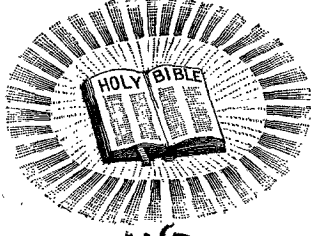


# Bible Echo



# AND

# Signs of the Times

ILLUSTRATED

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## Bible Echo & Signs of the Times.

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FOR IMPRINT AND TERMS, SEE LAST PAGE.

### Current Comments.

At this very day, there are many whom I do not wrong in saying—for they make it their open boast—there are many who are trying to undo as far as they dare the work of the Reformation. But the Reformation was nothing but the sweeping away of accumulated falsities and mountainous corruptions. And if—may God avert it!—the Church of England should grow gradually false to the principle that she is a Reformed Church, one thing then I see with absolute certainty, that there will be from her a vast secession,—“Every knee that hath not bowed to Baal, and every mouth that has not kissed him.” If the Church of England should indeed dwindle and degenerate into a feeble imitation of the church of Rome, with a pale reflection of her doctrines, and a poor copy of her practices, then, sooner or later, if truth be truth, she will collapse into irremediable ruin, and upon those ruins shall be built once more a truer and purer fold.—*Canon Farrar.*

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#### THE BLESSING OF THE UPRIGHT.

ACCORDING to the Old Testament, a book evidently little studied by some modern legislators, “By the blessing of the upright the city [*i.e.* state] is exalted; but it is overthrown by the mouth of the wicked.” Recent events have been illustrating this truth for Australians, and it is to be hoped that many will lay to heart the lessons that are being taught. Only a few months ago, all who loved the people were rejoicing over the return to Parliament of a large number of the friends of labor, and they were looking forward to legislation of a practical character in the interests of all toilers. These hopes have been bitterly disappointed, and, what is worse, some of the men returned have been giving us anything but hopeful exhibitions of their ability to legislate in the interests of either rich or poor. One so-called labor member for New South Wales has received a “farthing” damages for defamatory articles published about him in one of the Sydney newspapers. His defense of himself is sorry reading for those who are anxious to see a higher standard of morality in public men. He admits that, when a young man, he ran away with another man’s wife, that he has lived a bad life, that he publicly took the name of God in vain, that he took the oath of allegiance, and then wrote against his Queen; and yet he poses before

the world as one of the representatives of the people, and one of the new reformers. Another public man is before the criminal court of the colony—which he is supposed to represent in Parliament—charged with an attack on one of his fellow-citizens in a railway carriage. Now, how can morality have fair play, when such men are supposed to be “fit and proper” legislators? Vile men will walk on every side, says Scripture, when the wicked are exalted. Our standards of judgment will be corrupted, and our people must come to regard public office and authority as utterly unworthy of respect.—*Australian Christian World.*

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#### ON THE TEMPERANCE QUESTION.

STATISTICS show a very close connection between poverty and saloons. A recent number of an English publication asserts that in the poorest district in London there is one saloon to each 136 of population, or eighty-one saloons to 11,000 of population. In a certain quarter in Chicago, which however is not conspicuous for extreme poverty, there are said to be 750 saloons. The vote of the quarter is about 7000. It appears, therefore, that there is one saloon to every ten voters. Provided each of these voters represents ten persons who do not vote, or in other words that the population of the ward is 70,000, which is much too high, there is one saloon to each 100 of population. On the other hand, accepting the lowest number of saloons claimed for the territory (560) there would still be one saloon for each thirteen voters. Estimating the voters at one to five of population, there would be one saloon to each sixty-five persons. Thus it appears that London’s record of saloons in its poorest quarter is not so bad as is that of a part of Chicago.—*Chicago Daily News.*

THE liquor traffic is a greater evil, and more destructive of all human good than slavery and the war. The war raged four years, costing many lives and much treasure; but the liquor traffic goes on through the generations in its deadly, corrupting work, carrying to ruin and to death large armies of men every year, leaving pauperized and degraded families. There is general assent to its evil character and deadly work, but there is not the necessary unity of sentiment in regard to dealing with it. But nothing is more certain than that society must come to an agreement that the traffic must be prohibited and outlawed, just as other kindred evils are. This cannot be done by mere restraint. In spite of all license, high or low, the evil current sweeps on, carrying before it its accumulating wreck and destruction. This will continue until the current is stopped. License does not do this, any more than dams across a stream will stop the flow of water to the ocean. Dry up the fountains, and the greatest river will run dry. Prohibit the liquor traffic, and it will soon cease.—*St. Louis Observer.*

#### THE BIBLE ON THE CHAIR.

You have all heard how the Fijians were raised in the scale of social life after Christianity had been introduced among them. A missionary told me that this came under his observation in the following way: A ship having been wrecked off one of the islands of Fiji, a boat’s crew that had got ashore from the wreck were in the greatest possible terror lest they should be devoured by the Fijians. On reaching land, they dispersed in different directions. Two of them found a cottage and crept into it, and as they lay there wondering what would become of them, one suddenly called out to his companion, “All right, Jack; there is a Bible on the chair; no fear now!”

What must have been the effect produced upon that man’s mind! He now felt that the people of that cottage being Christians, he and his companion were safe, while under other conditions they would probably have become a meal for the first Fijians who made their appearance.—*Lord Shaftesbury.*

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#### YOUNG MEN AS EDUCATIONAL LEADERS.

THE recent opening of great universities, and the growth of older institutions, creates a demand for instructors that is bringing about changes that are opening many doors of opportunity to young men who have yet to prove their ability to meet the responsibilities of important positions. Let us rejoice in the promise of their youth. The years will soon bring maturity. To those who may be inclined to shake their heads over the expediency of placing in the presidential and other important chairs, those who have not come even to middle life, we commend the teaching of a story that is related regarding the installation of Leonard Bacon as pastor of the Centre Congregational Church in New Haven. He was at the time a young man, having but recently graduated from the divinity school. After his examination by the council, as usual a private session was held to consider and vote upon his fitness and qualifications for the place to which he had been called. In this meeting one venerable brother arose, and while expressing his satisfaction with this examination, said that he doubted the advisability of installing so young a man as pastor of this large and important church. Another brother at once begged leave to suggest that the fact of the youthfulness of candidate ought not to trouble the council; for it was a fault that *time would very soon cure.* The suggestion at once removed all objection. It is true the young men are coming to the front. It must be so; for the work enlarges and presses heavily upon those in the mid-day hour of life who will soon be in the ranks of the veterans who await the call to higher service.—*Christian Weekly.*

## HE CARETH FOR YOU.

T. WHITTLE.

How deep and full of wisdom is the Word of Inspiration!  
How precious is the guidance its gleams of light afford!  
On to the line that marks the verge of earth's most distant nation,

Its flashing rays of holy truth have freely gone abroad.

Like as the morning sun rolls back night's heavy curtain,  
So the full glory, streaming from the page of light,  
Clears the dim landscape from a thousand shapes uncertain,

And dissipates in nothingness the phantoms of the night.

And then upon the glorified, extended field of vision,  
Figures of rare beauty and holy forms arise,—  
Prophets and apostles, and from the realms elysian,  
Jesus Christ, the Son of God, appears in mortal guise.

These all with one accord proclaim by Heaven's express commission,

That God is good; that God is just; that God is ever true;  
That not a single sparrow falls without divine permission;  
That every secret thing is known to his omniscient view.

These, one and all, declare that man, the glory of creation,  
Made in his Maker's image, Godlike beyond compare,  
Though fallen to the lowest depths of sin and degradation,  
Is still the special object of solicitude and care.

To him the God of heaven extends the gracious invitation,  
To cast his every burden and his every care on him,  
And adds the precious promise of complete emancipation  
From the slavery of Satan and the servitude of sin.

His promise standeth sure, though lapse of ages mocking;  
Though suns burn out, though worlds decay, though stars and systems pale,  
Though heaven's pillars shake with fierce convulsions rocking,

His promise standeth sure, his word can never fail.

O timid, trembling heart! O fearful, doubting mortal!  
Look up! look up above! and see the rainbow-circled throne.

Oh, summon up thy courage! and approach the shining portals,  
He's waiting to forgive and claim thee as his own.

He's waiting to bestow on thee his everlasting treasures;  
Life, light, and love he gives, heaven's radiant trinity;  
From his right hand, forevermore, flow undiminished pleasures,

Those perfect and exquisite joys of true affinity.

He cares for thee! He says, Behold, in confirmation,  
Each fleeting day and passing hour, is eloquent;  
And nature with a ringing note of joyous exultation  
Proclaims his loving-kindness and beneficent intent.

Then yield thyself into the hand of Israel's sleepless Keeper;

He's yearning to surround thee with a father's jealous care,

So shall the current of thy days flow calmer, clearer, deeper,

Unbroken by the fatal falls of hopeless, dark despair.

A little while at most, and then life's fever will be ended,  
And like a dream, the things of time and sense will pass away,

Then He, who through thy earthly life has ever thee befriended,

Has promised that the everlasting arms shall be thy stay.

## General Articles.

## THE LIGHT OF THE WORLD.

MRS. E. G. WHITE.

"Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:14-16.

JESUS is to be reflected in the Christian's deportment; our characters must be beautiful with the graces of heaven. The presence of God is to be an abiding presence with us; wherever we are, we are to carry light to the world. Those around us should realize that the atmosphere of heaven surrounds us.

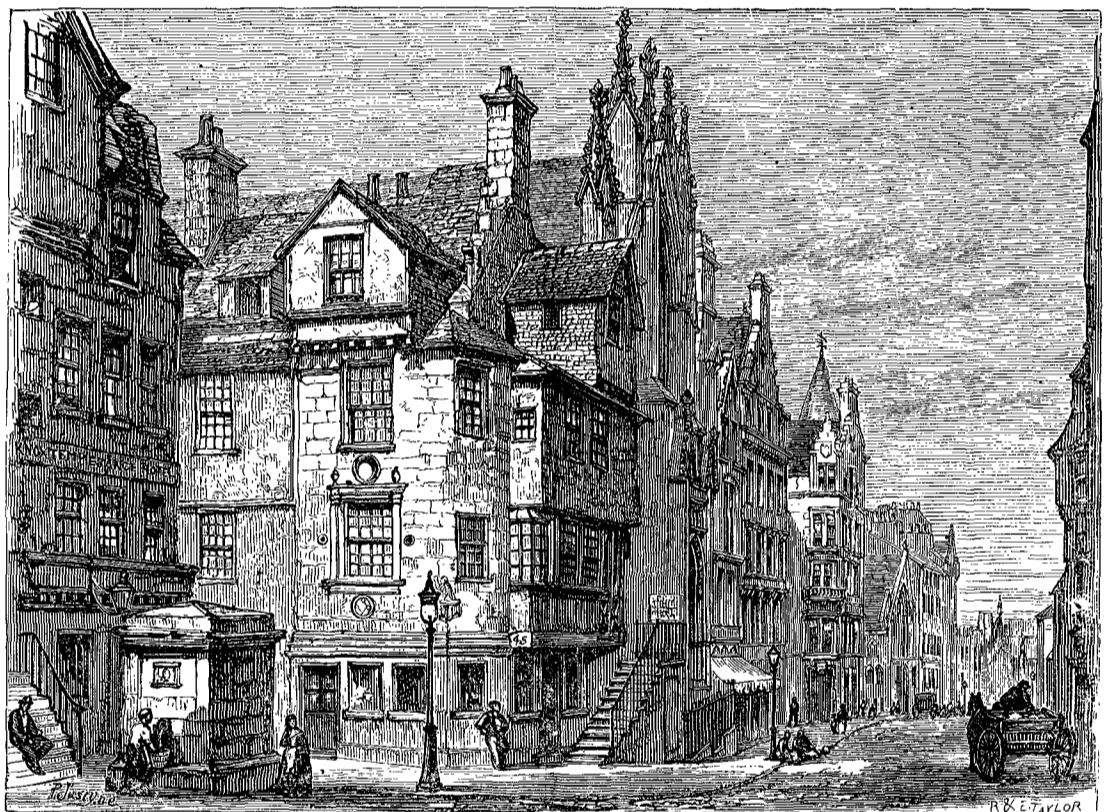
But many say, "How can I help sinning? I have tried to overcome, but I do not make advancement." In your own strength you will fail, but

help has been laid upon One who is mighty. In his strength you may be more than conqueror. Say, "Through the grace of God I will be an overcomer." Put your will on the side of God's will, and with your eye fixed upon Him who is the author and finisher of your faith, you may make straight paths for your feet. When you are tempted, say, "Jesus is my Saviour. I love him because he first loved me." Show that you trust him. As you walk the streets, as you work about your house, you can communicate with your Lord; lay hold upon him by living faith, and believe his Word to the letter.

Now suppose you put away all murmuring and complaining, and look to the light. Let us try it, and see what kind of a life we shall have. When Satan suggests doubt and darkness, say, "I will be free, I am free," and when Satan tells you that you are a sinner, tell him, "I know it; but Jesus said, 'I am not come to call the righteous, but sinners to repentance.'" Ask God to help you to place your thoughts upon Jesus, and Satan cannot control your mind. Put away all commonness; determine that through Jesus you will elevate your soul above all

passions, and love of worldly pleasures, must all be overcome; therefore afflictions come to test and prove us, and show that these evils exist in the character. We must overcome them through divine strength and grace, that we may become like Jesus, our perfect pattern. Afflictions, crosses, temptations, adversity,—all our varied trials—are God's workmen to refine and sanctify us, and make us channels of light to the world. And "our light affliction," says Paul, "which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Trials are also God's appointed means to separate the chaff from the wheat. Satan never sleeps. He is watching to lead souls away from Christ. He suggests worldly principles. The "good seed" is choked in many hearts, because it is overgrown with unnecessary cares and needless anxiety—with love for the worldly pleasures and honors that riches give. Meetings are neglected; the heart is not strengthened by these religious privileges, because time and energy are absorbed in money-getting. In other cases there is no depth and stability of



JOHN KNOX'S HOUSE, EDINBURGH.

that is low and earthly, and become lights to the world. Let your words be as choice silver, your conversation full of hope and courage in the Lord, and wherever you are those around you will realize that a precious influence goes with you. The light and love and power of God will rest upon you.

Through the mercy of God we have been taken out of the quarry of the world by the mighty cleaver of truth, and we are to be hewn and polished, and fitted for the heavenly building. Take another figure. As pilgrims we have been brought into the highway cast up for the ransomed of the Lord to walk in; and we should go in this way with rejoicing, instead of with complaining. This privilege has been bought for us at an infinite cost, and we ought to manifest our joy and gratitude that we are permitted to be numbered among the children of God. Should we walk from day to day with rejoicing and gladness of heart, showing forth the praises of Him who has called us out of darkness into his marvellous light, what effect should we have upon the minds of those around us? They would say, "Certainly they have been with Jesus, and have learned of him."

Our lives will not be all sunshine; there will be trials. "In the world ye shall have tribulation," says Christ; but in me ye shall have peace. But the trials are for a purpose. Pride, selfishness, evil

character. Principle does not reach down deep, underlying the springs of action. When such persons are tested and proved by the heat of trial and temptation, when the pruning-knife of God is applied, that they may bring forth fruit unto perfection, their zeal dies, their piety withers.

The sincere believers of truth are often made sad, and their trials greatly increased, by elements among them that annoy and dishearten them in their efforts. But there is no need of doubts and fears that the work of God will not succeed. God is at the head of the work, and he will set everything in order. Let us have faith that he is going to carry the noble ship which bears his people, safely into port. At one time when I sailed from Portland, Maine, to Boston, a storm came upon us, and the great waves dashed us to and fro. The chandeliers fell, and the trunks were rolled from side to side like balls. The passengers were frightened, and many were screaming, waiting in expectation of death. After a while the pilot came on board. The captain stood near the pilot as he took the wheel, and expressed fear about the course in which the ship was directed. "Will you take the wheel?" asked the pilot. The captain was not ready to do that, for he knew that he lacked experience. Then some of the passengers grew un-

easy, and said they feared the pilot would dash them upon the rocks. "Will you take the wheel?" asked the pilot; but they knew that they could not manage the wheel. When you think that the work of God is in danger, pray, "Lord, stand at the wheel; carry us through this perplexity; bring us safely into port." Have we not reason to believe that the Lord will bring us through triumphantly?

With each one it is an individual work. You are to commit the keeping of your soul unto God as unto a faithful Creator. When you do this, you will know something of the love of God; for it will abound in your heart unto his glory. When you come together for the worship of God, the meetings will be uplifting in character; for the Lord will put a new song into your mouth, even praise unto our God. You will say, "Hear what the Lord has done for my soul." Your soul will be all light in the Lord. Perhaps you have been looking on the dark side of the picture. Now, turn to the other side. Turn the dark side to the wall, and look on the beautiful pictures of the love of God. Educate your tongue to talk of God's mercy, and speak forth

court in all Europe, arose to the throne. The daughter of James V. of Scotland, the widow of Francis II. of France, afterward the mother of James VI. of Scotland, but now young, beautiful and accomplished; though understood by but few, she was a dangerous character to the cause of God. It was her avowed object, though at first concealed, to bring Scotland fully back to the church of Rome. Her blandishments and charms were so great and so successfully practiced, that, for a time, she had the satisfaction of winning to her, or in a measure cooling the enthusiasm of, most of the Protestant nobles of the land. But there was one person upon whom her courtly charms could have no influence, and that one was Knox. It is said that he would read her designs as he would an open book; and in his different interviews with her at Holyrood palace, he would often, by his rough, plain, and decisive manner of address, drive her to tears, not tears, however, of remorse for sin, but of anger and disappointed hopes.

Knox, being now established in Edinburgh, devoted his energy to the work he believed God had

that in that chamber of Holyrood and in St. Giles Cathedral, "he fought the noblest battle ever waged upon Scottish soil."

In consequence of his many labors and privations, his health began to fail. Finally, upon the solicitation of his friends, he left Edinburgh and removed to St. Andrews. Here, though feeble, he would often preach. Sometimes, on account of weakness, it would be necessary to carry him into the pulpit, and then, as he began to speak, his old power would return to such an extent that an eye-witness has said, "*He was like to ding the pulpit in blads* [break it in pieces] *and flie out of it.*"

In August, 1572, he again returned to his home in Edinburgh. His last appearance before the public was on the 9th of November, when he preached in the Talbooth church, and after the service, walked down High Street to his house. On the evening of the 24th of December, surrounded by his wife, children, and friends, he calmly yielded his life into the hands of his God, and two days later was laid away to rest in the churchyard of St. Giles.

Some have looked upon Knox as rough spoken. Perhaps he was. But the times in which he lived, and the people for whom he labored, demanded plain address. Smooth words would not have done the work. He was a man of faith and prayer, and, fearing God, he felt that he had no occasion to fear others. As he was laid away in the grave, Morton, the then newly elected regent, said, "There lies he who never feared the face of man."

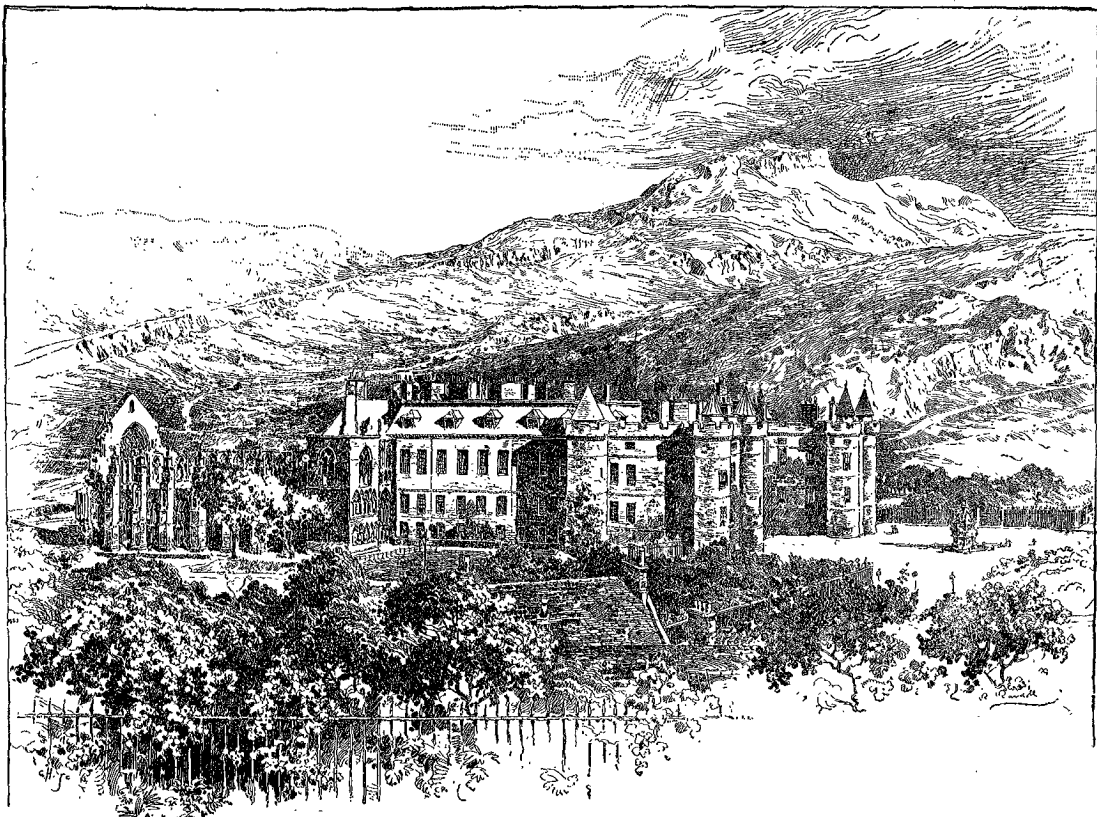
THE BRITISH MUSEUM, LONDON.

FLORENCE J. MORRISON.

THE British Museum is perhaps the most extensively known of any institution of its kind in the world. One can hardly read a magazine, journal, or newspaper in any country without mention being made of some relic, some wonderful discovery, some excavation, etc., the results of which are to be found in the British Museum. This museum contains by far the largest collection of ancient, prehistoric, mediæval, and modern curiosities in the world.

The British Museum has been of gradual growth; its actual foundation dates from the year 1753, when an Act of Parliament was passed for the purchase of a number of collections of manuscripts, and the establishment of a General Repository for the reception and more convenient use of collections already purchased and for those to be obtained in the future. But previous to this, in 1700, Sir John Cotton had presented to the nation the "Cottonian library," his noted collection of manuscripts, embracing Biblical subjects and historical and literary works of the early and middle ages, and which was especially rich in English literature, records, and state papers. Besides other additions by purchases, bequests, gifts, etc., in 1823 the extensive library of King George III., known as the "king's library," including about fifteen thousand tracts called the "king's pamphlets," became public property. The "Rosetta Stone" and other Egyptian antiquities obtained at the capitulation of Alexandria also became the property of the museum.

It had now begun to be apparent to what dimensions a combined national library and museum of art and national history might be expected to grow. By the year 1850, the main building of the present museum had been erected. The front of the building measures 370 feet, with sculptures in the pediment representing the progress of civilization. As time went on, additions were made to the new building; wings extended on three sides, in the centre of which is the magnificent reading room, with its surrounding galleries for books and additional space for its collections. The department of printed books receives, under the Copyright Act



HOLYROOD PALACE.

the praises of Him who hath called you out of darkness into his marvellous light. Let us answer to the purpose of God, and be indeed the "light of the world."

SOME MEN OF THE REFORMATION.

JOHN KNOX AND THE SCOTTISH REFORMATION.

W. L. H. BAKER.

ABOUT the beginning of the year 1560, Mary of Guise, the queen regent of Scotland, died. At this time the Reformation was making rapid advancement; and although Knox had been in the land but for a little more than a year, his influence had become very great. When, on the 8th of August, 1560, the lords of the realm assembled, they simply expressed the nation's choice in declaring the suppression of the long-established creed and the adoption of the reformed faith. A short summary of doctrine was drawn up, and on the 17th of August adopted by the estates with apparently but three dissenting votes. These articles of faith are usually referred to as the "First Scots' Confession." Nobles and princes fast espoused the new cause.

But in the following year, Mary Stuart, from the court of France, the most splendid and luxurious

given him to do. At times his plainness of speech became so great, and his manner so fervent, that he would be called before the queen at her palace to answer for his statements. But he never trembled when in her royal presence and in the presence of her court. For his fidelity to God and his truth, God held over him his protecting hand; and though bolt after bolt was hurled upon him, they all fell harmless at his feet. Not so, however, the queen; for as she fought against God and his servant, disaster after disaster overwhelmed her, until her sad and melancholy history was finished at the block.

On one occasion, in 1563, at the instigation of the queen, Knox was tried for treason. This was looked upon as a serious offense, and high hopes were entertained of his speedy condemnation. The trial was held at the palace before the queen herself, who is said to have indulged in derisive laughter at the prospect of his conviction. After much had been said, and most fervent pleading by Maitland in behalf of the queen's charges, the council was called upon to decide the case. This they did by unanimously declaring "that John Knox had been guilty of no violation of the laws." Thus, to the chagrin of his enemies, Knox was again permitted to resume his labors, which he prosecuted with greater vigor than before. It is said

of 1814, a copy of every book published in the United Kingdom; this, together with other additions, has increased the number to 1,600,000 volumes.

Of the several departments which constitute the present museum, that of the manuscripts forms one of the most important. It contains upwards of 55,000 volumes, including more than 9000 in Oriental languages, besides Greek, Coptic, and Latin papyri, characters, and seals. This room, in which are exhibited specimens of ancient and illuminated manuscripts, autograph letters, literary works, charters, and seals, is lined with book-cases, in which they are classified in proper order. In the corners of the room are placed four upright cases, in which are exhibited early Biblical manuscripts.

The department of antiquities has been subdivided into Greek, Roman, Oriental, British, Mediæval, and Ethnographical; Coins and Medals, Prehistoric Archeology, etc. The collection of Babylonian and Assyrian antiquities is unrivalled. They have been obtained by excavations made on the sites of ancient Babylon, Nineveh, and other cities of Mesopotamia during the last half century, and date back hundreds of years B. C. The remains of temples and palaces, of sculptures which adorned the walls and courts, of thousands of tablets impressed with the cuneiform writing of Babylonia and Assyria,—all these have given an insight into the history and literature of these countries; and there are objects without number which illustrate the life and manners of the people. We noticed in this department a stone slab with inscriptions, on which was recorded the campaign of Sennacherib against Judea.

The Egyptian antiquities in these galleries have been arranged in chronological order according to the succession of dynasties, and form one of the finest and most complete of the collections. The famous "Rosetta Stone," enclosed in a glass case, is about three feet in length by two and a-half in width, and of considerable thickness. All attempts to decipher the hieroglyphic writing were unsuccessful until the discovery, in 1798, of this stone, on which is inscribed a decree of the priests of Memphis, conferring divine honors on Ptolemy V., king of Egypt, B. C. 195, in three languages: 1. In the Egyptian language in the hieroglyphics; 2. In the Greek language; 3. In the language or writing of the people. Thus this stone proved to be the key to unlock the mysterious Egyptian hieroglyphics. Of mummied bodies, cases, and coffins, of furniture of the funeral and the tomb, of articles of dress and food deposited by the living for the use or solace of the dead on the last long journey to the new life,—of all these the British Museum possesses a varied and most interesting collection.

It would be impossible to estimate the educational value to the nation of this wonderful museum, with all its varied treasures, and its unrivalled collection of books.

#### "A GOD OF PARDONS."

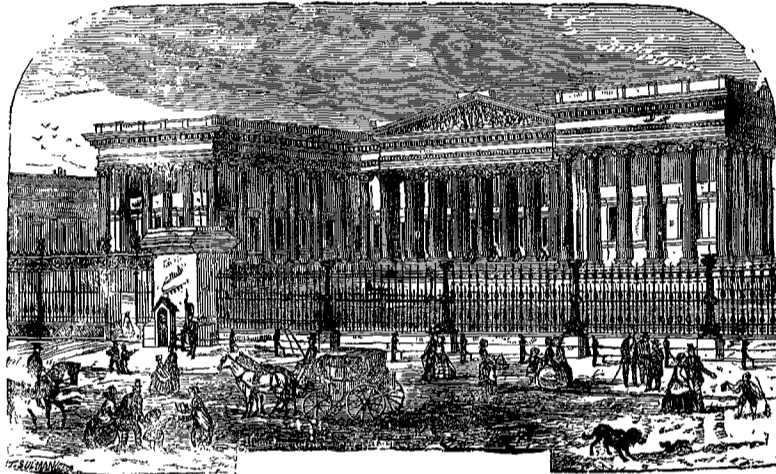
S. MCCULLAGH.

"Thou art a God ready to pardon [margin a God of pardons] gracious and merciful, slow to anger, and of great kindness." Neh. 9:17. It has been the deep-studied and malignant purpose of Satan from the very beginning and down through all ages to vilify the character of God, representing him to be pitiless, unrelenting, inexorable, and a most unmerciful revenger, ever watching with eagerness to wreak his vengeance upon every human offender and transgressor of his law.

There have been times when the angels of God's presence have been grieved away through sin, the divine protection has been withdrawn, and Satan has stepped in with destructions and disasters. And then he would persuade men that our God, who delights in mercy and pardons, is unforgiving and delights in destroying souls. Notwithstanding these aspersions, it is sweetly refreshing to know, by the testimony of earth's noblest characters and the experiences of our own hearts, that the God of heaven and earth is a "God of pardons."

In the ninth chapter of his book, Nehemiah recounts the great gifts of God's love to a wayward and stiff-necked people, enumerating the great signs and wonders wrought so mightily on their behalf. Even in the very face of their sinful determination, he is revealed as a "God ready to pardon, gracious and merciful, slow to anger, and of great kindness."

A most touching account of God's willingness to forgive in answer to heart-pleading with him, is recorded in the twenty-third chapter of Exodus. Israel had sinned so often, even while showers of divine blessings were falling upon them, that the Lord was about to withdraw his presence from them. But Moses in great earnestness of soul prayed and plead with God until the answer came, "My presence shall go with thee, and I will give thee rest." And



BRITISH MUSEUM.

now, overwhelmed with the loving-kindness of his Creator, Moses said, "I beseech thee, show me thy glory." Without any hesitation the Lord responded, "I will make all my goodness pass before thee, and I will proclaim the name of the Lord." It is evident from this that the Lord intended to reveal to man his glorious character. The name which he would proclaim to Moses would be wondrously expressive of the everlasting character and disposition of the Lord of hosts. When the Lord undertakes to define matters, he does it with infinite accuracy. "And the Lord descended in the cloud, . . . and proclaimed the name of the Lord. . . . The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty. . . . And Moses made haste, and bowed his head toward the earth, and worshipped." Ex. 34:5-8.

In order to get a thorough understanding of these terms, all of which are given to make up the name of the Lord, if we let the dictionary explain them, it will be found that each term has a most remarkable characteristic of its own, and at the same time has a most harmonious blending with all the others, and, as a whole, they give us a most significant view of the glorious and everlasting character of our Heavenly Father. "Merciful, compassionate; tender; mild; kind; disposed to pity offenders, and to forgive their offenses; unwilling to punish for injuries; unwilling to give pain; not cruel. Gracious, disposed to forgive offenses and impart unmerited blessings; benevolent; benignant; etc. Long-suffering, bearing injuries or provocation for a long

time; patient; not easily provoked. Goodness, benignity of heart; kindness; benevolence of nature; the physical qualities which constitute value, excellence, or perfection." In this kind of goodness it is said that the Lord is abundant.

Could anything known to human intelligence convince men of the truthfulness of this wonderful name of the Lord, more than the greatest gift of God's love manifested in the gift of his Son to save us? Could anything so appeal to the hearts of sinners as this heavenly sacrifice? That gift is so complete that it bears in its everlasting arms every difficulty, every emergency, and every want of the soul,—present, past, and future. To be consistent with his revealed character, the Lord could do no more for a world than he has done.

In the creation of the world, the Spirit of God moved upon the face of the deep; so now, through Jesus, heaven's gift to man, the Spirit of God moves upon the depths of the sinner's darkened soul to a creation of the same principles of love which led God the Father to sacrifice his only begotten Son to save a race of woeful offenders. The characters of God and Christ blend with heavenly harmony, and if we will only submit to God, and by faith accept his offers, we too can show to the world, to those who even oppose us, that we are merciful, gracious, longsuffering, and abundant in goodness. All this is possible through the greatest gift of God's love.

#### OUR HEAVENLY HOME.

G. LANG.

HEAVEN is the special residence of God, the throne of God, the home of the angels, the glorious home where we hope to dwell. We think of it as a place most holy, delightfully surpassing our present thought. It is so pure, and glorious in that purity, that only the pure in heart shall see God.

Is it possible for us to raise our earthly minds to contemplate a theme so high? We see crowned heads of royalty, their palaces are of the choicest

architecture, magnificent in design and greatness, with superb adornments, surrounded with splendid gardens and parks; altogether an earthly paradise. They live among their social kindred in high estate, with a splendid retinue of liveried servants, yea, everything around them shows their position in splendor. All this to people in humble circumstances is surpassingly grand.

But look up above all this to the eternal, immortal, invisible, the only wise God. And look up with the idea that as high as the heavens are above the earth; and so far away higher as infinity exceeds our humanity, so high and so far must the glories of heaven surpass all we can think of now. We live in anticipation of that glory through Jesus Christ. And my humble idea in connection therewith is that when by the grace of God we enter that excellent glory, our whole hearts and minds—all we shall then be—will be so completely enraptured and filled to repletion that our delight and joy will be in the glory in which we shall then live, that we shall not have a single thought apart from the glory ever bright, ever new. I think there will be no looking back on our lives on earth; for that would renew trouble and sorrow; all that will be passed forever, and our life will be one onward movement from glory to glory. See Isaiah 65:17, also Rev. 21:5. I think this shows that heaven will be enough for us. Surrounded with glory, immersed in glory, in the presence of God and our Saviour; and ourselves made like unto his glorious body, we shall be glorified together with him. Glory fills the better land, naught but glory there. See Rev. 21:23: "The glory of God did lighten it, and the Lamb is the light thereof."

To that heavenly home, there is a new and living way open; Christ is the way, it is ours to believe and obey. Faith and obedience are the two feet on which we must walk in Christ the way to heaven. In that happy home I hope to see you, breathing the life eternal, in the righteousness of Christ; mantled in splendor, at home in glory, and to join with you in singing the glorious triumph of redeeming love, "Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen." Rev. 1:5, 6.

### Timely Topics.

PUBLIC opinion seems to be very much divided as to the prospective merits of "General" Booth's social scheme for rescuing the submerged poor of London. He called for £100,000 to start with, and has had it and more too. He is now in even greater straits for more. The scheme seems liable to fail unless liberal help soon comes. But people will ask, What has been done so far? Are the suffering poor diminished in numbers in London? Are there any indications that the outlay of a million would make any perceptible show in introducing the millennium of plenty and purity? The world would have no right to ask these questions of a philanthropist of the ordinary kind; but Mr. Booth came before the world with a flourish, having a plan with which to revolutionize the tide of human wretchedness. He wanted no advice, no counsel, no aid but money. Give him the money, he would do the rest. He has had all he called for. Has he done any more with it than thousands of other good men would have done? Is he likely to do any more with a million than other philanthropic organizations would do whose management and councils are accessible to the donors?—We believe not. There is a certain amount of good in every pound and shilling. Some will fail to get all there is in them; others spend them discreetly, wisely, and they count full value in the work of charity. No doubt the Salvation Army can in its relation to the poor classes use money to good advantage; but they have obtained no monopoly of the work of helping and saving men.

#### "HE SPAKE AS A DRAGON."

ON the fourth day of July, the people of the United States celebrated their 116th national birthday. The gigantic structure that has arisen so quickly upon the virgin soil of a new world is one of the wonders of human history, and the Americans do not intend to let us forget it. The world admits it, so there is no occasion for trouble on that score. But it is not only to the unnatural growth and development of his country that the American proudly calls attention; he also glories in its peculiar institutions, the foundations of which were laid by men who had suffered to obtain freedom for themselves, and who sought to secure it for their posterity. The point aimed at was the highest ideal of earthly governments, a government *by* the people *for* the people. Two foundation stones were laid upon which future glory and happiness were to rest. They were civil equality and religious freedom. It would be difficult to select better ones. But the question is, How have those principles been adhered to? It is easy to make a fair profession; but the test of sincerity comes in the course of conduct.

Forty years ago a class of people, formed in America, discovered the United States rushing into view and across the prophetic heavens like a grand comet in the natural heavens. They read of that prodigious symbol in Rev. 13, that it should have the appearance of a lamb, but the voice of a dragon. It should do great wonders in the sight of the world,

and turn its power to persecute those whom it professed to protect.

This is a serious indictment, how will it stand in the light of the facts? The history of American slavery answers the question and sustains the charge. Civil rights have not always been secured in that country. Now another phase is rapidly developing. Religious liberty, the special boast of the people, is to be swept away. The Constitution, or fundamental law, declares that "Congress shall make no laws respecting an establishment of religion or prohibiting the free exercise thereof." But now the Supreme Court refuses to carry out the provision of the law which forbids the importation of contract labor when applied to a church, because the United States is a Christian nation. This being recognized by the highest tribunal, it only remains for the people to give force to that decision, and religion and its enforcement becomes an element in that Government which a few years ago guaranteed to every citizen the privilege of worshipping God according to the dictates of his own conscience, or not worshipping him at all. In various cases the work of persecuting men for faith and conscience' sake has already begun. Several citizens of free America are now in gaol because their interpretation of the Bible leads them to observe the seventh rather than the first day of the week. What we now see is doubtless the beginning of a work in which the dragon voice will be heard more loudly than before.

#### THE SMOKE NUISANCE.

WE hope all our readers will read, mark, and inwardly digest the article in our health department, wherein our contributor presents his experience with a smoker, and the reason why he feels justified in protesting against being compelled to inhale smoke from other people's mouths. The logic of the smoker exhibits a degree of audacity that is fairly astounding. He did not object to Mr. D.'s not smoking in his face, why should Mr. D. object to his smoking in Mr. D.'s face? To put it a little more absurdly, but just as reasonably, we might suppose that a man found it convenient to expectorate upon a companion. A protest would certainly follow, when we imagine we hear the following colloquy: You have no right to protest; I do not complain because you *don't* spit on me, why should you complain because I *do* spit on you?

It is but just to say that all smokers are not of this sort. Some people learn to smoke, and yet preserve their respect for other people. But there is a large class of the devotees of the pipe who are of the same mind as the man alluded to. All who experience inconvenience from nauseating tobacco smoke have met them, and they are becoming each day more numerous and more brazen-faced, so much so that the man who does not smoke is frequently regarded as the nuisance. This tendency, we believe, may be accounted for on natural grounds. The effect of tobacco is not only felt upon the physical system, it is even more distinctly marked upon the mental faculties. The confirmed smoker becomes irritable when deprived of the stimulating and narcotic influence of his favorite drug. He naturally becomes insensible to the feelings of others under the clamor of his own cravings, and these lead him to do that which in other respects he would despise. To inflict suffering or inconvenience upon others in order to gratify ourselves is an outrage upon true civility. No matter how numerous smokers may become, nor how few there may be who do not smoke, it will never become right to compel the few to submit to indignity at the hands of the many.

We long for the time when the popular mind will be educated to a higher appreciation of life, than that which leads men to waste their strength in useless indulgences. When this is accomplished, one of the first idols to come down will be the tobacco god.

#### THE WORLD'S UNREST.

AN American paper, speaking of the recent disturbances in Europe, when it seemed that in so many countries elements of discord had been let loose,—labor troubles, riots, dynamite plots, etc., says:—

"It seems certain that these deadly and dastardly crimes, which threaten the lives not only of those at whom they are directly aimed, but also of innocent and unsuspecting people who happen to be within reach of the explosions, are the work either of political fanatics, at war with society and property and existing institutions of every sort, or of cowardly villains, to whom destruction in itself is a hideous pleasure and passion."

That is just what is the matter with the world,—that there are so many persons who are at war with their social and financial status. This is the basic principle, not only of the troubles of a few months ago, but of those that are all the time occurring. A dispute about wages throws 90,000 bootmakers out of work in London. In the Pittsburg, Pennsylvania, iron works, 80,000 men have gone on a strike for the same reason; and in battles with the police, not a few have been killed and wounded on both sides. The strike at Broken Hill comes nearer home. So far the men are orderly, though they persist in holding the mines in a state of siege; still it has been thought prudent to send a police force from Sydney to the scene of disturbance. Both proprietors and men seem willing to hold a conference, and hopes may be reasonably entertained that in this case moderation will prevail; but not so in the great conflict that is raging between labor and capital. The world will not bear the last of that soon.

#### TEMPERANCE IN NEW ZEALAND.

GREAT interest has been centred in the Sydenham Licensing case, which has been waiting the decision of the court of appeal. The decision has at last been given, upholding the right of the Sydenham licensing committee to close every hotel within the boundary of their jurisdiction. Over one year ago the election of a licensing committee for Sydenham resulted in the return of a thorough prohibition committee. True to their principles, they refused to renew license to a single hotel. The publicans immediately set out to work up a case against the committee, which was heard by Judge Dalliston. He refused to allow the committee to close every hotel, as not being in harmony with his interpretation of the "Act." His judgment premitted four hotels to be closed, and three to remain open. But we are happy to state that the court of appeal has over-ruled this decision.

Sydenham is a very large suburb of Christchurch, and had seven flourishing hotels, every one of which is now closed. This is a great victory to the temperance cause.

It is not for the sake of political victory that lovers of temperance should rejoice in this local triumph, but because so much good will result to poor, weak, and suffering humanity. Numbers of sorrowing parents whose children wear the felon's clothes as a never-failing result of drink—the greatest of the world's curses—will rejoice at this step in the right direction.

The loudest shouts of victory that have ever echoed through the earth from the greatest of triumphant armies would not be heard for the song of joy that would arise from the innumerable army of sufferers, were this curse removed from our doors, and our loved ones redeemed therefrom. But this shout of victory over the world's curse will never be sounded until "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever."

S. McCULLAGH.

## The Home Circle.

### THE CLOUDS.

How DARK is the earth, and how dreary ;  
How full all the air of dismay ;  
How hard is life's road, and how weary  
The plodders that faint by the way !

How black are the heavens stretched o'er us ;  
How threatening the clouds of despair ;  
How throbs the tired ear, with the chorus  
Of woe-spirits haunting the air.

Oh, the wailings of doubt and of anguish  
That sound through the tenanted soul !  
Oh, the broken-winged longings that languish  
On the banks where the deep waters roll !

Yet, though starless the night of our sorrow,  
And pathless the steeps where we stray,  
Still we wait for the slow-coming morrow,  
And long for the breaking of day.

We must know—for the Father hath told us—  
'Tis a sin for our souls to despond ;  
For the clouds are but mists that enfold us,  
And there's light in the valleys beyond ;—

Ay, light our brief darkness to scatter,  
And crown for the purified brow,  
Soft seraph hands breaking each fetter  
Which binds us relentlessly now.

Then dark though the earth be and dreary,  
And full all the air of dismay,  
We will falter not, faint not, nor tarry,  
For there's rest at the end of the way ;

But we'll sing, through life's darkest hours,  
Faith's jubilant psalm ; for we know  
On the graves of our earth-hopes the flowers  
Of joy everlasting shall grow.

—Selected.

### JOHANNA.

"Now, FATHER, you jest lift this drawer out, so's to make sure it aint slipped down behind. Sometimes things will."

Abel Lawton lifted out the top drawer of the secretary. Then he and his wife peered anxiously into the narrow space behind it.

"It aint there," said Mrs. Lawton. She turned away, and slipped her spectacles up over her anxious forehead. "There aint any use looking any further."

Abel slid the drawer in again, adjusting it with some difficulty.

His wife stood looking at him. She was a tall, pale woman, and her face was distorted with perplexity.

"What are you going to do about it, father?" said she. "You can't lose that ten dollars, nohow."

"I know one thing," returned Abel. "I never took that money out of the house, and I put it right in the southeast corner of that top secretary drawer."

"You know you're dreadful forgetful, father," said Mrs. Lawton. "We've looked in all your pockets, and I've emptied all the secretary and bureau drawers. I can't think of any other place to hunt, unless it's—"

She stopped, and she and Abel looked at each other.

"I aint got any such idea as that," said Abel.

"Well, I aint, either. I aint seen a thing out of the way in her since she came here, and I've got to thinking a good deal of her myself; but you can't always tell by appearances, and that secretary drawer was unlocked, and dreadful handy."

"The money aint gone without hands," said Abel gloomily.

"Course it aint. I think we ought to look in her things."

Mrs. Lawton opened the door. "Johanna!" she called.

Presently there were quick steps on the stairs, and

Johanna came in. She was a slight young girl, and stooped a little.

"I want you to put on your coat and hat, and go down to the store and get half a pound of baking soda," said Mrs. Lawton, in a dry voice.

"Come, father," said she, when Johanna had gone out, "I want to go right up and have it over with before she comes back. It won't take her long."

Abel got up reluctantly. "I call it a pretty piece of business!" he grunted.

"So do I. Its the first time I ever suspected anybody in my house of stealing, and I don't really now. I don't imagine we shall find a thing, but I'm going to be sure."

Mrs. Lawton went to the bulky mahogany bureau, and opened the top drawer.

Abel peered over her shoulder. The drawer contained some neatly folded, little girlish ribbons and neck-ruffles.

"I gave her some of these little things Mary had," Mrs. Lawton whispered. She turned over the ribbons tenderly. "There aint anything here," she said, in a tearful voice.

She opened the next drawer, and turned over the contents; then the next, and the next.

"There aint any money here," said she, finally. "The child keeps her drawers packed up real nice."

Abel went to the fireplace and opened a little old-fashioned closet high up in the chimney side.

"I wouldn't ransage that all over," said Mrs. Lawton. "There aint any use. We shan't find it, and I'm glad of it. I'd rather lose a hundred dollars than find it here."

Suddenly Abel turned. "Look here, mother!" he said, in a solemn voice. He held out a bank note toward her.

"Father! It aint!"

"Yes, 'tis."

"Where'd you find it?"

"In the corner of the top shelf under the towel."

"Oh, dear me!" gasped Mrs. Lawton. "I don't see how I ever can send her away in this world."

"Mebbe she wouldn't ever take anything again, if we talked to her and kinder reasoned with her," ventured Abel.

"Now, father, there aint any use talking that way," returned his wife, with tearful energy. "We can't have anybody in the house that steals."

Mrs. Lawton was kneading some bread when Johanna returned. Johanna took off her hood and shawl, and hung them up in the entry. Her heart beat loudly; she felt frightened without knowing why. When she came back, she stood warming her cold, thin little hands at the stove, and casting timid glances at Mrs. Lawton.

Suddenly Mrs. Lawton turned. "Johanna," said she, in a solemn, strained voice, "I've got something to say to you, and I may as well say it and have it over with. Father had a ten-dollar note that he had been saving to pay his grain-bill with. He kept it in the top drawer of the secretary. He went to look for it, and it was gone, and—we found it in the chimney cupboard in your chamber."

"Of course you know who stole it," Mrs. Lawton went on, "and there aint any use in your saying you didn't, because we found it there."

Johanna gasped. She flushed all over her face and neck. Then she found her voice. "O Mrs. Lawton," she cried, "I didn't steal it! I didn't! I didn't!"

Johanna was an excitable girl. She wrung her hands and trembled violently.

Mrs. Lawton, too, began to weep. "O Johanna," she sobbed, "how could you do it? Steal poor father's money when he's always been so good to you, and we've both got to set so much by you, and I'd given you some of Mary's things, and now for you to deny it!"

"I didn't!" returned Johanna, "I didn't! O Mrs. Lawton, I didn't!"

"See here," said Mrs. Lawton, finally, in a desperate tone of voice, "you come upstairs with me."

Johanna followed her weakly up-stairs to her own chamber. Presently the stairs creaked, and Abel came in.

"Father," said his wife, "she won't even own that she put it there."

Abel stepped close to Johanna. "See here," said he, in a half whisper. "You be a good girl, and say you took it, and you're sorry, and we won't be hard on you. I shouldn't wonder a mite if mother thought better of it, and let you stay."

Johanna turned her pitiful face toward him.

"Mr. Lawton, I didn't take your money!"

"You stay here, and think," said Mrs. Lawton, "and when you've made up your mind to own up, you come down."

Johanna did not go down. She lay on her bed, a forlorn, convulsed little figure, and repeated over and over, "I didn't! I didn't!"

Mrs. Lawton came up at noon, and brought a plate of dinner. Toward sunset she came again, and when she saw that Johanna had eaten nothing, she took up the plate.

"Now," she said, "you sit up and eat this dinner, every mite of it."

Johanna obeyed, swallowing in convulsive gulps.

Johanna staid alone until nine o'clock. Then Mr. and Mrs. Lawton both came. They argued and pleaded again, with no effect.

"Well, Johanna," Abel said finally, "mother and I have talked it over, and we're going to give you till to-morrow morning. If you'll own then that you took the money, and say you're sorry for it, we're going to let you stay here. Otherways we shall have to carry you back where we took you from."

Abel's voice broke. Mrs. Lawton sobbed outright, and they went downstairs.

In the middle of the night, Mrs. Lawton crept to the foot of the stairs. She had heard Johanna's voice, and awakened. Johanna seemed to be praying. "O Lord," she was saying, "don't let me tell 'em that I did it—don't let me tell!"

Mrs. Lawton went back to bed bewildered.

In the morning she got breakfast all ready before she went up to Johanna's room. When she opened the door, the girl sat on the bed looking at her. She had not undressed all night. Her girlish face looked ten years older.

"I didn't!" said she, "I didn't take it, Mrs. Lawton!"

There was a certain piteous defiance in her manner. Mrs. Lawton looked severer than she had ever done.

"Well," said she, "you come and eat your breakfast, and I'll get father to harness."

After breakfast Abel went out to harness the horse. Then he went to the store. He had resolved that he would not carry Johanna back to the almshouse, and Mrs. Lawton had to go herself.

When they reached the place, Mrs. Lawton left Johanna in the wagon a few minutes, while she spoke to the overseer's wife. Then she told her to get out, gave her the valise, and bade her good-bye.

Her voice trembled, and tears stood in her eyes.

"If ever you make up your mind to own up how wicked you've been, you must let me know, Johanna," said she; "father and I have always meant well by you."

Mrs. Lawton drove off, and Johanna tugged her valise miserably into the almshouse. She put herself into her poor old discarded dress, knowing well what was before her. She was fifteen now, and the almshouse had been her home, with the exception of the last six months at the Lawtons', ever since she was ten. She went there after her mother's death.

There were about twenty paupers besides herself, most of them old people, some of them idiotic with age and want. Nobody was glad to see her save

one old woman, and she did not believe her innocent but pleaded with her daily to confess and return.

The overseer was surly, and much rougher with her than his wife. Both of them kept her constantly at work. She grew thin, and stooped more. The life was harder than ever before.

She had been in the almshouse three weeks, when Abel Lawton came and begged her again to confess. "I'll take you right home with me," said he; "mother's got supper all ready."

But Johanna would not confess.

The overseer's wife was very hard upon her after Abel had gone. "You don't work enough to earn your salt," said she, "and I don't want a thief in the house. I've got things I think a good deal of, as well as the Lawtons."

It was four weeks after that, when Mrs. Lawton came with Abel. Johanna, washing dishes at the kitchen sink, heard their voices out in the yard, talking to the overseer. Then Mrs. Lawton came in hastily. Though not a demonstrative woman, she caught Johanna, and hugged and kissed her.

"O you poor child!" she panted. "You poor child! Go and get your things on, and pack your bag, and come right home with me."

She turned to Mrs. Brown, who, with two or three old paupers, was listening open-mouthed. "Johanna didn't take that money," she went on. "Aunt Rhody, she came yesterday. Abner drove her over from Stoughton, and the first thing she did was to go straight to that chimney cupboard in Johanna's chamber after a ten-dollar note she'd hid away there in the corner of the top shelf under the towel. And she made an awful to-do when she found 'twas gone."

"Father and I never thought of Aunt Rhody's having ten dollars anyhow; but John gave it to her three years ago, she said, and she'd kept it, and never let on she had it. She didn't want to take it to Abner's, because they'd had burglars, so she hid it there. She didn't know't I was going to have anybody else in that chamber."

"Well, father and I see then Johanna hadn't stole that ten dollars, but we couldn't tell any more where his that he'd saved up for the grain-bill had gone; and we puzzled over that all last night. But this morning, father he thought he'd go down to the store, and pay that bill."

"He'd used that ten dollars he'd took from the cupboard for something else after all, and—there he'd paid it, and clean forgot it! He's dreadful forgetful, but I never knew him to do anything quite so bad as this before. Then he came home, and told of it, and cried, he felt so bad, and he paid that ten dollars back to Aunt Rhody."

"Johanna, you'd better go and get ready, poor child; for the horse don't like to stand very well, this cold weather."

When Johanna was seated between Mr. and Mrs. Lawton, and riding away from the almshouse, she cried, she was so happy.

"Don't cry, poor child, its all over now," said Mrs. Lawton. But her own voice shook. "I'm going to make over a pretty red dress, that I've got laid by for you."

"You shan't go away again as long as there's a roof over our own heads," said Abel huskily. "Don't you worry, Johanna. You were a real good girl not to tell a lie, and say you took that money, when you didn't."

"It's just what Mary would have done," said Mrs. Lawton. "I never see such a truthful girl as she was. I don't believe you could have made her tell a lie. Johanna's behaved just the way Mary would."  
—*The Youth's Companion.*

You will find the mere resolve not to be useless, and the honest desire to help other people, will, in the quickest and delicatest ways, improve yourself.—*Ruskin.*

### Useful and Curious.

TRAVELLERS tell us of a tree in tropical countries, the inner parts of which are sometimes eaten out by ants, while the bark and leaves remain apparently as fresh as ever; and it is not until the tornado comes and sweeps it down, that its weakness is discovered. But the storm did not make the tree weak; it only revealed how weak it was, and its feebleness was the result of the gnawing of insects through a long course of time. In like manner, if we let our characters be honeycombed by constant neglect of common duty, or by daily indulgence in secret sin, we cannot expect anything else but ruin when the testing hour shall come.—*Selected.*

#### THE DEATH PLANT.

THERE has been discovered in the forests of India a strange plant, which possesses to a very high degree astonishing magnetic powers, and which is a great source of annoyance to sportsmen and tourists. It has been named the *philotarea electrica*. The hand which breaks a leaf from this plant receives immediately a shock equal to that which is produced by an induction coil. At a distance of six yards a magnetic needle is affected by it, and will be deranged if brought near. The energy of this singular influence varies with the hour of the day. All-powerful about two o'clock in the afternoon, it is absolutely annulled during the night. At times of storm its intensity augments to striking proportions. During rain the plant seems to succumb, and bends its head during a thunder shower. It remains there without force or virtue, even if one should shelter it with an umbrella. No shock is felt at that time in breaking the leaves, and the needle is unaffected beside it. One never by chance sees birds or insects alight on the electric plant; an instinct seems to warn them that they will find certain death there. It is also important to remark that where it grows none of the magnetic metals are found; neither iron, cobalt, nor nickel—an undeniable proof that the electric force belongs exclusively to the plant.—*Selected.*

#### THE GUTTA-PERCHA TREE.

THE steamer *Cachar*, which arrived from Tonquin some time ago at Marseilles, brought back M. Serullaz, who went out two years ago on a mission from the French Minister of Posts and Telegraphs in search of the *Isonandra gutta-percha* tree in Malaisia. The disappearance of this tree threatened with great embarrassment, if not with extinction, the submarine cable manufacture. But M. Serullaz has discovered large forests of these trees, and has hit upon practical ways of collecting the gum without destroying the trees, as the natives inevitably do. M. Serullaz has been allowed to transport several hundreds of the trees from ten to fifteen years old, to Algiers and their cultivation will be attempted in Guiana. M. Serullaz has left for Algiers with his cargo, which is artificially warmed on board the *Cachar*.—*Boston Globe.*

#### UNDER AN AVALANCHE.

IN August, 1887, two Germans, Lanmer and Lorria by name, undertook the ascent of the Matterhorn by the western flank, a route which had only once been followed—by Mr. Penhall, eight years before. They took no guide, but carried a drawing of Mr. Penhall's route. On getting near the summit, they found the rocks excessively difficult, and completely coated with treacherous ice. It was impossible for them to go on, hard as it seemed to fail after coming so far. Already they were in great danger. It was one o'clock in the afternoon, and the rays of the sun struck the western wall of the

mountain. What followed is thus described by Herr Lorria:—

The action of the sun upon the face of the mountain above us loosened the stones, and they came whistling past us like hail. Every moment the danger increased. With immense difficulty we reached the edge of a ravine which we must cross. On its farther side was safety; but to step upon the snow was to invite an avalanche. There was no time for long consideration. It was five o'clock; the burning rays of the sun came down upon us, and the big stones were all the time whizzing by.

We resolved to risk the short stretch across the ravine on the snow. Lanmer pulled off his shoes; I took the lead. Just before us a mighty avalanche went thundering down, and stones came leaping into the ravine, each stone giving rise to a new avalanche. All at once my consciousness was extinguished, and I did not recover it till twenty-one days afterwards. I can tell only what Lanmer saw.

Gently from above an avalanche came sliding down upon us. It carried Lanmer away in spite of his efforts, and projected me with my head against a rock. Lanmer lay blinded by the powdery snow, and thought his last hour had come. The thunder of the avalanche was fearful. We were dashed over the rocks, and at every change of the slope we flew into the air, and then plunged again into the snow. In this way, often dashing against each other, we fell a distance which was afterwards estimated by an engineer at six or eight hundred feet.

We landed upon the Tiefenmatten Glacier. I lay unconscious, buried in the snow. The rope had gone twice round my neck, and bound it fast. Lanmer, who quickly came to himself, pulled me out of the snow, cut the rope, and gave me a good shake. I awoke, but was delirious, and resisted all my friend's efforts to pull me out of the track of the avalanche.

However, he got me upon a stone, gave me his coat, and began creeping down the mountain on his hands and knees. His ankle was sprained so badly that he could not stand. Twice he felt himself unable to go farther, but the thought of me kept him up and urged him on. At three o'clock the next morning he reached the Staffel Alp, but none of the people were willing to venture upon the glacier. A messenger was dispatched to Zermatt, and from there a relief party at once set out. By the time they reached the Staffel Alp, Lanmer was unconscious, but happily he had written down directions as to my exact whereabouts.

The men found me at half past eight o'clock. I had removed all my clothing in my delirium, and had slipped off the rock on which Lanmer had left me. One of my feet was broken, and both of them were frozen into the snow, and had to be cut out with an axe. I was brought back to Zermatt, and for twenty days lay unconscious, hovering between life and death.—*Selected.*

#### TANNING BY ELECTRICITY.

ACCORDING to a French paper, several French tanners have adopted the electric tanning process, but have not made the fact public, "for fear of displeasing a *clientele*, always distrustful of new methods." The Société Brionet Dupre is known to employ six drums, capable of an annual output of 600 tons of tanned hide. In Portugal there are two electric tanneries at work at Porte and Braga, having an annual output of 700 tons of tanned hide; and in Madagascar an electric plant is being set up. In Brazil, at Boa Vista, some eight miles from Rio de Janeiro, there is an electric tannery covering about thirteen acres, and possessing no less than one hundred drums. The annual output of the Boa Vista plant will ultimately be about 70,000 tons.—*Invention.*

## Bible Echo and Signs of the Times.

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

GEO. C. TENNEY,

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### THE UNSELFISH LIFE.

THAT feature of the Christian religion which distinguishes it from other systems, is its utter unselfishness. Selfishness is rebuked in every feature of the service of God. The plan of salvation exhibits self-denial in its design, in its establishment, in its principles, and enforces it upon all who participate in its workings. While it is true that personal benefit is held out as an inducement to all who will become followers of Christ, it is also true that the promised blessings come as free gifts from the hands of divine mercy in consequence of those actions by which men show their renunciation of self, and their devotion to God's will and to the welfare of others.

The penitent seeker, desiring to become a disciple of Jesus, reads these words: "If any man will come after me, let him deny himself, and take up his cross, and follow me." This injunction is repeated in the sayings of Christ, it is illustrated in all his teachings and in his example. But self-denial is not prescribed as an arbitrary duty, simply as a penance, or to render the Christian path more difficult than it would otherwise be. Self-abnegation is a feature of nearly or quite every system of religion. Self-inflicted tortures and death render some heathen forms hideous, but there is an infinite difference between such sacrifices and those required by the Scriptures of truth. This difference is found in the essential principles which underlie the requirements of these systems. Christianity requires no duty of its followers that has not a practical object before it. The primary object of every action inculcated by the Bible is the glory of God. As individuals, we may promote this glory either by living in harmony with the divine will, and thus exhibiting the virtues of our calling, or by exerting ourselves in behalf of others who need our help, and whom we may encourage and assist to live to the glory of God.

To enable us to live for such a purpose, it is necessary that we should have first a supreme love for God, so that his will becomes our delight. Then we must love our fellow-men with an unselfish love; we must feel toward them as Christ felt when he left his home in glory, and came to share the lot of poor, suffering humanity, and at last to give his life for his enemies.

Self-denial, then, teaches us to subject our wills to the will of God. This is one of the most difficult lessons to learn. If heaven could be gained upon any other terms, there would be a thousand travelling the way that leads thither where there is one now. Willfulness will ruin more people than anything else that Satan ever suggested to mankind. "How oft," says Jesus, "I would have gathered you as a hen gathereth her brood under her wings, but ye would not." To every lost sinner the fearful words will come at last, "Ye would not come unto me that ye might have life." God pleads with men, and they look with desire upon the happiness of heaven, but cannot submit their ways to God. Their ways are the ways of death; they know it; but still they will not turn, though the tender, voice of the Lord pleads with them, "Turn ye

turn ye, for why will ye die?" Thousands who profess Christianity have not yet learned the lesson of submission. But it is vain. We shall never see heaven with stubborn, rebellious hearts. The Son could say, "Not my will, but thine be done." The Father replies, "This is my well-beloved Son, in whom I am well pleased." So we must learn to watch for the word. Our prayer must be, "Speak, Lord, for thy servant heareth."

Self-denial toward others will teach us the grandest secret of human happiness, that in blessing others we are blessed. We shall thus learn the real force of those words of the Lord Jesus, that it is more blessed to give than to receive. It has been so arranged in divine wisdom, that no real blessing can be obtained through selfishness; that a selfish solicitude will not secure the salvation of anybody; that selfish prayers are not acceptable; but that benevolence, kindness, charity—love manifested in any of its ways—is the magic key to the storehouse of heavenly blessings. A cup of cold water given by the hand of love is rewarded with infinite blessings. Two mites bestowed by the hand of penury to bless others perhaps more destitute, form the basis of a legend that extends through centuries of time, and through the cycles of eternity.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Selfishness hides behind some of the hundred excuses which are always conveniently at hand when duty shows itself. It sees so much that ought to be done, it has but one talent, and what is that among so many? It says, You would better keep what you have; you will need it, and your little would not be noticed. But unselfishness seeks no excuse. It has a love for duty, not a fear of it. The same interest is thrown into the work whether the talents be few or many.

The true spirit of Christianity is self-forgetting love, which puts the salvation of others either for this world or that to come before the demands of self-regard. Let no one think that there is any risk in such a sacrifice. If we forget ourselves in our earnestness to help others, God will remember us. Such have the promise of the life which now is and of that which is to come.

### THE SIGNS IN THE SUN, MOON, AND STARS.

S. N. H.

WHEN God created the sun, and moon, and stars, he said, "Let them be for signs, and for seasons, and for days, and years." Gen. 1:14. The first object mentioned in their creation was "for signs." When the Saviour spoke of the signs of his second coming, he connected the sun, moon, and stars, and said, "And there shall be signs in the sun, and in the moon, and in the stars." No other signs are mentioned in this connection as taking place in the heavens. Eight writers speak of them, and all but one class them together in describing their appearance as signs when the day of the Lord approaches; and the fact of their being signs is at least implied in the language of the eighth.

One striking feature is that each writer, in speaking of the signs, mentions something different in regard to them. One writer speaks of them twice, describing their appearance differently; yet there is no contradiction in these testimonies. Three of the evangelists are recording the Saviour's words, while the other speaks of them as he saw them in vision, and mentions a "great earthquake" which should precede them as a sign.

There is but one feature that they all speak of as the same. Luke gives no characteristic of them that would constitute them signs, while each of the others do. The following are the passages referring to them: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring." Luke 21:25. "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people and the strength of the children of Israel." Joel 3:16. "The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come." Joel 2:31. "For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine." Isa. 13:10. "And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day." Amos 8:9. "And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God." Eze. 32:7, 8. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." Matt. 24:29. "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken." Mark 13:24, 25. "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind." Rev. 6:12, 13.

In the above scriptures the reader will notice that Luke makes no mention as to what appearance the sun, moon, or stars will assume that will constitute them signs; and were we left to this writer alone, no one could tell when they were signs. Joel states that the sun, and the moon, and the stars shall be darkened. This will make a dark day. The same is true of the testimony of each of the other writers. He also states that the moon will be turned into blood. Isaiah states in what part of the day the darkness will appear; viz., the morning. Amos states that the sun will go down at noon; or, in other words, that the darkness will be reached about that time. He also says that it will be in a clear day. Ezekiel states that God will cover the sun with a cloud, showing that a portion of the day will be clear and a portion cloudy. Matthew states that the sun will be darkened immediately after the great tribulation. Matthew also states that the stars will fall. Mark states that it will be not only after the tribulation, but "in those days;" i. e., the 1260 years of the papal supremacy (see Dan. 7:25; Rev. 13:5; 12:14, 6) will not have expired. John in Revelation states that the darkening of the sun will be preceded by a great earthquake. He also states in what manner the stars will fall, even "as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind."

The reader will readily see that there can be no possible chance for a mistake if each of the above specifications is fulfilled. Also he can see that these signs, especially those in the sun,



and moon, and stars, will make a dark day; and that it must appear immediately after the great persecution.

The light of the Reformation caused the great persecution of the saints, which followed the establishment of the papacy in A. D. 538, gradually to cease a short time before 1780. Various dates are given from 1768 to 1778; but the 1260 years continued down to 1798, when the beast of Revelation 13 received his deadly wound, and the pope of Rome was taken captive by a French general and placed in prison, where he died the next year. The papacy, established in 538, lost its supreme power in 1798, thus continuing 1260 years.

As the prophecy mentions that a great earthquake was to precede the darkening of the sun, we need only to refer to the one known all over the world as *the* great earthquake,—the one that destroyed the city of Lisbon, and shook nearly the whole earth. In different parts of the city of Lisbon its ruins may still be seen. It occurred in November, 1755.

The following are a few out of the many extracts that might be given to show that each specification has had its fulfilment, (1) in the great earthquake, November, 1755; (2) in the darkening of the sun, May 19, 1780; (3) the darkening of the moon and its appearance of blood on the night following; (4) the falling of the stars, November 15, 1833.

The following is from Noah Webster in a work published in 1799:—

In A. D. 1755, in the East, an earthquake destroyed the city of Lisbon, killing 50,000. In Mitylene and the Archipelago it shook down 2,000 houses. It shook all the Spanish coast. The plague followed, which destroyed 150,000 lives in Constantinople.

Speaking of the dark day, Noah Webster, in the *New Haven Daily Herald*, says: "No satisfactory cause has yet been assigned." Also in his dictionary, edition of 1869, we find the following: "The dark day, May 19, 1780, so called on account of a remarkable darkness on that day extending over all New England. In some places persons could not see to read common print in the open air for several hours together. . . . The true cause of this remarkable phenomenon is not known." Josiah Litch, in his *Prophetic Expositor*, describes it as follows: "I refer to the dark day of May 19, 1780. That was a day of supernatural darkness. It was not an eclipse of the sun, for the moon was nearly at the full; it was not owing to a thickness of the atmosphere, for the stars were seen. The darkness began about 9 A. M., and continued through the day. Such was the darkness that work was suspended in the field and shop; beasts and fowls retired to their rest, and the houses were illuminated at dinner time. . . . The sun was supernaturally darkened." Another eye-witness says: "The 19th of May, in the year 1780, I well remember. I was then in my sixteenth year. The morning was clear and pleasant, but somewhere about eight o'clock my father came into the house, and said there was an uncommon appearance in the sun. There were *not any clouds*, but the air was thick, having a smoky appearance, and the sun shone with a pale and yellowish hue, but kept growing darker and darker until it was hid from sight. At noon we lit a light, but it did not give light as in the night, and my father could not see to read with two candles. My father and mother, who were pious, thought that the day of judgment was near. They sat up that night, during the latter part of which, the darkness they said disappeared, and then the sky seemed as usual; but the moon, which was at its full, had the appearance of blood. The alarm that it caused, and the frequent talk about it, impressed it deeply on my mind."

The falling of the stars was the meteoric shower of November 13, 1833. One or two extracts in regard to that event must suffice. The celebrated astronomer and meteorologist, Prof. Olmstead, of Yale college, says:—

Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13, 1833, probably saw the greatest display of celestial fireworks that has ever been since the creation of the world, or at least within the annals covered by the pages of history.

In nearly all places the meteors began to attract notice by their unusual frequency as early as eleven o'clock, and increased in numbers and splendor until about four o'clock from which time they gradually declined, but were visible until lost in the light of day. The meteors did not fly at

random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle.

The extent of the shower of 1833 was such as to cover no inconsiderable part of the earth's surface, from the middle of the Atlantic on the east to the Pacific on the west; and from the northern coast of South America to undefined regions among the British possessions on the north, the exhibition was visible, and everywhere presented nearly the same appearance. This is no longer to be regarded as a terrestrial, but as a celestial phenomenon; and shooting stars are now no longer to be viewed as casual productions of the upper regions of the atmosphere, but as visitants from the other worlds, or from the planetary voids.

Mr. Henry Dana Ward of New York, in the *Journal of Commerce* of Nov. 14, 1833, says:—

No philosopher or scholar has told or recorded an event, I suppose, like that of yesterday morning. A prophet eighteen hundred years ago foretold it exactly, if we will be at the trouble of understanding stars falling to mean falling stars; or *hoi asteres tou ouranou epesan teen geen*, in the only sense in which it is possible to be literally true.

The *Christian Union* of May 1, 1872, says:—

The gold medal of the British Astronomical Society was presented in February to Signor Schiaparelli for his researches upon the nature and orbits of meteors, which have helped to demonstrate that these bodies belong to the stellar region, and are in fact falling stars.

Had the above prophecies been history recording the appearance of the sun, and moon, and stars, after they had appeared as signs, the Scriptural statements could not have been more correct. It is quite evident that the prophets saw these signs as distinctly as did the eye-witnesses who lived when they occurred. It is thus with all prophecy. God lifts the veil, and lets the prophets see things as they would be; history records them by eye-witnesses, and thus both agree. The only conclusion, therefore, that we can arrive at, is that these signs have been perfectly fulfilled.

But further: we have reached the last generation,—the period of time that was to be marked by the falling of the stars. But it may be objected that as these signs were not universal, they could not be given for the benefit of God's people throughout the world. It is well to consider that God reveals himself for the benefit of his own people; for example: the darkening of the sun, and moon, and stars, took place in New England, whither many Christians had fled for refuge from the persecutions of the Old World. They would naturally be impressed by the signs which God gave. They were impressed, and there originated in a great measure the work of proclaiming the message of Christ's second coming. God followed his people across the trackless deep, and manifested his signs where they were.

At the first advent of Christ, the star did not appear to the world, or even to the Jewish people, for they were hardened in sin; but the wise men of the East that feared God saw the star, and came to worship Christ. God watches over, and reveals himself unto, the sincere, devoted, conscientious souls, living up to the light that he has let shine on their pathway.

For over fifty years we have been living in the last generation, and it is high time that we were preparing for the solemn events that are just before this world. To those that cannot believe, we simply say, "If weak thy faith, why choose the harder side?"

#### CHURCH AND STATE.

J. O. C.

A VERY substantial reason why a civil government cannot treat crime as sin is, that the attempt to do so would completely overthrow the social fabric. While the moral law calls for an extreme penalty upon its transgressor, even death itself, no one need suffer the punishment prescribed, however great the sin, provided he

accepts certain conditions of amnesty freely offered to all. The conditions are that any one convicted of sin by the moral law may, upon genuine sorrow and repentance for the same, attested by humble confession in the name of Christ, have instant pardon. See Ps. 32: 1-5; 1 John 1: 9. This done, the sinner is free from the penalty of the moral law.

But suppose the state should regard crime as sin, and punish it as such, as a representative of God's government, what could it do in the case of one who, on being apprehended for crime, and brought before the judge, should declare, with acceptable evidence, that he had already been absolved from the offense by the court of heaven? If the state in its judicial work acts as the agent of Jehovah, would it not be legally bound to recognize the validity of the prisoner's plea, and also discharge him? Carry the matter a step further. Suppose the prisoner has not, up to the time of his conviction by the civil court, acknowledged his guilt. But upon the verdict to that effect being rendered by the jury, he immediately, with tears, makes open and hearty confession of his sin, and then declares that by faith he has received full forgiveness of God for the same. Could the court then, if in session for the purpose of discovering moral guilt, refuse the prisoner his liberty?—It certainly could not, if when God makes one free, he is "free indeed."

That would never do, one may say. Such a course would destroy the power of the state to bring any one to justice. It certainly would, and that without remedy. But still it would be the only logical outcome of an attempt to make the civil law punish crime as a sin against God; and all because the state, which is at best but a human power, assumes to exercise the attributes and authority of Jehovah.

Does any one suppose for a moment that because a set of fallible men are chosen by their fellow-men to represent their will in the management of a civil government, therefore God really confers upon them divine power to be used at their discretion, as ministers of the divine will? If so, then it follows that all the wickedness of civil rulers is committed by God's authority. Who does not know that many of the rulers of this world have been the worst of tyrants, and that they unstintingly perpetrated cruelty and wrong upon their defenseless subjects? To make God responsible for this, is to impeach his character and blaspheme his name.

If it be said that civil governments represent the authority of God only when they do right, that is virtually saying that they have just as much divine authority as a banking establishment when it does right. It certainly could mean no more; for, in the words of Samuel T. Spears, D. D., "All moral beings, whether kings on thrones or peasants in cottages, have a divine warrant for doing right, in the sense of being obligated thereto by the law of God. This warrant includes the civil ruler; but it has no special application that distinguishes him from other men. Justice rendered by the private citizen is as really divine as justice rendered by the magistrate."

"To say that governments, established by iniquity, and perpetuating the iniquity in which they originated, are the executives and representatives of the divine will in any other sense than that of existing in the providence of God, is to place his authoritative sanction upon the most horrible abominations found on the page of history. The divine right of civil rulers would be a mere assumption without proof, even if all rulers had been wise and pure; but when we put the Alexanders, the Neroes, the Caligulas, and

all the bloody tyrants of history into the catalogue of civil rulers, then the doctrine is rendered impossible by the attributes and moral character of God."

#### ORIGIN AND DESTINY OF SATAN.

##### SATAN BOUND.

"AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season." Rev. 20: 1-3.

To understand the full meaning of this text, we must examine the subject of the sanctuary—one of the most important and instructive subjects presented in the Bible. The meaning of the word "sanctuary," as given by the best authorities, is "a holy or sanctified place, a dwelling-place of the Most High." (Cruden.) The Lord commanded Moses, saying, "And let them make me a sanctuary, that I may dwell among them." Ex. 25: 8. But the sanctuary built by Moses, and used so long by the children of Israel for the offering of sacrifices and the service of the priests, was only a type of the real sanctuary in heaven, where Christ, our great High Priest, now officiates. Heb. 8: 1-6; 9: 1-24.

In the typical sanctuary service, every day in the year the people brought their offerings to the tabernacle, and confessed their sins over them. The sacrifices were then slain, and the blood, representing the life of the victims over which the sins were confessed, was taken into the sanctuary. Thus the sins of those who made their confessions were conveyed from themselves into the sanctuary during the entire year. Heb. 9: 1-7; Lev. 1: 3; 4: 1-7. At the end of the year, the high priest presented two goats before the door of the sanctuary, and cast lots upon them. One lot was for the Lord, and the other for the scapegoat. Lev. 16: 1-8. The one upon which the Lord's lot fell was then slain, and his blood was taken into the sanctuary, and by it the sins taken there by the high priest (for he acted in behalf of the people) were atoned for. Verses 9-19. Then these sins were taken out of the sanctuary and placed upon the head of the scapegoat, and he bore them away to a land not inhabited. Verses 20-22. All this was typical of Christ's ministration in the true sanctuary above. Heb. 8: 1-5. Therefore Christ will minister in the first apartment of the heavenly sanctuary till the day of atonement or judgment. During this time the sins of God's people are conveyed, by faith in the blood of Jesus, into the heavenly sanctuary. At the day of atonement, the blood of the Lamb of God will be offered to cleanse the heavenly sanctuary from these sins.

According to the pattern, when the heavenly sanctuary is cleansed by the blood of the Lamb of God, the sins of the righteous will be conveyed by the High Priest (Christ) and placed upon the head of the scapegoat, who will then be sent into a land not inhabited. Now we inquire, Who is this scapegoat? The following testimonies afford satisfactory information on the subject:—

It is supposed by almost every one that this goat typified Christ in some of his offices, and that the type was fulfilled at the first advent. From this opinion I must differ, because: 1. That goat was not sent away till after the high priest had made an end of cleansing the sanctuary. Lev. 16: 20, 21. Hence that event cannot meet its antitype till after the end of the 2300 days (1844). 2. It was sent away from Israel

into the wilderness, a land not inhabited. If our blessed Saviour is its antitype, he also must be sent away,—not his body alone, but soul and body (for the goat was sent away alive)—from, not to nor into, his people, neither into heaven, for that is not a wilderness, nor a land not inhabited. 3. It received and retained all the iniquities of Israel; but when Christ appears the second time, he will be without sin. 4. The goat received the iniquities from the hand of the priest, and he sent it away. As Christ is the Priest, the goat must be something else besides himself, which he can send away. 5. This was one of the two goats chosen for that day, of which one was the Lord's, and was offered for a sin-offering; but the other was not called the Lord's, neither offered as a sacrifice. Its only office was to receive the iniquities from the priest, after he had cleansed the sanctuary from them, and bear them into a land not inhabited, leaving the sanctuary, priest, and people behind, and free from their iniquities. Lev. 16: 7-10, 22. 6. The Hebrew name of the scapegoat, as will be seen from the margin of verse 8, is Azazel.

The Syriac has Azail, the angel (strong one) who revolted. 7. At the appearing of Christ, as taught in Revelation 20, Satan is to be bound and cast into the bottomless pit, which act and place are significantly symbolized by the ancient high priest's sending the scapegoat into a separate and uninhabited wilderness.—Crozier.

On this subject Dr. Charles Beecher, "Redeemer and Redeemed," says: "One opinion is that Azazel is a proper name of Satan. In support of this the following points are urged: The use of the preposition implies it. The same preposition is used on both lots, La-Yehovah, La-Azazel; and if the one indicates a person, it seems natural that the other should, especially considering the act of casting lots. If one is for Jehovah, the other would seem for some other person or being, not one for Jehovah and the other for the goat itself. What goes to confirm this is that the most ancient paraphrases and translations treat Azazel as a proper name. The Chaldee paraphrase and the Targums of Onkelos and Jonathan would certainly have translated it if it was not a proper name; but they do not. The Septuagint, or oldest Greek version, renders it by *Apopompaïos*, a word applied by the Greeks to a malign deity, sometimes appeased by sacrifices. Another confirmation is found in the book of Enoch, where the name Azazel, evidently a corruption of Azazel, is given to one of the fallen angels, thus plainly showing what was the prevalent understanding of the Jews at that day. Still another evidence is found in the Arabic, where Azazel is employed as the name of the evil spirit. In addition to these, we have the evidence of the Jewish work *Zahar*, and of the Cabalistic and Rabinical writers. They tell us that the following proverb was current among the Jews: 'On the day of atonement, a gift to Sammael.' Hence Moses Gerundinensis feels called to say that it is not a sacrifice, but only done because commanded by God.

"Another step in the evidence is when we find the same opinion passing from the Jewish to the early Christian church. Origen was the most learned of the fathers, and on such a point as this, the meaning of a Hebrew word, his testimony is reliable. Says Origen: 'He who is called in the Septuagint *Apopompaïos*, and in the Hebrew Azazel, is no other than the devil.' Lastly, a circumstance is mentioned of the Emperor Julian, the apostate, that confirms the argument. He brought as an objection against the Bible that Moses commanded a sacrifice to the evil spirit—an objection he never could have thought of if Azazel had not been generally regarded as a proper name.

"In view, then, of the difficulties attending any other meaning, and the accumulated evidence in favor of this, Hengstenberg affirms with great confidence that Azazel cannot be anything

else but another name for Satan."—Pages 67, 68.

In conclusion on this point, Dr. Beecher says: "Would it not be strange if, in all the symbols of the sacrificial system, there was not a single intimation of the serpent's existence? And where should we expect to see his baleful shadow, if not here on this great day of atonement?"—*Id.*, p. 73.

In addition to these decisive testimonies, we offer the following from German commentators. Dr. A. Sulzberger, in *Christliche Glaubenslehre*, pp. 101, 102, says:—

"The next time Satan appears no longer in the dark, disguised as a beast, but as a spiritual, personal being, in the desert, known under the name of Asasel (Lev. 16: 8), to whom, on the day of atonement, one of the two goats, laden with the sins of the people, is sent, in order to bring these sins to the father of all sin, and to inform him that the atonement for the people has been made, and that he, as accuser of the people, has consequently no claim on those whose sins have been expiated.

"That under Asasel, a spiritual personality, and this is the head of the evil spirits, is meant, becomes evident from the fact that of the two goats which are first brought before Jehovah, one is offered to Jehovah, and the other, laden with sin, is sent to Asasel into the wilderness, the abode of demons. From the relation into which Asasel is brought here to Jehovah, it becomes evident that on both sides stand personal beings; opposite to the personal Jehovah can only stand the personal Satan. With this view side Hengstenberg, Kurtz, Gesenius, in his 'Thesaurus,' Delitzsch, Keil, etc."

Thus we see that it is susceptible of very clear proof that Satan is the great antitype of the scapegoat. Indeed, we can come to no other conclusion. How fitting, how just it is that Satan, the great author of sin, should receive back upon his own head the sins and transgressions into which he has led God's people!

In the type they brought the scapegoat "alive before the Lord," and the high priest confessed "over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat." So it will be in the antitype. Satan will be arraigned, and Christ, his conqueror, will place upon him the sins and iniquities which he has caused the Lord's people to commit, and send him away into a "land not inhabited." This is that to which reference is made in the text quoted at the beginning of this article. Rev. 20: 1-5. That old serpent, Satan, is bound a thousand years, and shut up in the bottomless pit, the abyss.—*F. H. Waggoner.*

*To be Continued.*

### Bible Student.

#### TO CORRESPONDENTS.

A FRIEND writing from New Zealand requests us to harmonize what Jesus said to the thief on the cross, "Verily I say unto thee to-day shalt thou be with me in paradise," and the parable of the Rich Man and Lazarus, with the doctrine of the unconscious state of the dead. The best we can do in this place is to refer the inquirer to publications to be obtained from the Tract Society in Wellington, or from this Office, in which the subject is dealt with at greater length than we can do. The tract entitled the Rich Man and Lazarus, price 2d., or the larger book entitled, Man's Nature and Destiny, price 6s. 9d., will be found useful, as well as other publications. The last book named is very complete in treating all phases of the question. Although we cannot here fully discuss these passages in their bearing upon the subject, we confess that to our minds they do not have any weight in favor of the natural

immortality of man, though they are the principal pillars upon which the dogma stands, so far as the Scriptures are concerned. The thief asked that the Lord would "remember me when thou comest into thy kingdom." Luke 23:42. In harmony with the request, Jesus replied, "I say unto thee to-day, thou shalt be with me in paradise." The placing of the comma is a modern arrangement, and the transposition of "thou shalt" and "shalt thou" is of no significance either way as related to the sense or to the original.

The parable of the Rich Man and Lazarus was intended as a warning against covetousness and a confirmation of the oft-repeated saying that many that are first shall be last, and the last first. The parable was based upon the Pharisaic idea of Hades, or the "under-world," where the dead were supposed to go. But such a purgatory has no real existence, nor did the Saviour use this illustration with any thought of indorsing the fable. It illustrates that the different stations which men occupy in this world may be entirely reversed in the world to come. By supposing a case according to their ideas of the intermediate state, the Saviour sought to teach the covetous, proud-hearted Pharisees not to trust in their riches or to despise the poor about them.

INTERNATIONAL SABBATH-SCHOOL LESSONS.

Lesson 4.—July 23, 1892.

THE LORD MY SHEPHERD.—PSALM 23.

(Memory verses, 1-6.)

GOLDEN TEXT: "The Lord is my shepherd; I shall not want." Ps. 23:1.

1. Who does David say is his shepherd? Verse 1, first part. The word "Lord" comes from "Jehovah."
2. Through whom was Jehovah especially manifested in such a tender relation? John 10:11, first clause; Heb. 13:20. Note 1.
3. What assurance may we draw from the fact that the Lord is our Shepherd? Ps. 23:1, last clause.
4. What basis have we for such assurance? Col. 1:19; 2:9.
5. What does Jesus say of the relation between him and his people? John 10:14, 15. Note 2.
6. How great is the love which Christ bears for his sheep? John 10:11, last clause.
7. Is such love manifested only towards the faithful? Isa. 53:5, 6.
8. What contrast does he draw between the true and false shepherds? John 10:11-13.
9. How do his sheep regard his voice? Verses 2-4.
10. How do the sheep of the Lord regard the voice of strangers? Verse 5.
11. What blessing does he bestow upon them? Ps. 23:2. Note 3.
12. What is the effect of these restful blessings of God? Ps. 23:3, first part.
13. How is the soul kept in this condition? Verse 3.
14. For whose sake does God grant all these blessings to his people? Same verse. Note 4.
15. How fully may we expect the Shepherd's presence in the journey of life? Verse 4, first part. The expression, "valley of the shadow of death," denotes the profoundest darkness; but Christ will be with us, even in the greatest trial.
16. What comfort has the Christian in this darkness? Verse 4; Isa. 50:10. Note 5.
17. What triumph does God give his servant in the midst of his enemies? Ps. 23:5; Rom. 8:35, 37.
18. What is always the result of one's cup running over with God's blessings? Ps. 40:3.

19. From the psalmist's confidence in God, what does he conclude? Ps. 23:6.

20. In what house of God did the psalmist expect to dwell? Eph. 2:19-22.

NOTES.

1. It has been well remarked that if we would appreciate the infinite trust and tenderness expressed in this psalm, we must take into consideration the life of the Syrian shepherd. He was constantly with his sheep, nearly always alone. However large his flock, he knew every sheep by name, and every sheep knew him. In the cool, frosty nights, in the fierce heat of the noonday sun, in the storm and tempest, in the rocky, rugged way as well as in the green pastures, he was identified with his flock, leading them to pastures of plenty, or imperiling his life for their safety. All this was known to David, to Moses, to Jacob, and others. 1 Sam. 17:34-36; Ex. 3:1; Gen. 31:38-40.

2. The Revised Version reads thus: "I am the Good Shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father." They are all united by the same bond of union, namely, the "life that is in God."

3. The life of a Christian is not all conflict. God gives the precious privilege now and then of quiet, refreshing resting-places, where the soul may feed on the bread of life, and rest while it partakes; where the longing heart may wander beside "the waters of rest," the waters which bring rest, the communion of the Spirit of God. Thus it is that we are prepared for the conflict, just as such quiet and abundant feeding restores the lean and fainting sheep, and fits them for enduring long and tiresome journeys.

4. This is a thought which should be ever kept before us. God grants us no blessings because of our worth to him. It is wholly by his grace, wholly for his name's sake. It is often pity for the lost sheep which moves the true shepherd to go forth, frequently periling his life for its rescue; it is unmerited pity and boundless love alone which moved the heart of the Great Shepherd to give his life for the sheep.

5. "Rod" is used to denote a kingly sceptre, a symbol of power, an instrument of correction and guidance. It would fitly symbolize God's law, which, like the shepherd's crook, brings the straying back to the path of safety. See our last lesson. "Staff" denotes a "stay or support," a means of defense, and would fittingly represent the gospel, the aggregation of all God's promises, the only hope and stay of the people of God. In Zech. 11:7 the shepherd had two staves; the name of one was "Beauty" (margin, "Graciousness"); the name of the other was "Bands" (margin, "Binders" or "Union"). See Revised Version. These would fittingly represent in the Great Shepherd the gospel and law, the fulness of God's Word; but, unlike the earthly shepherd's staves, they can never be broken. "Comfort" does not simply mean to console, but to strengthen and establish. And that soul who trusts in the gospel of Christ, whose feet are set in the way of his commandments, is indeed comforted and established.

Lesson 5.—July 30, 1892.

THE PRAYER OF THE PENITENT.—PS. 51:1-13.

(Memory verses, 10-13.)

GOLDEN TEXT: "Create in me a clean heart, O God; and renew a right [constant] spirit within me." Ps. 51:10.

1. On what basis does David plead God's mercy? Ps. 51:1, first part.
2. Through what alone may we obtain pardon? Titus 3:5-7.
3. On what ground did David plead that the record of his sin might be blotted out, or wiped away? Ps. 51:1, last part. Note 1.
4. Does the truly penitent wish to retain any of his sin? Verse 2. Note 2.
5. On what condition does God forgive sin? 1 John 1:9.
6. Did David meet these conditions? Ps. 51:3.
7. How did he regard his sin as related to God? Verse 4, first part. Note 3.
8. What acknowledgment does he make as to God's justice? Verse 4.
9. By what does he show that he recognizes the root of his sin? Verse 5. Note 4.
10. How does God desire truth to affect man? Ps. 51:6; 15:2.
11. What would the possession of this truth and wisdom within do for David? Prov. 3:13; Ps. 111:10.

12. How does David continue to plead with God in regard to sin? Ps. 51:7, 8. Note 5.

13. How does he plead that God will regard his sins? Ps. 51:9.

14. What alone can hide our sins from God? Rom. 3:22; 4:6, 7.

15. Is it simply forgiveness alone that the truly penitent desires? Ps. 51:10, margin.

16. By what power are the new heart and spirit given? 2 Cor. 5:17; Eze. 36:26.

17. Whose spirit is then within us? and how does it affect us? Rom. 8:9; Eze. 36:27.

18. Whose companionship does the truly repentant long for? Ps. 51:11.

19. What great boon does he re-ask of God? Verse 12, first part.

20. Is God willing to do this? 1 John 2:1, 2; Micah 7:18, 19.

21. How only did David expect to walk at liberty, or be kept from falling? Ps. 51:12; see 2 Cor. 3:17; 1 Cor. 15:57, 58.

22. What is the result of the indwelling of the Spirit of God in the hearts of men? Ps. 51:13; Isa. 6:7, 8; see John 1:40, 41, 43, 45.

23. May we know that God will hear such prayers as David offered? Ps. 51:16, 17; Isa. 57:15.

NOTES.

1. Mark the gradations, "mercy," "loving-kindness," "multitude of God's tender mercies." Have compassion, pity, tenderness toward me, not in stinted measure, for my sin is great, but according to thy *loving-kindness*, even to blot out my transgressions (which are many) "according to the multitude of thy tender mercies." The sinner's large plea for God's undeserved mercy shows a large conception of his sin.

2. Some versions have "t-h-o-r-o-u-g-h-l-y," while the English versions have "t-h-r-o-u-g-h-l-y." They both mean the same. The latter is the older form. The word means "through and through."

3. It is said that the Hebrew manner of expressing includes and swallows up all lesser things in the greater, so that David's sin against God was so great that it shut the other sins from his sight, so to speak. Another way of looking at the text is this: David *as king* could be called to account by no one save God, hence his sin was against God as his sovereign. But in whatever way the psalmist used the expression as regards the particular wrongs done to Uriah the Hittite, the only true sorrow for sin is that when the sinner considers the greatest sin of all as committed against God.

4. He who fails to realize that mortal flesh is essentially depraved, and that only the power of God within can overcome the weaknesses and passions of the flesh, will be defeated by the enemy. See Rom. 7:14-24; 8:2, 3. David recognized, as every sinner should, not only the enormity of his particular sin, but the inherent depravity of the natural man. There is no reflection against his parents; the words are true of every soul of man.

5. It will be seen by reference to Lev. 14:3-7 that the purging of hyssop was not merely the cleansing, it was an authoritative acquittal, or pronouncement that the man was clean. David desires to be made perfectly clean; he wants God's complete acquittal. He desires to rejoice in the sentence of acquittal. His spiritual fall he likens to a physical fall in which the bones have been broken; he wants perfect healing from his fall.

THE real question at issue with every man is not what he thinks of himself, nor yet what his fellows think of him, but what God thinks of him. And if a man would know God's estimate of himself and his ways, he must go to God's Word as his standard, rather than to his own innate ideas of right and wrong. A man may know that he is an evil-doer while his fellows suppose him to be upright in his ways. But a man whom his fellows think of as mean and ill-natured and uncharitable, may think of himself as a paragon of moral excellence. He who thinks well of himself ought to give due weight to the impressions made on others by his spirit and conduct; and his final test of uprightness should always be his conformity to a standard that is outside of himself.—*Sunday-school Times.*

## From the Field.

"ONLY."

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40.

ONLY a word for the Master,  
Lovingly, quietly said,—  
Only a word!  
Yet the Master heard,  
And some fainting hearts were fed.  
only a look of remonstrance,  
Sorrowful, gentle, and deep,—  
Only a look!  
Yet the strong man shook,  
And he went alone to weep!  
Only one cry from the sinner,  
Bitterly earnest, and wild:  
"Help, Lord! I die!"  
Rose in agony,  
And the Saviour saved his child.  
Only some act of devotion,  
Willingly, joyfully done,  
"Surely 'twas naught."  
(So the proud world thought),  
But yet souls for Christ were won!  
Only an hour with the children,  
Pleasantly, cheerfully given,  
Still seed was sown  
In that hour alone,  
Which would bring forth fruit for heaven!  
"Only"—but Jesus is looking  
Constantly, tenderly down  
To earth, and sees  
Those who strive to please,  
And their love he loves to crown.

—Charlotte Murray.

### THE CALIFORNIA CAMP-MEETING, MAY, 1892.

AMONG all the interesting incidents connected with my visit to America, the most important one has been my first experience of a Seventh-day Adventist Conference under canvas. Upon entering the grounds, I found quite a village of tents, the rows of clean white canvas houses showing up in pleasing contrast amidst the green of grass and trees. There were nearly two hundred tents, covering about ten acres. The site was admirably suited for such a purpose, being a fine grass paddock, surrounded with a row of Australian gum trees, and having an avenue of the same through the centre. Bushrod Park, as it is called, is situated on the outskirts of Oakland, and the owners are the Electric Tram Company, whose cars pass the gates, so that it is easy of access. Over the entrance were painted the words, "Seventh-day Adventist Camp-meeting. All are welcome." For ten days men had been working hard, erecting the tents, store, and restaurant with kitchen, etc. They also bored in three places for water, and found it each time cool and clear. For light at night, the Electric Tram Company supplied electricity, free of charge, and instead of claiming rent for the land, paid the Conference seventy-five dollars (£15), and advertised the meetings on all their cars.

The first tent to attract a visitor's eye upon entering the gate, was the book tent. This was well stocked with a variety of Bibles and other books, maps, stationery, etc., and was a post office also. For general meetings, there was pitched a grand oval tent, about one hundred and fifty feet in length, which will accommodate about fifteen hundred persons. The children's tent, used for Sabbath-schools, had a platform at each end and a partition across the centre, moveable as required, and was furnished with an organ and an assortment of blackboards. Two circular tents about forty-four feet in diameter, were also erected, one for meetings and the other to furnish sleeping accommodations for men. The latter was divided into a circle of thirteen rooms,

each large enough for two persons. Besides these, we found a reporters' tent, reception, secretaries', and several small tents for early morning prayer-meetings. A store in the main street was well stocked with fruit, hygienic foods, and the various necessities of camp-life, including straw and other material for bedding. Opposite the store stood a large tent called the restaurant, where two healthful meals per day could be obtained at the rate of five meals for a dollar. Both the store and restaurant did a large amount of business, although many of the families brought furniture and stoves with them, and provided for themselves.

When I reached the grounds, wagons loaded with luggage and household effects were arriving, and everybody was busy making things comfortable as for a lengthy stay. What I may call the Australian contingent (viz., Brn. Lacey, Hare, Teasdale, Skinner, and Paap) occupied one tent. The first three nights we spent in the camp, we were very comfortable in the men's large tent; but the next night a sudden change took place, and for the first time in my life I enjoyed (?) the novel experience of sleeping with an umbrella over me to keep the rain out of my bed. Next morning the camp presented an extremely moist appearance; but the sun soon shone out and dried it. After this every one settled down again to the normal condition of affairs, and we were not disturbed with further showers.

Meetings continued throughout the day from half past five in the morning until nine o'clock in the evening, and a large bell notified the hours for rising, meals, services, and time for retiring at night. Every one attended to his or her work, and the arrangements seemed to be perfect all through the eleven days. I attended most of the meetings, and never before have I realized so fully the importance of the work we as a people are engaged in. The principal speakers were Elders Haskell, Olsen, Farnsworth, Durland, and Healey, Dr. Kellogg, Professor Owen (of Healdsburg), and C. H. Jones, manager of Pacific Press Publishing House.

To listen to the earnest words of these brethren as they strove to impress upon the minds and hearts of the people facts connected with the progress of their work or different phases of divine truth, was indeed a privilege. It was worth coming from Australia to hear what I have heard; for it is quite different to reading a printed report, and I only wish that I could so influence all our brethren in the colonies with a mere record of the proceedings as to lead them to be far more earnest and devoted in the service of God than they have yet been. Our leaders and teachers seem to have so broad a view of the work connected with the Third Angel's Message, and to feel so much the need for greater consecration. God's Spirit moved upon the hearts of the people, as his truth was faithfully presented day after day. With so much to relate, I hardly know what to tell; for every report read or sermon preached was full of instruction to me.

I can now see and feel the necessity of our having such institutions as they possess in America. For instance, a training school for Bible workers. "The Mission" in Oakland is such a school as we want in our cities. The report of the Oakland school shows that ninety-nine persons have been trained there, and they have already been instrumental in the Lord's hands of leading nearly five hundred souls to accept present truth.

In the Healdsburg College there are one hundred and fifty-five students, and two of them are young Chinamen. One of these was at the camp; and when the college was being discussed, Professor Owen invited him to step on the platform, and in a clear voice he addressed the audience, speaking very fair English. He sang two verses of "Rock of Ages" in his native language.

During the next three or four months, many of

the students will be taking situations to earn money for the purpose of paying school fees; and money was collected on the camp ground to supplement their earnings or make up any deficiency.

When the meetings were about half over, Dr. J. H. Kellogg arrived from the East. The Doctor spoke for an hour and a half the first time; but he has a pleasant manner, and is so in earnest that one does not heed the time. Yet he speaks rapidly, and the amount of knowledge he imparts is surprising. The second occasion on which he spoke, he dealt with the subject of sanitariums, and said that the success of these institutions depends upon their teaching the patients how to keep well after they cure them.

A lady missionary from Burmah learned much at Battle Creek; and when she returned to her work, she taught the natives the same—forming a class of thirty girls. She has so far overcome her prejudices as to write for two of our missionaries to go over and help her. Dr. K. gave a most interesting account of how a correspondence between himself and a native of Japan originated by the Japanese having seen one of our publications in his country. He got some health tracts translated into his own language, and is working hard as a health reformer among his countrymen, and would welcome our missionaries if they go there. So God is opening up the way for laborers to take the present truth.

The Doctor works very hard; and yet with all his arduous duties, he somehow finds time to think about the poor little orphans. At a subsequent meeting he kept the attention of a large audience for an hour and a half on the subject of an "orphans' home." Again and again during the meetings Dr. K. urged us to begin missionary work among the destitute and suffering around our own neighborhoods. I wish all our Australian brethren could have heard his exposition of Isa. 58, and the way in which he showed the wonderful success sure to attend the preaching of the message, if we as a people did our duty towards our fellow-creatures in distress. It is a serious question for us to answer, What are we doing "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free"?

I have had the privilege of listening to this generous-hearted man of God, who spends every pound he earns for the good of others, relate his own experience in this blessed work, and the happiness accruing to himself and those benefited; and I hope his example will have a wide influence around him.

In reference to the preaching during camp-meeting, words fail me to describe the effect. Numbers were labored with by the ministers after some of the meetings, and about thirty-five were baptized in the Oakland church last Sunday morning. Those who presented the truth of God acted as men whose minds were alive to the fact that the time is very short, more so than many people think. Verily, it is high time we who are asleep should awake, and do all we can by the power of God to save souls, and prepare for the appearing of our Master. That wickedness is on the increase is admitted even by those who do not look at things from a religious point of view. It is as in the days of Noah and Lot. Are we giving all the light amid this dense darkness that we are capable of affording? Who shall say what power and blessing might be manifested through us, if we were ready for God to use us?

A. CARTER.

The railway from Jaffa to Jerusalem has already made some progress. The line presents engineering difficulties, Jaffa being on the sea-shore and Jerusalem at an altitude of two thousand six hundred and fifty feet, while the distance is but sixty-one miles. The intermediate stations are five in number, viz., Iazur, Ramleh, Lydda, Naane, and Artuf.

## News Summary.

## NOTES.

A VERY important meeting has just been held in London, composed of delegates from the Chambers of Commerce in every part of the British Empire. Important subjects connected with British trade were considered during the four days the meeting was in session. Lord Brassey, in moving the first resolution,—“That it is desirable to establish closer trade relations between the colonies and the mother country,” struck the keynote of the meeting; but the congress expressed itself decidedly against doing this by a system of preferential duties. A motion was carried in favor of a uniform penny postage throughout the empire.

PRINCE BISMARCK has been taking a tour through Saxony, Austria, and Bavaria, and has not hesitated to severely criticise the policy of his royal master since he was dismissed from office, especially in seeking an English instead of a Russian alliance. There has been no little excitement in consequence, and even a prosecution for treason has been suggested. The Emperor, however, has addressed a circular note to the Powers, saying that he will let the Prince talk. But the facts that an editor has just been sentenced to three months' imprisonment for criticising the Emperor's hunting habits, and that William thought the Prince's remarks of sufficient consequence to make them the subject of a note to the Powers, raises the suspicion that Bismarck would have less freedom of speech if the German people did not remember his services better than the Emperor does.

THE formal proclamation dissolving the House of Commons was issued on June 28, and the elections for the new Parliament are in progress. The elections so far show some Liberal gains; but at present the result is not decided, though it may be by the time this paper reaches its readers. In Ireland the elections have been attended with repeated riots and acts of violence. At Waterford one man was killed, and at Kildare an attempt was made to wreck a train which was carrying three hundred McCarthyite voters. One cannot but be impressed that such stormy election scenes do not promise well for self-government in Ireland; and a feeling of regret arises that “the Grand Old Man,” as Mr. Gladstone's admirers have justly called him, should come before the country in what he declares to be his closing political contest, pledged to such a questionable measure. It is to be hoped, however, that an advantageous increase in the powers of local governments may be the outcome of the agitation.

RELIGIOUS differences entered into the recent difficulties in Uganda, and perhaps political interests as well; and Captain Lugard spoiled the little scheme which the French Catholics were working. The bitterness which has thus been aroused has led the French Government, through its Foreign Minister, to demand that some English Protestant missionaries laboring in Algeria shall be withdrawn, coupled with an intimation that they will be forcibly expelled if they do not leave. Evidently Rome has not forgotten her old aggressive ways, nor her subtle ones either. She is making progress in both England and Germany. It was not long ago, that, in the former country, the Protestant corporation of Southampton visited a Catholic church in state, accompanied by the Queen's and the Mayor's macebearers and the borough police. They were presented with a copy of the Douay Bible and with prayer books, and on leaving, were escorted by a procession of priests and acolytes. Verily the world moves, and the church of Rome with it.

AMONG the centenary contributions received by the English Baptist Missionary Society was one from the native Congo church at San Salvador, amounting to £33 14s. 3d., forwarded by the deacons of the church, Nlekai and Kivitidi, with a letter thanking the society for the gospel, which has done them so much good, and with the prayer that it may help to send out more missionaries “to those that are in benighted lands like ours.” The subscription list is printed in full, and contains the names of forty-five native men and women, whose offerings were all in goods, the largest being ‘one pig and one piece of cloth.’—*Christian Weekly*.

THE *Philadelphia Ledger* says: “Probably the most ambitious scientific project of our generation, that of making a complete photographic atlas of the firmament, may at last be said to be under way. The first negative from the Cape of Good Hope has reached the Royal Astronomical Society. Another is believed to be en route. This negative takes in a portion of sky less than a fourth of the apparent diameter of the moon, a portion which can be covered by a quarter-dollar held at arm's length. Yet it contains 50,000 stars. Machinery for the imperceptible movement of the camera perfectly to fit the shifting of objects during a three-hour exposure is described as a triumph of ingenuity, and astronomers are greatly excited over the marvellous addition to the field of their knowledge which this complete atlas promises.”

T. W. WOODSIDE writes from Bailundu, Africa, as follows: “In the West Central African Mission of the American Board, a church building was dedicated on Christmas day at Bailundu. The building is twenty by forty feet, and was built by the native members and adherents. The material was all collected by them; some of the plates and rafters were carried on the shoulder five or six miles, as they would have only the best sticks to be had. The house is somewhat primitive, being of wattle and daub, but is nevertheless a great advance on any native house in these parts, where it stands the first house of Christian worship. The church now numbers fifty members, six having been baptized on the first Sabbath of the new year.”

## ITEMS.

Electricity has been applied for the first time to the ginning of cotton in Georgia.

A scheme for a second cable to Australia is soon to be laid before the New Zealand Parliament.

The *St. John*, a British vessel, has been wrecked off the French coast, and fifteen lives lost.

The Sydney Typographical Society have accepted a reduction in compositors' wages of a penny per thousand ens.

Riots have occurred in Madrid in consequence of a “strike” of the brokers in opposition to the new taxation laws.

There is still extreme destitution and suffering in the famine districts of Russia. People are said to be leaving the district by thousands.

According to official statement, the public revenue of New Zealand for the past year amounted to £4,361,000, and the expenditure to £4,192,000.

The Legislative Assembly of Styria, in Austria, has passed a law forbidding poor people to marry without a special license from the authorities.

Mr. Goschen, Chancellor of the Exchequer, expects to show a surplus of at least £12,000,000 in the British treasury for the present financial year.

The Brennan torpedo, the invention of a Victorian engineer, has been pronounced a success, and it has been purchased by the British Government.

The Victorian loan of £2,000,000, which has just been floated in London, has called out adverse criticism from several leading papers of London.

There was famine in some sections of India last year, and failure of the monsoon this year leads to apprehensions of a continuance of the present acute distress.

The civil war is over, and a new Ministry has been formed in Venezuela. It is considered probable that Senor Rojas Paul, an ex-president, will be re-instated in that office.

Prejudice against Jewish soldiers has led to so many duels in the French army of late, that a bill has been introduced into the Chamber of Deputies severely penalizing such duels.

It is announced that the home government have decided to permit the coining of silver as well as gold at the Melbourne Mint, on condition that arrangements are made with the other colonies to prevent over-coining.

The coffee crop of Brazil has been so large that the railroads of one of the provinces has recently been blocked, every available car being in service, freight stations being crowded, and further receipts of coffee being declined.

A terrible fire in St. Johns, Newfoundland, on the 9th inst., destroyed property to the value of £3,000,000. Besides the great destruction of public property, three thousand persons have been left homeless and destitute.

It is said that the Pope intends to canonize Columbus as a saint of the Catholic calendar, on the ground that he prosecuted his work of exploration under divine inspiration, which was given him that the Christian faith might be more widely extended.

Russia is showing increasing aggressiveness on the northern frontier of Afghanistan. Russian forces are encroaching on the Ameer's frontier and advancing towards the Pamir tableland. The situation is considered critical by the British officials in India.

The cholera, which started in Central Asia, has extended westward along the line of the railways. In Russia, many deaths have occurred, though its virulence decreases as it extends northward. It has made its appearance in Austria and France also; there have been several deaths in Paris.

There have been two engagements in Brazil during the half month between the rebels and the Government forces, in both of which the rebels have been the victors. In the first engagement, the Government forces lost a thousand men; in the second their commanding general was killed.

The steamer *City of Chicago* with four hundred passengers aboard, was wrecked off the coast of Ireland near Queenstown on the 1st inst. Through the coolness and courage of the captain, no lives were lost. Among the passengers was Sir M. H. Davies, ex-speaker of the Victorian Legislative Assembly.

The Grand Duchess of Baden is at the head of a school of art for women, a training-school for servants, a hospital, a mending-school, and a cooking-school. The royal ladies of Sweden also support an industrial school, and Queen Margaret of Italy is at the head of an industrial school for women founded by herself.

One of the prisoners detained for the murder of M. Belcheff, Bulgarian Minister of Finance, in March, 1891, has confessed that he was concerned in the crime, which he says originated with the leader of the Opposition in the Bulgarian National Assembly, who is also the head of the pro-Russian party in Bulgaria.

On the 29th ult., about 2.30 a.m., a fire broke out in a kerosene and explosive bond warehouse in Sydney, and soon after a terrible explosion occurred, which threw sheets of iron, burning fragments, and streams of blazing kerosene, high in the air and in all directions.

Mrs. Sheldon, an American, has travelled 990 miles in Africa, visiting localities never seen by other white travellers. She went afoot, accompanied by 138 natives. As the caravan approached a settlement, a messenger was sent forward to explain the character of the party, and the chiefs always came forth to meet them with great kindness.

A very complete, and doubtless an astonishing diamond exhibit, will be made by Cape Colony, South Africa, at the Chicago World's Fair. The exhibit will include 10,000 carats of uncut stones, a large quantity of very fine cut and polished ones, together with all that is necessary to show the process of mining and washing. For this it will be necessary to transport to Chicago one hundred tons of pulverized blue earth, fifty tons of unpulverized earth, and a complete washing machine, which will be operated by natives. The exhibit will also include a unique collection of crocidolite, special diamondiferous products, ostrich feathers, fleeces, etc. It is reported that a Bushman and a Hottentot in native dress will accompany the exhibit.

Advantage is to be taken of the opportunity afforded by the gathering together of thinking men from all parts of the world at the World's Columbian Exposition to secure the broadest discussion of many subjects of universal interest. With this end in view, a series of “congresses” has been planned with the following schedule of topics: May, 1893, music and drama, the public press, and medicine; June, temperance, moral and social reform, commerce, and finance; July, literature, science and philosophy, and education; August, engineering, art government. In September there will be a parliament of religious denominational congresses; and in October similar gatherings of organizations of merchants, mechanics, agriculturalists, and others.

## Health and Temperance.

### NO-SMOKING? WHY NOT?

A. G. DANIELLS.

WHILE journeying from Melbourne to Sydney recently, a man entered our compartment, lighted his pipe, and began filling the little room with tobacco smoke. We informed him that that was not a smoking compartment. "Well, then I will make it one," he indifferently replied. "But I object to smoking," I further protested. "Oh, well, you may object; I shall smoke, and you may make your complaints to the officials at the next station," was his answer. But after determined protests, he concluded not to smoke.

When the matter was settled, the poor smoker turned to a passenger who had taken no part in the controversy, and said that he did not think it at all fair for a person who does not use tobacco to deprive another of the privilege. He argued that he had paid his fare, and was therefore entitled to ride in the same compartment that I did. He smoked, but I did not. He made no complaints against me for not smoking; why, then, should I prevent him from smoking?

Fairness suggests that we acknowledge that all smokers do not act and reason like this. We are glad they do not. Many do, and their number is increasing rapidly. Hundreds of persons are compelled, against their will, to inhale the stifling, and to them sickening, fumes of tobacco. The smoking habit is, as every one knows, all but universal amongst men and youth. In fact, it is so prevalent that even those who claim to be non-smokers are compelled to do a great deal of smoking second-hand; for it is impossible to walk the streets without inhaling many cubic feet of smoke that has been thrown from the mouths and nostrils of smokers.

But our motive for referring to the above experience is not simply to state a personal grievance; I wish to show why one person has a perfect right to prohibit another person from loading the air that he must breathe with tobacco smoke. Many cannot see that this is reasonable. They seem to think that it is purely a matter of taste, and that to prevent them from smoking is to curtail their rights.

Those who reason thus must be ignorant of the nature of tobacco and of its effects on the human body; and we know that such is the case. Thousands of small boys and youth are to-day using tobacco, who have never learned more about it than to adjust the pipe to their mouths. But their ignorance is not due to the fact that there is no knowledge of the subject to be obtained. Their failure to see is not for want of eyes, nor yet of light. There is an abundance of light, but it has not been placed within reach of their vision. Valuable facts based upon the careful analyses and experiments of acknowledged scientists are plentiful, and should be better understood. Temperance workers, physicians, and clergymen would, we believe, confer a great blessing upon humanity if they would give greater publicity to these facts.

Among others who have furnished the world with valuable data on this subject is Dr. Richardson of London. In his work, "Diseases of Modern Life," he publishes the results of his investigations. From this work we copy the following:—

#### "COMPOSITION OF TOBACCO SMOKE."

"The result of my inquiries showed that there exists in tobacco smoke the following constituent parts: Water in the state of vapor; free carbon diffused in very minute particles, or soot; some ammonias existing in a state of vapor, and giving to the smoke an alkaline reaction; carbonic acid and carbonic oxide, each in the state of gas; and a product coming over, also in vapor, but easily con-

densable into an oily-like substance, crude nicotine." "These, I believe, are invariably formed, and the effects produced on the persons who indulge in smoking, are traceable readily to their action."

Water, carbon, ammonia, carbonic acid, carbonic oxide, and crude nicotine are the elements that compose tobacco smoke. It is these that a person inhales into his lungs and blood when he breathes the fumes of tobacco. Nicotine, one of the gases of the smoke, is a deadly poison. It is declared by chemists that there is but one poison more deadly in its effects, and that is prussic acid. The Doctor then proceeds to describe the—

#### "EFFECTS OF THE CONSTITUENTS OF TOBACCO SMOKE ON THE BODY."

"The water may be set down as harmless; the free carbon acts as an irritant." "The free ammonia plays a very important part; it is the ammonia that bites the tongue after long smoking; that makes the tongue and throat of the smoker so dry, inducing him to quaff as he smokes, and that excites the salivary glands to secrete so freely. The ammonia also exerts a solvent influence on the blood. The carbonic acid differs so greatly in amount from various specimens of tobacco, that it is difficult to estimate the extent of its action; but its tendency is to produce sleepiness, headache, and lassitude. The carbonic oxide, like the carbonic acid, varies in amount; if the combustion of the tobacco be slow and incomplete, it is present in small quantities, but if the combustion be rapid, it is absent. When present, it is a very active poisonous agent, producing drowsiness, unsteady movements of the heart, tremulous or even convulsive movements of the muscles, and vomiting. The effect of nicotine proper is to produce tremor, palpitation of the heart, and paralysis."

"The action of tobacco extends widely through the animal kingdom." "The first impression made by the smoke of tobacco is made through the blood, and inasmuch as the whole volume of blood courses through the body in from three to five seconds, the indications of its effects, from the many compounds of which it is composed, are felt universally in the young smoker. After a short time, as the blood becomes charged with the poisons, the organic nervous chain and the organs it supplies are powerfully impressed."

"The stomach is the first to give indication of suffering, and an effort is made through that organ to eliminate certain of the offending substances. If the poison cease to be taken in at this point, or if the quantity that has been received be not immoderately large, recovery commences, the surface of the skin resumes its healthy color and temperature, and after a few hours the ordinary functions of life are once more naturally performed."

"If the process of poisoning be continued beyond the point to which we have followed it, the brain and nervous system next become affected; there is now presented an inability to stand steadily, and to make a sure grasp of objects near, the body seems to whirl, and all things around to reel, effects which are soon followed by involuntary actions of the muscles, and by convulsions which are often intensely severe. In extreme cases, this muscular spasm extends to the muscles of the chest and to the heart, and thereupon succeed a deathly faintness and tremor."

"Pushed to an extremity, the symptoms terminate in death from arrest in the beating of the heart."

"It will be asked what are the conditions of the organs of the body during the time that a person who is learning to smoke is undergoing his penance?"

"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, over-

burdened 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 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."

Such are the destructive effects of tobacco smoke on the human body. And this is why one may properly refuse to allow another to envelop him with the deadly fumes. If men appreciated the amount of harm they are doing their wives and children, would they continue to poison the atmosphere of their homes as they do?

### AN IMPOSITION.

THE advertising columns of many Australian papers are being utilized to extol a wonderful "Hygienic discovery," a remedy for the ills of the flesh without doctors, and without medicines. The pretended discoverer of this remedy is Dr. Wilford Hall of America. We are not willing to interfere with any legitimate business; but are more unwilling to see people gulled out of their hard-earned money by a mere pretence. There is such a thing as a rational hygienic system of treatment of disease; but we hardly need to tell sensible people that no rational system of treatment can simply consist of one and the same act for all diseases. And yet this is the hypothesis upon which this wonderful discovery stands. The very best of remedies need to be used intelligently, or they may result in harm. And because a certain application may be useful in some cases, does not prove that it should be used indiscriminately in all cases, independently of the advice of the physician. Such a course may properly be called quackery, and is deserving of suspicion.

We are led to protest against the course of this Dr. Wilford Hall because he pretends that this is his discovery, which it is not; and because he pretends that it is a profound secret, which it is not. The filling of the lower bowels with warm water as a remedy for certain conditions of disease, was published to the world in 1847, by Dr. Joel Shew, in his little work entitled "Water Cure Manual." Drs. Bell and Condie, two English physicians, recommended the injection of large quantities of water for certain cases as early as the beginning of the present century. Nor is it any secret. We know all about the matter, so do many thousands, who, like us, are not indebted to Dr. Hall for our information. Dr. Shew does not claim originality, but refers to the celebrated Priessnitz of Graefenberg, who has used it in thousands of cases.

We protest against this matter because it is a sin to impose upon the sick and suffering, and if the idea be a good one, it cost Hall nothing, and as a philanthropist he should seek to give it to the world. If a person should conceive the idea of advertising a secret which he would impart for one pound, and after the payment the sufferer should be told that hot applications would relieve pain, it would be considered an imposition, because it is a simple truth which everybody ought to know, and common sympathy would lead unselfish people to impart it. So with this case. Those who pay to Dr. Hall one pound, and learn that the whole secret consists in taking a copious enema with a common bulb syringe, have a right to feel that they are being imposed upon.

That the enema is beneficial in many cases has been well understood for a long time. But there is an evil attending its too frequent use, which may be worse than the disease. This process of Dr. Hall's induces this evil in its most aggravated form. Under such treatment the bowels lose their power to act naturally, they become paralyzed, and the treatment must be relied upon instead of natural action.

So that while apparent relief will be experienced by having the colon and lower bowels thoroughly washed out, the continued practice will result in fixing a condition upon the individual which involves numerous troubles.

If we thought the matter to be of universal benefit, we would gladly give it away, and thousands of people are devoting their lives to giving away truths of infinitely greater value. But while we believe that relief may be had in some cases, still, like all other remedies, this needs to be used with caution, and only under the dictation of an intelligent understanding of the disease and the remedy.

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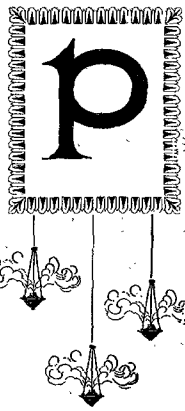
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Melbourne, Australia, July 15, 1892.

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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.

THE present article closes the series on the Men of the Reformation, which have been contributed by W. L. H. Baker. We are sure our readers have appreciated these instructive and thoughtful papers. We hope very soon to introduce another series on the lives of another class of Christian heroes, the World's Pioneer Missionaries, by A. G. Daniells. These also will be illustrated.

OUR esteemed European contributor, Mr. H. P. Holser, was in Copenhagen at the time of the late golden wedding of the King of Denmark, and sends us an interesting account of that august occasion, to which so many of the royal families of the world were invited. It arrived too late for insertion this time. We are promised a set of illustrated articles on Continental travel and observation which will commence in a month or two.

THE description which Bro. Carter gives in another place of the California camp-meeting is rather lengthy, in fact, it was not intended for publication; but our readers will find it to be of interest as describing a feature of worship not familiar in this country. These meetings, when properly conducted, become very profitable occasions.

IF any of our readers are interested in the Wilford Hall business, they will learn our opinion of it in an article which appears on a preceding page. We do not say what we do out of any feeling of spite, but because we believe it to be but right that when a person buys a thing, he should know what he is getting. To pay a pound for a secret in these hard times is difficult enough for most people even if it be of real value.

## THE SCHOOL.

THE opening of the school by the S. D. Adventists of Australasia is of absorbing interest at this time. Word has been received from the States that Messrs. L. J. Rousseau and C. B. Hughes are coming on the *Monowai*, which is due in Sydney about the 20th. These are men of experience and ability in their work, and with Bro. Starr, who is already here, will furnish, at the outset, the very best guaranty of thoroughly efficient work. We are glad to hear of quite a goodly number who intend to avail themselves of the benefits of the school from the outset, though the notice has been rather brief. The committee having the arrangements in hand are confident that everything will be ready for commencement at the time already indicated, August 16. Are there others who contemplate going who have not reported their desires or plans? If so, we should be glad to hear from them soon.

## THE AUSTRALIAN TRACT SOCIETY.

IT has already been announced that this society is locating its headquarters in Sydney. The president and secretary are now on the ground, and have succeeded in obtaining a fine and convenient situation, at 76 Pyrmont Bridge Road, Glebe Point. Under the present arrangements, the Echo Publishing Co. will act as agents for the transaction of the business of the society in South Australia and Victoria, and all orders or other business from local branches in these colonies should come here, to save time and expense. Mr. James Smith, a director of the society, will have exclusive charge of this work in our Office, which we believe is an assurance that it will be promptly attended to. Business from Queensland and New South Wales and Tasmania will go to the Sydney office, where the secretary, Mr. A. Reekie, is in charge.

This move we believe to be in harmony with the advancing interests of the work. There is a broad field of usefulness before the Tract Society. We bespeak for it the best interests of our people. Let us encourage its work by attending the meetings, engaging in its work, and sustaining it by prayer.

IT is not enough to perceive the loving-kindness of God, to see the benevolence, the fatherly tenderness, of his character. It is not enough to discern the wisdom and justice of his law, to see that it is founded upon the eternal principle of love. Paul the apostle saw all this when he exclaimed, "I consent unto the law, that it is good." "The law is holy, and the commandment holy, and just, and good." But he added, in the bitterness of his soul-anguish and despair, "I am carnal, sold under sin." He longed for the purity, the righteousness, to which in himself he was powerless to attain, and he cried out, "O wretched man that I am, who shall deliver me from this body of death?" Such is the cry that has gone up from burdened hearts in all lands and in all ages. To all, there is but one answer, "Behold the Lamb of God, which taketh away the sin of the world."—*Mrs. E. G. White.*

ACCORDING to one of our Sydney exchanges, the celebrated "gold cure" for inebriety is about to be introduced to this country by a minister from Chicago, Mr. Wolfenden, formerly from Melbourne. The cure consists principally in the hypodermic injection of bichloride of gold, which it is claimed destroys the victim's taste for alcoholic drinks, thus rendering his reformation a very easy matter. Certainly we should welcome with open arms the benefactor who could bestow such a boon as is here contemplated upon the unfortunate slaves of the cup, of whom we have so many. But we apprehend that the public will be rather incredulous as to the merits of this undertaking at first; for the reports which have reached us from America, go, in the aggregate, to cast suspicion upon its efficacy, and to charge the treatment with very serious results in insanity and suicide. The last telegraphic report is to the effect that the scheme has been condemned by the medical authorities of London. It is a pity that the matter is not an unqualified success, but we greatly fear it is not; and so far there seems to be but one effectual remedy for the dreadful disease of alcoholism, that is the grace of God to transform the heart.

THE following kindly notice of the Pitcairn islanders recently appeared in Dr. Barnardo's paper, *Day and Night*:—

"Most of us have in our school-boy days, read the romantic story of the mutiny of the *Bounty*, and we all remember how its interest centres round Pitcairn Island. I had a letter recently which brought the story vividly to my recollection, and which, as one of my helpers said, read like 'something out of a book.' The captain of a British ship just arrived at Queenstown from Portland, Oregon, wrote to me last month and enclosed a sum of £5 10s. 8d. towards our work. 'I called,' he says, 'in our passage through the Pacific, at Pitcairn Island. A number of the natives came off, and when they learned I was bound to Great Britain, they desired me to take some presents for you consisting of a case full of fancy articles made by themselves. I have already dispatched this case to you, and I now enclose postal orders for £5 10s. 8d. being the cash, less a spurious two-shilling piece, which the islanders had collected for your Institution.' This case contained six walking sticks, eighty cocoanut shell baskets, a quantity of shells, and a large number of bananas.

"Think of such a gift from this remote island of the sea! Surely it is greener and more fragrant than the luxuriant evergreens of Pitcairn itself! Probably since the first planting of the gospel, say our missionary records, its genuine fruits have never been produced more purely and abundantly than on this lonely island of the Pacific. Verily the gift which I now chronicle as sent by this little community from the southern seas to help the sunken slums of our overcrowded country, is a striking evidence of the gospel spirit. How can I sufficiently thank these dear and far-away friends?"

INCREASE or decrease is the law of all the Christian graces. They admit of degrees, and do not come to their highest attainments at once. That they are designed for growth is indicated by the Great Teacher's illustration of the grain of mustard seed, which from being the least became the greatest. Everywhere in the kingdom of grace the law of progression is implied. The heaven is to work until the whole is leavened. The laborers are to continue in the field until the day is ended. The servants are to wait until their Lord comes. Those who will have a crown of life are to be faithful unto death.—*Watchman.*

"WHAT shall I preach about?" said a minister to the pastor of a colored flock whom he was to address. "Well, mos' any subject will be 'ceptable," was the reply; "only I'd like to gib you one word ob caution." "Ah! what is that?" "Well, ef I was you, I'd touch werry light on de ten commandments." "Indeed! and why?" "Oh, cos I hab notice dat dey mos' always hab a damp'nin' effec' on de congregation." The pastor of the colored flock and his audience are not the only ones of the kind. The plain facts of the Bible have a very dampening "effec'" on a large number of Caucasian audiences; and not a few of their pastors have learned that the "ten commandments" are very unpopular.

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