twenty miles from Kaero. These

people were children of the earliest of the missionaries to New Zealand. They are members of the church of England; but we found them quite of the opinion that the doctrines taught by Seventh-day Adventists are the teaching of the Scriptures. We greatly enjoyed our two days' visit here. The home was what we could wish every home might be, a place of peace and quiet, where the aged father and mother were loved and respected by the children. The family was composed mostly of sons, one daughter, all nearly grown to manhood and womanhood, and yet these sons were respectful and lovingly attentive to their parents. It was a sight to do one good, in this age of "disobedience to parents," and these parents also seemed very happy in their family; no harsh words were spoken by the parents to the children, no rough commands given. But a quiet, loving dignity reigned in the home, and the children seemed anxious to anticipate every wish of either father or mother. Would to God that there were thousands of such homes, and we are happy to say that we saw more obedient children on this trip than we have seen in a long time in the past. We believe God's grace would transform every home to one similar to the above, if it was fully received, and we would encourage parents to believe that it awaits their demand.

"Happy the home when God is there,
And love fills every breast;
When one their wish, and one their prayer,
And one their heavenly rest."

GEO. B. STARR.

News Summary.

NOTES.

AN unfortunate strife has arisen in Africa, in the Uganda district, between the Catholic and Protestant missions. Various and doubtless exaggerated reports of the trouble have reached the world, principally through French Catholics. In these the British Protestant authorities are accused of great violence and bloodshed, and that they have supplied the natives with arms and ammunition to be used against the Catholics. As yet but little has been heard from the other side, except by way of denial and counter charges of aggression upon the part of the Catholics. Altogether, the example set before the "untutored savages," must be such as to convince them that there is more or less human nature in Christians, which they will very naturally attribute to defects in the religion itself. At least that is the way white heathen do.

THE election of president of the United States, which takes place once in four years, occurs next November. The coming election promises to be a close and animated, probably a bitter party strife. Two great political parties, the Republicans and Democrats, strive for the mastery; and they are so evenly matched as to render the result uncertain. There is a division in each of the hostile camps, two principal candidates endeavoring to gain the place. The Republican convention for nominating their candidate has just been held in the city of Minneapolis, and resulted in renominating Mr. Benjamin Harrison, the present incumbent, as against Mr. James G. Blaine, who has been the acknowledged leader of his party, and for a long time an aspirant for the honored position. The Democratic convention will be held in Chicago a fortnight later, and the two aspiring candidates are ex-president Grover Cleveland and Governor Hill of New York.

THE question *re* the utility of Kanaka or Coolie labor in Queensland has called out a great deal of discussion. While it is agreed that some form of cheap labor is a necessity, in order to cultivate the land profitably, fears are entertained that the system will lead to practical slavery, or will introduce into the country a very undesirable class of permanent settlers. The discussion of this question has taken broad proportions. It has been introduced in the British Parliament, which, however, refused to interfere in the decision of the question. The colony of South

Australia has taken the matter up, and is urging the project of an intercolonial conference upon the governments of Australasia. The authorities of Queensland strongly object, however, to submitting the matter to such arbitration, and claim the right to act for themselves.

ITEMS.

A Brazilian war ship has been lost, and with it 105 lives.

Mr. Dibbs, Premier of New South Wales, is in London on a special financial mission.

It is said that Succì, the Italian who some time ago fasted for six weeks, has become insane.

It is reported that over a half million cases of apples have been sent from Tasmania to the London market this season.

The fortune of Mr. William Astor, the American millionaire who died last April, is set down at £15,000,000.

It is anticipated that the railway revenue of Victoria for the current year, closing June 30, will show a deficit of over £450,000.

The coinage of the world now absorbs nearly two-thirds of the gold, and more than half of the total output of silver annually.

Taking the census figures of last year, it appears that there is one public house to about every ninety persons in England and Wales.

China has garrisoned all the mission districts and has promised to severely punish the perpetrators of any outrages in the future.

The British trade returns for May show a decrease of nearly £2,000,000 in the value of exports as compared with the exports of May, 1891.

The long drought in Broken Hill is at an end, and thousands of pounds' worth of mining machinery which had long lain idle, is again at work.

A number of Arab slave traders were recently arrested in the German territory in Africa, and seven teen of them have been sentenced to death.

The New Oriental Bank of London has just failed. Its assets amount to about £8,000,000; its entire liabilities are little if any short of £11,000,000.

There is an immense garden in China that embraces an area of 50,000 square miles. It is all meadow land, and is filled with lakes, ponds, and canals.

The new clock being made for St. Paul's Cathedral in London will have a face thirty feet in diameter. The hammer which strikes the bell weighs 680 pounds.

An excellent substitute for coal is now being made in Sweden. It is composed of wood charcoal and coal tar. A paste of these substances is made, which is run through a press.

The Austrian Government has undertaken to provide for the orphans of the 400 men who lost their lives in the Bohemian silver-mine fire. They number over one thousand.

A genealogical tree of the Columbus family is to be prepared for exhibition at the World's Fair in Chicago, by Mrs. Regina Manev, of Lisbon, a lineal descendant of the great discoverer.

At the international mining congress, composed of British and European miners, held in London, it has been decided to form an international federation to protect the interests of miners.

The oldest newspaper in the world is said to be the "King pan," or capital sheet, which is published at Pekin, China. It first appeared in 911, and since 1312 has not missed a single weekly issue.

The King and Queen of Denmark celebrated their golden wedding on the 26th ult. The anniversary was made the occasion for a home-coming of their royal children in different countries of Europe.

In New South Wales, a commission has the interesting, but not novel task of settling whether or not there was gross dishonesty in the use of public funds by David Proufoot and Co., railway contractors.

The Argentine Republic is rapidly recovering its financial balance. The forced paper currency, of which a large quantity was issued, is being redeemed and burned at the rate of about a million dollars (£200,000) a month.

It is said that the Mormons have obtained land, and are founding a colony in Mexico and many are preparing to go thither, having gained an assurance from the Mexican Government that the practice of polygamy will not be interfered with.

A terrible fatality occurred on the river Unstrut, in Prussia. A steamer, on board which were ninety persons, caught fire. In their effort to escape the flames, sixty of the passengers were drowned. The remaining thirty were rescued.

The plans for a new and extensive passenger station on Spencer Street, Melbourne, have been accepted, and it is said that the work will soon be commenced. The plans provide for a large and imposing structure with frontages on Spencer and Collins Streets.

A very friendly interview took place between the Czar of Russia and the Emperor of Germany at Kiel, on the 7th. inst. It is said that the Czar assured Emperor William that Russia would not support France in an attempt to recover Alsace-Lorraine.

The African tribes on the Jeba River in West Africa have recently been completely routed by the British. It is said that just before the battle, they sacrificed two hundred slaves, among whom were a large number of young girls, in the hope of propitiating their deity and ensuring a victory.

Japan has now an elaborate school system. Controlled by local authorities are more than 38,000 schools, of which 26,000 are elementary. The teachers number nearly 72,000, and the scholars 3,410,000, or nearly half the total population of the school age. The total annual expense of the system is about £1,400,000.

Six thousand ministers and church officials in Ireland have sent a document setting forth their views on Home Rule in Ireland to the leading dissenting clergy in England. They say Irish Protestants would be sure to suffer oppression under Home Rule, as the Catholics are in the majority, and would dominate the Parliament.

A revolver was discharged in a railway carriage in Sydney, while in the hands of Mr. Thos. Walker, M.L.A., which seriously wounded Mr. David Laerson, a clergyman. Walker was under the influence of liquor at the time, and cannot account for the occurrence. He was refused bail, but was given time to think it out in the Darlinghurst gaol.

Mr. George Salier, a member of the Legislative Council and a prominent Hobart merchant, fell dead in the street on the 11th inst. He was 78 years of age, and suffered from heart disease. He had been for twenty-six years in Parliament. He was a member of the first Assembly, and sat in that House till 1888, when he entered the Legislative Council for Hobart.

Another horrible revelation has come to light in New York and London, where several young girls have lately been poisoned to death in order that black-mail might be levied upon wealthy parties by charging them with the crime of murder. It is said that the crimes in both cities are by the same person, who is now in gaol upon another charge.

Two of the men who were prosecuted for participation in the Queensland Shearers' riots last year, and sentenced to hard labor in the Brisbane gaol for three years, are about to be released upon signing bonds for future good behavior. Their youth and apparently hearty regrets are said to have influenced the authorities to extend this clemency.

A minister in New Haven, U. S. A., it is said, offered bags of flour to the needy, provided intoxicating drinks or tobacco were not used in the family applying. Though £10 were deposited with the Union Trust company as an evidence of good faith, no applications were received. Very few families that waste no money on whisky or tobacco are so poor as to have to apply for charity. Intemperance is a chief cause of want.

The trouble between the Victorian Railway Commissioners and the Ministry, in which the former were suspended from office, has been settled in Parliament by allowing the Commissioners to resign and granting them compensation to the amount of £8150. In addition to this, Mr. Speight, the ex-chairman, is allowed £750 to pay his passage to England. His colleagues have the option of continuing in some other branch of the public service.

Health and Temperance.

IT'S THAT THAT PUZZLES ME.

I'm not surprised, 'mong workingmen,
Truth's so misunderstood
That they imagine, now and then,
A glass will do them good ;
But when 'mong men of mind and thought
I look around, and see
The very self-same blunder taught,
It's that that puzzles me.

I'm not surprised that men who're lost
To all ennobling life
Should drink—despite the fearful cost—
This cause of so much strife ;
But how good men who preach His name,
Mankind from sin to free,
Can drink this cup of sin and shame,
It's that that puzzles me. —T. G. Evans.

EFFECTS OF TOBACCO.

If tobacco is poisonous when applied to the skin, it is doubly so when inhaled. The smoke of tobacco contains, in addition to *nicotine*, several other poisons, the chief of which are *pyridine*, *picoline*, *sulphuretted hydrogen*, *carbon di-oxide*, *carbonous oxide*, and *prussic acid*, all of which are fatal poisons when received into the system in any other than the most minute quantities. Thus, it is not to nicotine alone that the evil effects of smoking are due, but to all of these poisons combined.

Birds, frogs, and other small animals die when exposed to the fumes of tobacco in a confined space.

Inhalation is the most speedy way of getting any volatile poison into the system. The reason of this is obvious when the fact is made known that the lungs present a mucous surface fourteen hundred square feet in extent, every inch of which is in the highest degree capable of absorbing gaseous substances brought in contact with it. This membrane is of the most marvellously delicate character, being of such exceeding thinness that it forms scarcely any obstacle to the passage of gases which enter the lungs by respiration. Just underneath this delicate membrane passes all the blood in the body, or an amount equivalent to the whole volume of the blood, once every three minutes. The vapory poison inhaled by the tobacco-smoker is not simply taken into the mouth and then expelled, but it penetrates to the remotest air-cells, and spreads itself out over the whole of the immense extent of membrane stated. Thus it is plain that the blood of the smoker is literally bathed in the nicotie fumes drawn from his pipe or cigar.

So readily does the system receive the poison of tobacco in this way, that it has been repeatedly observed as a fact that persons who are engaged in the manufacture of cigars often suffer much from the characteristic effects of nicotine poisoning.

When tobacco is applied to the mucous membrane, as in chewing and snuff-taking, its poisonous elements are absorbed in essentially the same manner as when applied to the skin, but much more rapidly. In chewing, considerable quantities are also absorbed through the stomach, being swallowed with the saliva.

Very few users of the weed need to have a description of the effects of a moderate degree of poisoning with tobacco. The giddiness, nausea, and deathly sickness which follow the first attempt to use the drug are indubitable evidence of its poisonous character, which evidence is confirmed by the difficulty—in many cases very great—experienced in becoming accustomed to its use. In severe cases of poisoning, violent vomiting and purging, vertigo, deathly pallor, dilatation of the pupil of the eye, a staggering gait, disturbed action of the heart, interference with respiration, and in extreme cases insensibility and syncope, are

commonly observed. Only a very small quantity is necessary to produce these symptoms in a person not accustomed to the use of the drug ; but in persons who have accustomed their systems to the poison, a much larger amount is required.

Dr. Richardson, who has recently given the effects of tobacco upon the human system a very thorough investigation, thus describes the condition of a person learning to smoke :—

"From analogy derived from the lower animals, which must be very perfect, the conditions of the vital organs are as follows : The brain is pale and empty of blood, the stomach is reddened in round spots, so raised and pile-like, that they resemble patches of dark Utrecht velvet ; the blood is preternaturally fluid ; the lungs are pale as the lungs of a calf, when we see them suspended in the shambles ; while the heart, overburdened with blood, and having little power left for its forcing action, is scarcely contracting, but is feebly trembling, as if, like a conscious thing, it knew its own responsibility and its own weakness. It is not a beating, it is a fluttering heart ; its mechanism is perfect, but each fibre of it to its minutest part is impregnated with a substance which holds it in bondage and will not let it go."

Why all Smokers do not Die of Tobacco-Poisoning.

—1. One reason why so few persons are reputed to die of nicotine or tobacco poisoning, is the wonderful faculty the system possesses of accommodating itself to circumstances. Through this means the worst poisons may by degrees be tolerated, until enormous doses can be taken without immediately fatal effects. Corrosive sublimate, strychnia, belladonna, and many other poisons, may be thus tolerated.

2. In our opinion, the majority of tobacco-users do die of tobacco-poisoning. Death as surely results, ultimately, from chronic as from acute poisoning, though the full effects are delayed, it may be, for years. A man who dies five or ten years sooner than he should, in consequence of tobacco-using, is killed by the poison just as truly as though he died instantly from an overdose.

Effects of Tobacco on the Blood.—The blood is the life-giving stream which carries to each of the tissues and organs of the body the material out of which it is to be built and repaired. In it are found the various elements which are received into the system through the stomach, the lungs, and the skin, the three great inlets to the body. If poisons are taken into the system, it is through the blood that they do their devastating work. Anything which affects the blood must affect every organ and tissue of the body. When taken in any form, tobacco very readily finds its way into the blood, and, according to Dr. B. W. Richardson, it produces in the vital fluid very serious changes. He describes these changes in the following graphic words :—

"On the blood the prolonged inhalation of tobacco produces changes which are very marked in character. The fluid is thinner than is natural, and in extreme cases paler. In some instances the deficient color of the blood is communicated to the body altogether, rendering the external surface yellowish white and puffy. The blood, being thin, also exudes too freely, and a cut surface bleeds for a long time, and may continue to bleed inconveniently even in opposition to remedies. But the most important influence is exerted over those little bodies which float in myriads in the blood and are known as the red corpuscles. These bodies have naturally a double concave surface, and at their edges a perfectly smooth outline. The absorption of fumes of tobacco necessarily leads to rapid changes in them ; they lose their round shape, becoming oval and irregular ; and instead of having a mutual attraction for each other and running together, a good sign of physical health, they lie loosely scattered before the eye, and indicate to the learned observer

as clearly as though they spoke to him and said the words, that the man from whom they were taken is physically depressed, and deplorably deficient both in muscular and mental power."

Tobacco not only deteriorates the blood, poisons it, and greatly impairs the blood corpuscles, but also disturbs the circulation through its influence upon the nervous system.—J. H. Kellogg, M. D., in *Home Hand-Book of Hygiene and Medicine*.

DISTILLED LIQUORS A MODERN INVENTION.

STRONG liquors are a modern invention. The ancients knew of nothing more powerful than light fermented wines, and have left warnings enough of the abuse of them. Alcohol was not discovered till the seventh century, although an older story exists of a monk, Marcus, who collected and condensed in wool the steam of heated white wine, and then pressed out from the wool a balsam which he applied to the wounds of those who fell at the siege of Rheims, in the reign of Clovis I. He also mixed this balsam with honey, and produced a cordial which brought the moribund back to life. Clovis, however, did not wait for the approach of death before claiming his share of the cordial.

According to Dr. Stanford Chaille, the distillation of spirits from wine was not discovered till the twelfth century, and spirits did not come into common use as drinks until the fifteenth, sixteenth, and seventeenth centuries. Professor Arnoldus de Villanova, in the fourteenth century, made a panacea of the water-of-life, which gave sweet breath, and fortified the memory besides being good for sore eyes, the toothache, and the gout, and having other wonderful properties. Distilled spirits came into use in London in 1450, and had to be prohibited in 1494. Michael Savonarola produced a treatise on making the water-of-life in the fifteenth century, which became a standard authority on the subject, and was followed by the work of Mattioli de Sienna. These books gave the start to brandy-making in Italy, whence the trade extended to France.

About 1520 the Irish usquebaugh began to acquire reputation in England. Before 1601, "brand wine" had begun to be distilled in the low countries from apples, pears, and malt ; and in that year an ordinance was passed at Tournay forbidding the sale of the liquor except by apothecaries, partly "because of the dearth of corn, and partly because of the drunkenness which this cheap brand wine caused, to the great prejudice not alone of homes and lives, but to the extreme danger of the souls of the drinkers, many of whom had died without confession."

The art of extracting alcohol from other substances was gradually discovered, and liquors of various names came into use. The trade grew great, and the present century has seen a new development of it in the general application of the art of "doctoring" liquors.—*Popular Science Monthly*.

RESTING.

How differently men and women indulge themselves in what is called a resting spell! "I think I'll sit down and mend these stockings, and rest a while," says the wife ; but her husband throws himself upon the easy lounge, or sits back in his arm-chair, with hands at rest and feet placed horizontally upon another chair. The result is, that his whole body gains full benefit of the half hour he allows himself from work, and the wife only receives that indirect help which comes from change of occupation.

A physician would tell her that taking even ten minutes' rest in a horizontal position, as a change from sitting or standing at work, would prove more beneficial to her than any of her makeshifts at resting. Busy women have a habit of keeping on

their feet just as long as they can, in spite of back-aches and warning pains. As they grow older, they see the folly of permitting such drafts upon their strength, and learn to take things easier, let what will happen. They say, "I used to think I must do thus and so, but I've grown wiser, and learned to slight things." The first years of housekeeping are truly the hardest; for untried and unfamiliar cares are almost daily thrust upon the mother and homemaker.—*Demorest's Monthly*.

Publishers' Department.

COMMENCEMENT OF SABBATH.

ADELAIDE: June 24, 4.55; July 1, 4.57; July 8, 5.1.
HOBART: June 24, 4.37; July 1, 4.40; July 8, 4.44.
MELBOURNE: June 24, 4.47; July 1, 4.50; July 8, 4.54.
NEW ZEALAND: June 24, 4.37; July 1, 4.39; July 8, 4.43.
SYDNEY: June 24, 4.58; July 1, 5; July 8, 5.3.

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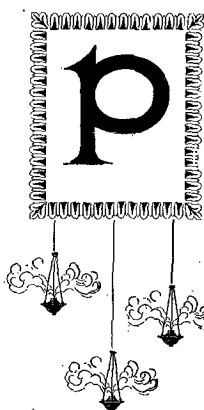
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Bible Echo and Signs of the Times.

Melbourne, Australia, June 15, 1892.

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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.

ESPECIAL attention is directed to the "liberal offer" of our publishers on the preceding page. The prizes are each of them well worth striving for, and the object of extending the circulation of our paper is one which all our friends will, we trust, appreciate.

MR. JAMES SMITH, formerly of Hobart, now of the ECHO Office, has been chosen to fill the vacancy on the Australian Conference Committee caused by the departure of W. D. Curtis. And Mrs. A. G. Daniels has been chosen to act as the corresponding secretary of the Tract Society.

We chronicle with extreme sadness the untimely death of Captain Marsh, of the missionary schooner *Pitcairn*, which occurred in Auckland, June 3. The news came by telegram, and we have no particulars of the sad end. His illness has been a complication of diseases, following the influenza. He leaves a wife and two small children, who were with him. To them we extend the kindest sympathies. It has been arranged that mate Christiansen, who has been engaged in ship missionary work in Sydney, be recalled from his interesting work to take command of the *Pitcairn*.

We have received from Messrs. Siddeley and Co through Messrs. Gordon and Gotch, the Hand Book of Information of the Colonies and India, issued by the British, India, and Queensland Co. The book is neatly gotten up, illustrated, and contains quite an amount of useful and interesting matter, especially to those who contemplate travelling in the regions covered by the book. The contents include a table of Australasian tariffs, which has been compiled with much labor, and is very convenient for reference.

WE are preparing a pleasant surprise for our readers, which we hope to present within the next two months. And now that we have said this much, we will be compelled to add that it consists in a beautiful new dress for our paper.

THE SCHOOL ENTERPRISE.

FOR some time the friends of the cause have felt that the next step in the advancement of our work in these colonies should be the establishment of a denominational school. There are already many good schools in Australasia, it is true, but in none of them are the wants of our people met. They are not any of them run on lines which we as a people can fully endorse, though they may be admirably adapted to the work which they were designed to accomplish.

We require for our youth and children a liberal education in the useful branches of secular studies, and a thorough and effectual training in the science of Godliness, with the Bible for a text-book. This work we are not willing to delegate to the state, nor yet to others who cannot sympathize with us as parents and guardians in our views of Scripture truth. We believe that the fear of God lies at the very foundation of true knowledge, and should enter as a controlling element into the whole fabric of the education of the young; and that to make this work efficient, it is necessary that there should exist between teachers and parents the closest sympathy and coöperation.

We also require a school where those who wish to become useful in the Lord's work, may receive the necessary training for such work, so that they may go out equipped with an understanding of the principles of Christian labor, and how to apply them.

It seems that the time has come to make a commencement in the work of establishing such educational facilities as are urgently required. Teachers are about to sail direct from our American colleges, and will soon be here, while others are already on the ground. More definite information will be given in reference to some points, as soon as the teachers have opportunity for consultation. But it has been decided to locate the temporary school in Victoria, as being at present most central for our work; to commence the term early in August and continue four months; to place the cost of board and residence and tuition, at five pounds per month, and of day students at two pounds per month. The course of study has not been fully outlined as yet; but it will at first include what is called the common branches, with history, Bible study, and the methods of conducting various lines of Christian work.

This much will give those who have decided to attend the school something upon which to base their calculations. It is desirable to hear from such, and from all who contemplate attending, as soon as convenient. A prospectus is being prepared, which will soon be ready for distribution. We bespeak for this enterprise the hearty interest and prayers of all friends of the cause. Inquiries and communications may be addressed to Mr. A. G. Daniels, Echo Office, North Fitzroy, Melbourne.

WORK is being rapidly prosecuted on the new book, *Steps to Christ*, written by Mrs. E. G. White. We hope in a short time to be able to announce that it is ready to send out. It will be the first book produced at this office, and this being the case, some time is required in fitting up for the binding work. This new addition to our plant will give us a wider range of work than formerly. The binding department will be managed by Mr. W. Bowes, late instructor in the School of Mines, in Adelaide, a workman of wide experience.

"GENERAL" BOOTH seems to be getting into deep water with his scheme, and now the funds are running short. The enthusiasm of some of those, who, a year ago, looked for the amelioration of London's woes through his "way out," has cooled a good many degrees. And the New Zealand government, strange to say, look rather coolly upon the "General's" proposal that that colony shall make him an out-and-out present of the land he requires, and constitute him landlord with full control of the community and its profits. One of the secrets of great successes is said to be in big askings; the only remaining necessary secret is how to get what is asked for.

A CASE which illustrates the animus of Sunday laws has just come to notice. In one of the inland towns of Victoria, a Chinaman was discovered at work in his garden pitch upon Sunday. The policeman who saw him arrested him, and under the Act of 1876 he was fined 2s. 6d. He was further admonished that if he appeared again on a similar offense, he would receive the extreme penalty of the law. When we inquire for the motive that prompts such prosecutions, it will be found to be the same identically as that which has prompted religious persecutions in all past ages. The Chinaman was not interfering with any one. Others who chose to observe Sunday could do so without molestation from him. He did not choose to do so; but other people thought the poor heathen needed correction, and hence applied to the powers of earth to correct the man who was, as they thought, sinning against God. The principle is wrong, and it will, if followed out, lead to the subversion of liberty and the wholesale manufacture of hypocrites.

SYDNEY.

THE Foreign Mission Board has decided to make Sydney the headquarters of the Polynesian mission of S. D. Adventists and of the missionary ship *Pitcairn*. And the Australian Tract Society has decided to establish its depository and main office there. The Echo Publishing Co. will confine its subscription-book business to Tasmania, West and South Australia, and Victoria, and cede the business in the colonies of N. S. Wales and Queensland to the Tract Society; the change to take effect July 1. Mrs. J. L. Baker has decided to retire from the secretaryship of the society in order to engage in other lines of the work, and Mr. Ainslie Reekie has been chosen to fill the vacancy. Announcement of the Sydney address, and further particulars, will soon be made. These steps are in the direction of progress, and indicate that the cause of present truth is onward.

A JURYMEN in Brisbane requested to be permitted to make an affirmation instead of taking an oath, and kissing the Bible, as other men do in this country. The Chief Justice questioned him, and ascertained that the man was an atheist and that he could give no better security, upon his conscience, than his own sense of honor. He was requested to stand aside then, as the law required that an oath-taker should believe in a future punishment, and hold a sense of moral responsibility as a Christian. We wonder if there would not be very many jurors and witnesses placed one side, if this test were really applied. Men kiss the Bible who might as well kiss a chip, and have no regard for either God or his Book. But this man had enough moral sense to decline to make a mock of doing a thing which had no sacredness for him.

NEW editions of the pamphlets, *Christ and His Righteousness*, *Sunday, The Origin of its Observance*, and the tracts *Reasons for Sunday Observance*, *God's Memorial, Without Excuse*, have lately been published at this Office, and may be obtained in large or small quantities. We have also in stock the new tracts, *Great Day of the Lord*, *Sure Foundation*, and *Living by Faith*. Catalogues of our publications will be sent free to those desiring them.

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Printed and published by Echo Publishing Company, Limited, 14 and 16 Best Street, North Fitzroy, for the International Tract Society, and registered as a newspaper in Victoria.