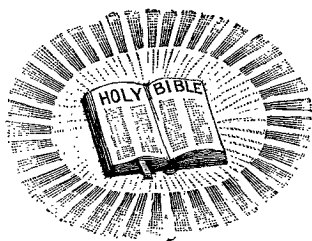


# Bible Echo

AND  
SIGNS OF THE TIMES



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## Bible Echo & Signs of the Times.

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FOR IMPRINT AND TERMS, SEE LAST PAGE.

### Current Comments.

#### OVEREATING VERSUS OVERWORK.

AN abuse that tends to the injury of brain workers is excessive eating. A writer in the *Medical Mirror* recalls to mind several active brain workers who suddenly broke down, and fancied that it was due to brain fatigue, when, as a matter of fact, it was due to the overstuffing of their stomachs. The furnace connected with mental machinery became clogged up with ashes and carbon in various shapes and forms, and as a result disease came; and before the cases were fully appreciated, a demoralized condition of the nervous systems was manifested, and they laid the flattering unction to their souls that they had indulged in mental over-work. Hard work, mental or physical, rarely ever kills. If a mild amount of physical exercise be taken, and a judicious amount of food be furnished, the bowels kept open in the proper manner, the surface protected with proper clothing, and the individual cultivates a philosophical nature and absolutely resolves to permit nothing to annoy or fret him, the chances are that he can do an almost unlimited amount of work for an indefinite length of time, bearing in mind always that when weariness comes he must rest, and not take stimulants and work upon false capital. The tired, worn-out slave should not be scourged to additional labor. Under such stimulus the slave may do the task, but he soon becomes crippled and unfit for work. The secret of successful work lies in the direction of selecting good, nutritious, digestible food, taken in proper quantities, the adopting of regular methods of work, the rule of resting when pronounced fatigue presents itself, determining absolutely not to permit friction, worry, or fretting to enter into his life, and the cultivation of the Christian graces—charity, patience, and philosophy.

#### MONSTERS.

As there are no bodily monsters whose heads are carried under their arms, or whose eyebrows are below instead of above the eyes, so there are no

moral monsters whose original deficiency of kindly feeling and human sympathy is complete and absolute. There is probably no greater original divergence from the average human mind and character, even in the most cold-blooded murderer, than there is from the average human body in the most painful cases of defective physical constitutions. So far as the original mind and character as given at birth were distorted, so far, and so far only, is there any claim to a relatively milder judgment than would otherwise be justified on the sins and crimes of which such a being may be guilty. But such original distortions can hardly exclude a great deal of common human feeling. It is quite as great an

#### LORD MACAULAY ON RELIGIOUS LIBERTY.

For my part, I long ago espoused the cause of religious liberty, not because that cause was popular but because it was just; and I am not disposed to abandon the principles to which I have been true through my whole life in deference to a passing clamor. The day may come, and may come soon, when those who are now loudest in raising that clamor may again be, as they have formerly been, suppliants for justice. When that day arrives, I will try to prevent others from oppressing them, as I now try to prevent them from oppressing others. In the meantime, I shall contend against their intolerance with the same spirit with which I may hereafter have to contend for their rights.

#### THE GAP IN THE THEORY.

SINCE the Darwinian theory of the origin of man made its first victorious mark, twenty years ago, we have sought for the intermediate stages which are supposed to connect man with the apes; the proto man, the *pro anthropos*, is not yet discovered. For anthropological science, the *pro anthropos* is even a subject of discussion. At that time in Innsbruck the prospect was, apparently, that the course of descent from ape to man would be reconstructed all at once; but now we cannot even prove the descent of the separate races from one another. At this moment we are able to say that among the peoples of antiquity no single one was any nearer to the apes than we are. At this moment I can affirm that there is not upon earth any absolutely unknown race of men. The least known of all are the people of the central mountainous district of the Malay Peninsula; but otherwise, we know the people of Tierra del Fuego quite as well as the Esquimaux, Bashkirs, Polynesians, and Lapps. Nay, we know more of many of these than

we do of certain European tribes; I need only mention the Albanians. Every living race is still human; no single one has yet been found that we can designate as simian or quasi-simian. Even when in certain ones phenomena appear which are characteristic of the apes—e. g., the peculiar ape-like projections of the skull in certain races—still we cannot say that these men are ape-like.

The above candid admission made by Professor Virchow, is significant, as betraying the fatal flaw in the chain of evidence on which unbelief has wasted so much labor.



WILLIAM TYNDALE. (See "Men of Reformation," page 146.)

impossibility for any otherwise sane human being to survive such a radical deficiency as a deficiency in the very germs of kindly feeling, as it is for any human body to survive its deficiency in the germs of the ordinary capacity for bodily growth and movement. Conceive a man without any wish at all to serve or please his fellow-creatures, and you conceive a being who could not live in society, who would be suppressed by the instincts of the body politic, just as a body without heart or without lungs would be suppressed by the physiological conditions of the human body.—*Spectator*.

## THE CHRISTIAN'S PATHWAY.

W. J. EBDALÉ.

WHEN bright beams of light from God's throne are descending,

And earth in its glory is bathed in their rays,  
When angels with music and voices are blending,  
My harp shall in harmony join in his praise.

I know not, nor care not, except by faith's teaching,  
The home that awaits me if I am but true;  
The sins of my lifetime, however impeaching,  
Are cleansed by the blood of the One God foreknew.

There's nothing to hinder my soul from partaking  
In glories unseen which the Saviour foretold.  
The path may be narrow; at the end there is waiting  
A Saviour, a home, and a harp of pure gold;

When all heaven's bliss shall be spread out before me,  
No sorrow, no death, no tears will be there;  
Except it's the tears of sweet joy that comes o'er me,  
In viewing the blessings God chose I should share.

I fear not, nor care not, so long as he leads me;  
The weight of each burden he helps me to bear;  
When drooping and weary, his strength never fails me,  
And the light from his Word shines steadily and clear.

There need be no sorrow e'en while I am waiting,  
If only I walk in the pathway he trod;  
It's peaceful, it's truthful, its joy is elating,  
And it leads to the glorious throne of my God.

## General Articles.

## THE POOR IN SPIRIT.

MRS. E. G. WHITE

"And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him; and he opened his mouth, and taught them, saying, Blessed are the poor in spirit; for theirs is the kingdom of heaven." Matt. 5: 1-3.

THE words of our lesson are from the lips of no other than the Majesty of heaven; of him who was equal with the Father, one with God. "Blessed are"—those who are filled with joyful emotion? who are highly elated? who feel that they are rich in spiritual attainment?—No. "Blessed are the poor in spirit; for theirs is the kingdom of heaven." To be poor in spirit is to feel our deficiency and need because we have sinned and come short of the glory of God. It is this that causes us to mourn. But are we to conclude that Jesus would have us always lamenting our poverty of spirit, our lack of spiritual grace?—No; for by beholding we become changed, and if we talk of our poverty and weakness, we shall only become more poverty stricken, more feeble in spiritual things. To be poor in spirit is to be never satisfied with present attainments in the Christian life, but to be ever reaching up for more and more of the grace of Christ. The poor in spirit is one who looks upon the perfection of character, and is ever responding to the drawings of Christ, and who, in obtaining nearer and nearer views of Christ's perfect righteousness, sees in contrast his own unworthiness and unlikeness to Him who is glorious in holiness.

He that is poor in spirit does not make a parade of his poverty; he shows that he is of this class by manifesting humility and meekness, by not depreciating others that he may exalt himself. He has no time for doing this; he sees too many defects in his own character which demand his attention. As he beholds the infinite love and mercy of God toward sinners, his heart is melted. He feels his poverty; but instead of calling attention to his weakness, he seeks continually for the riches of the grace of Christ, for the robe of his righteousness. The language of his heart is, "Less of self, and more of thee." He desires Jesus. He knows that there is nothing in himself whereby he can procure the freedom which Christ has purchased for him at the infinite price of his precious blood. He sees that the good works which he has done are all mingled with self, and he can take no glory to himself because of

his attainments in the Christian life. He realizes that there is merit in naught else than the blood of Christ. But it is because of this very realization that he is blessed; for if he did not feel his need, he would not obtain the heavenly treasure.

When Christ was upon earth, the Pharisees made bitter complaint against him because he was the friend of publicans and sinners. They said to his disciples, "Why eateth your Master with publicans and sinners? But when Jesus heard that, he said unto him, They that be whole need not a physician, but they that are sick." The Pharisees felt that they were whole; they felt that they were rich and increased with goods and had need of nothing, and knew not that they were poor and miserable and blind and naked and wretched. They were satisfied with their moral condition; but Jesus said, "I came not to call the righteous, but sinners to repentance." It is the needy that Jesus is seeking. Brethren and sisters, do you feel that you are needy? Are you saying, as did the Greeks that came to Jerusalem, "We would see Jesus"? The Greeks came to seek Jesus at a time when the Pharisees were upon his track, trying by every possible way to find something whereby they could accuse, condemn, and kill him. How grateful was the sincere desire and confidence of the Greeks to the Master at this time of trial and sorrow. The Greeks wanted to see him because they had heard of his mighty works, they had heard of his wisdom and truth; and they believed on him, for they had searched the prophecies and felt assured that he was the desire of their hearts.

The great danger with the people who profess to believe the truth for this time is, that they will feel as if they were entitled to the blessing of God because they have made this or that sacrifice, done this or that good work for the Lord. Do you imagine, because you have decided to obey God, that he is under obligation to you, and that you have merited his blessing by thus doing? Does the sacrifice you have made look of sufficient merit to entitle you to the rich gifts of God? If you have an appreciation of the work that Christ has wrought out for you, you will see that there is no merit in yourself or in your work. You will see your lost condition. There is but one thing to do, and that is to look continually to Jesus, to believe in him whom the Father hath sent.

At one time the people asked Jesus, "What shall we do, that we might work the works of God?" Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." Now the question is, Are we doing this? Do we feel our need? God has committed to us sacred trusts. The hereditary trusts of patriarchs and prophets have come down along the lines to us, and through them precious light has shone upon us. We have received divine enlightenment, and yet we have not made the advancement in the pathway of holiness that we should have made. Our obligation and responsibility have been faithfully pointed out; but we have not taken hold upon the strength of God that we might fulfil our obligations to him. We have failed to make the Holy Spirit the theme of our thought and instruction.

Jesus said to his disciples, "It is expedient that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." The Comforter is to come as a reprove, as one who is to lay open before us our defects of character, and at the same time to reveal to us the merit of him who was one with the Father, giving hope to the hopeless. Jesus says, "He shall glorify me; for he shall receive of mine, and shall show it unto you." In Christ dwelt all the fulness of the Godhead bodily, and we are to be complete in him. With all our defects of character,

we are to come to him in whom all fulness dwells.

But many of you say, "I have prayed, I have tried, I have struggled, and I do not see that I advance one step." Have you thought that you were earning something, that you were by your struggles and works paying the price of your redemption? This you never can do. Christ has paid the price of your redemption. There is only one thing that you can do, and that is to take the gift of God. You can come in all your need, and plead the merits of a crucified and risen Saviour; but you cannot come expecting that Christ will cover your wickedness, your daily indulgence in sin, with his robe of righteousness. The people of God are to be as branches grafted into the living Vine, to be partakers of the nature of the Vine. If you are a living branch of the true Vine, Jesus will prove you by trial, by affliction, that you may bring forth fruit more abundantly.

The reason that we have not more of the Spirit and power of God with us is that we feel too well satisfied with ourselves. There is a marked tendency among those who are converted to the truth, to make a certain measure of advancement, and then settle down into a state of stolidity, where no further progress is attained. They stand right where they are, and cease to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. But the religion of Christ is of a character that demands constant advancement. The Lord does not design that we shall ever feel that we have reached to the full measure of the stature of Christ. Through all eternity we are to grow in the knowledge of him who is the head of all things in the church. If we would draw upon his grace, we must feel our poverty. Our souls must be filled with an intense longing after God, until we realize that we shall perish unless Christ shall do the work for us.

As we come to feel our utter reliance upon Christ for salvation, are we to fold our hands, and say, "I have nothing to do; I am saved; Jesus has done it all"?—No, we are to put forth every energy that we may become partakers of the divine nature. We are to be continually watching, waiting, praying, and working. But do all that we may, we cannot pay a ransom for our souls. We can do nothing to originate faith, for faith is the gift of God; neither can we perfect it, for Christ is the finisher of our faith. It is all of Christ. All the longing after a better life is from Christ, and is an evidence that he is drawing you to himself, and that you are responding to his drawing power. You are to be as clay in the hands of the potter; and if you submit yourself to Christ, he will fashion you into a vessel unto honor, fit for the Master's use. The only thing that stands in the way of the soul who is not fashioned after the divine Pattern is that he does not become poor in spirit; for he who is poor in spirit will look to a higher Source than himself that he may obtain the grace that will make him rich unto God. While he will feel that he cannot originate anything, he will say, "The Lord is my helper."

## SOME MEN OF THE REFORMATION.

WILLIAM TYNDALE.

W. L. H. BAKER.

HAVING briefly examined some of the lives of the great Reformers of Bohemia, Germany, and Switzerland, we again turn to England, and in doing so we shall consider one of the greatest of all the Reformers, William Tyndale. But like many other great and good men, he was comparatively unknown and unhonored during his life, and then when his work was done he must lie down to rest in a martyr's grave. Although he did so great a work for his fellow-men, it took them two centuries or more to find it out. Probably we are indebted more

to William Tyndale for our English Bible than to any other single man. His life was given to its translation.

Born in Gloucestershire, 1484, he entered upon life the same year as did Zwingli, which was the year after Luther's birth, and a hundred years after the death of Wycliffe. He grew up a thoughtful and earnest youth, and at an early age won for himself a distinguished degree of scholarship in the Oxford University. Soon after this he removed to Cambridge, where he met the learned Erasmus, the most eminent Greek scholar of his time, who had from ancient manuscripts just finished his Greek Testament, "the egg which hatched out Protestantism." This wonderful new book arrested the attention of many of the students of Cambridge, Tyndale among others. He may have read the book at first out of curiosity. However that may be, as he re-read and pondered over its pages, his whole

clined that a translated Bible would be even more dangerous. So we hear him sadly saying, "Wherefore I perceived that not only in my lord of London's palace, but in all England, there was no room for attempting a translation of the Scriptures."

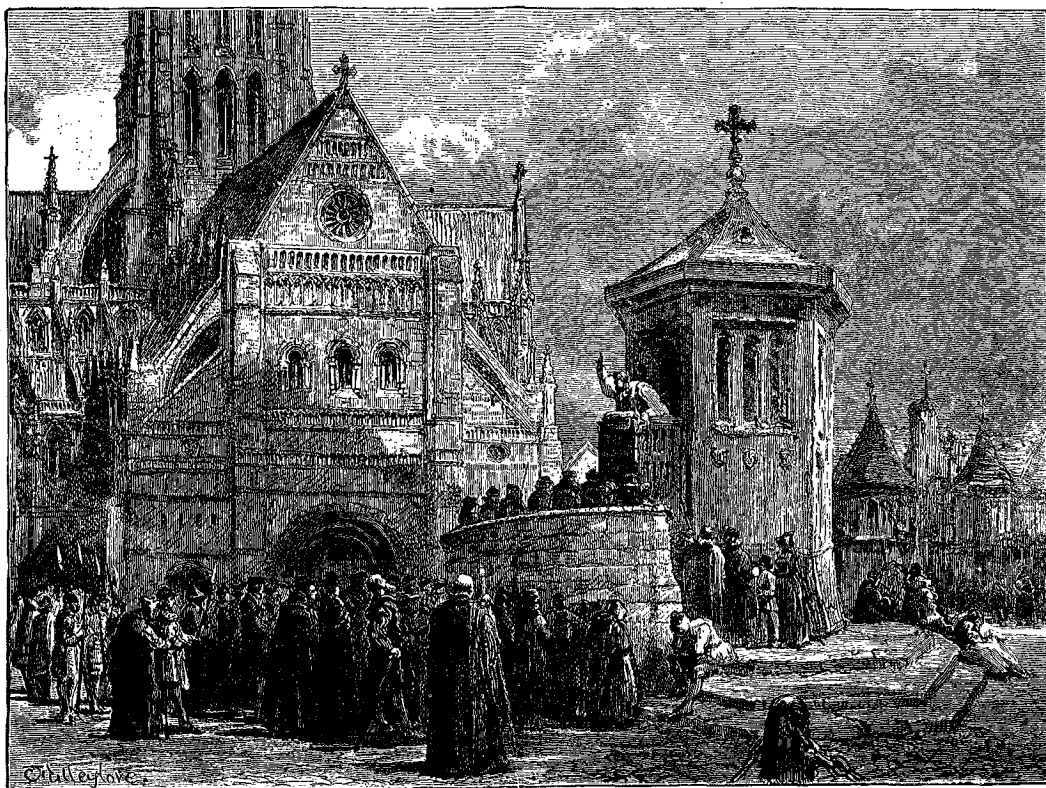
He was not a man to lightly yield his purpose. In depression and sadness, but with a determined spirit, he left his native land, a self-exile, in 1524, never more to return. Repairing to Hamburg, in poverty and distress the brave-hearted man, amid almost constant danger, again continued his work. So diligently did he apply himself, that by the following year we find at him Cologne with sheets of his precious treasure in the printer's hand. But another disappointment awaited him. When in high hopes of a speedy termination of his work, a priest became aware of what was being done, and informed the magistrates. Tyndale, hearing of this, left his lodgings and rushed to the printing office, gathering up

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buy up all copies from whence they came, and burn them. A merchant by the name of Pakington was intrusted with the business. But it turned out that Pakington was a friend of Tyndale. So Tyndale sold him his entire edition for the bishop to burn, receiving in return sufficient compensation to enable him to issue another edition, carefully corrected and superior to the first. It soon became apparent to the enemies of the Word of God that they could not destroy the printed book. So the bishop, profiting by his previous experience, did not attempt to buy up the next edition, but contented himself by preaching a great sermon at St. Paul's Cross (see engraving on this page) against the "naughtiness" of the book, declaring that it contained more than two thousand errors. He finished his sermon by hurling a copy into the flames before him. Sir Thomas More, a man of great influence in the nation, followed the steps of the bishop, saying, "To study to find errors in Tyndale's book was like studying to find water in the sea." It could never be revised or amended; "for it is easier to make a web out of new cloth than it is to sew up every hole in a net." Tyndale, in strong disapprobation, replied to these attacks; and when the sweeping statements of his opponents were brought in review, they are said to have narrowed down and thinned out "at the last to the mistranslation of a half a dozen words." However, before his death, Tyndale had the satisfaction of several times revising and re-issuing his work.

Notwithstanding the fierce opposition of the prelates, the Bible began to win to itself the hearts of the people. The fountain of life was opened, and neither pope, priest, nor king could check its flow. The long night of darkness and cruel superstition over England had begun to break; for God had said, "Let there be light." But he who had labored so earnestly and devoutly to introduce this light was not permitted to behold the change. He had toiled in poverty and seclusion, an exile from his native land, and when his heroic life was done, the prison and stake awaited him. He had many powerful enemies in England, and to Vaghan, the royal envoy, were committed instructions to induce his return. To this he would not consent; for, said he, "Whatever promises of safety may be made, the king would never be able to protect me from the bishops, who believe that no faith should be kept with heretics." Then a friend of Sir Thomas More attempted to perform the task. He was assisted by Phillips, a clergyman, who is said to have been "a treacherous villain" of "very plausible manners." He succeeded in winning the confidence of the noble-hearted Reformer; "for Tyndale was simple and inexpert in the wily subtleties of the world." He accepted Phillips as a friend, confiding in him and even loaning him money whenever he desired it. At last, perfecting his plans, Phillips rewarded his generous benefactor and unsuspecting friend by alluring him away from his home, whereupon he was suddenly seized by lurking accomplices, and hastily conveyed to the dungeon of the castle of Vilvorden. It is sad indeed to read of the prisoner's pitiful condition in rags and misery, distressed by the cold, writing to the governor to ask "your lordship, and that by the Lord Jesus, that if I am to remain here during the winter, you will request the procureur to be kind enough to send me from my goods which he has in his possession, a warmer cap, for I suffer extremely from a perpetual catarrh, which is much increased by this cell. A warmer coat, also, for that which I have is very thin; also a piece of cloth to patch my leggings; my shirts, too, are worn out."

No hope now remained for him, and he entertained none; for long before he had said, "If they burn me also, they shall do none other thing than I look for." Accordingly he was brought forth Friday, October 6, 1536, and after being strangled at the stake, burned to ashes. His last prayer, fervent but very brief, was, "Lord, open the king of Eng-



PREACHING AT ST. PAUL'S CROSS, LONDON.

being was thrilled with new life. He was not one to keep such a treasure to himself, and, thinking that others would love and appreciate it too, he, in his simplicity, held frequent conversations with the priests. But he soon found out that they were not the ones who would regard its value. One day while conversing with a priest, Tyndale was much horrified by the remark from his opponent that "we had better be without God's laws than the pope's." At this he astonished all who were present by his sudden and decisive reply, words which have become memorable, and to the fulfilment of which he devoted his life. Arising, and in his indignation he said, "I defy the pope and all his laws; and if God spare me, I will one day make the boy that drives the plough in England to know more of Scripture than the pope does."

Encouraged by his success in already translating some portions of Greek into English, he confidently applied to Cuthbert Tonstal, the bishop of London, for permission to carry out his cherished design in the episcopal palace and under his lordship's protection. To this the bishop but coolly replied, informing him that there was no room in the palace for such a work. However, he was afterward kindly received into the house of one Monmouth, a merchant of London, where he quietly and assiduously prosecuted his work for nearly a year. But in his associations with others, he soon became satisfied that the clergy would never tolerate a work which disturbed their own repose. Moreover, he saw others being led to prison and to death for simply possessing or reading a copy of Luther's works, and he con-

cluded that a translated Bible would be even more dangerous. So we hear him sadly saying, "Wherefore I perceived that not only in my lord of London's palace, but in all England, there was no room for attempting a translation of the Scriptures."

He was not a man to lightly yield his purpose. In depression and sadness, but with a determined spirit, he left his native land, a self-exile, in 1524, never more to return. Repairing to Hamburg, in poverty and distress the brave-hearted man, amid almost constant danger, again continued his work. So diligently did he apply himself, that by the following year we find at him Cologne with sheets of his precious treasure in the printer's hand. But another disappointment awaited him. When in high hopes of a speedy termination of his work, a priest became aware of what was being done, and informed the magistrates. Tyndale, hearing of this, left his lodgings and rushed to the printing office, gathering up

all the sheets he could get his hands upon, and hastily made his escape to Worms, which was then enthusiastic over Luther and the Reformation. Here he was safe, and by the beginning of the year 1526, he beheld with satisfaction a successful issue of the first English New Testament in print. Two sizes were produced, the smaller being designed especially for unobserved circulation. Immediately preparations were made to send a large supply of the precious volume to England. But it must be done with great caution, as the English clergy, having received incitation of what Tyndale was attempting, were exceedingly hostile to the introduction of such a work. So the "dangerous merchandise" was placed in the care of trusty merchants, who stowed it away "in cases, in barrels, in bales of cloth, in sacks of flour," and in various other ways, and in spite of the vigilance of enemies, it was successfully landed in the ports of England. Soon it was extensively circulated throughout the whole country. Such a storm of indignation as was raised among the priests! Wycliffe's version gave annoyance enough when every copy had to be written by hand, requiring ten months of patient toil; but to have printed Bibles circulated in such numbers and at so modest a price that all could afford a copy, was thought a most woful offense. Vigorous and immediate measures were adopted to suppress their circulation. The bishop of London himself took the matter in hand. Thousands of copies under various devices were gathered and then burned. However, it soon became apparent that their entrance into England still continued. Then a happy thought occurred to the bishop. He would



land's eyes,"—a prayer which was soon answered ; for within a year after his death, several editions of the New Testament were circulated in England, and that by royal permission.

There is probably no grander life in all the history of the Reformation than that of the noble William Tyndale. In his love for his Master and his fellow-men he seemed entirely to forget himself and his own necessities. He was humble, and willing to live unhonored and unknown. He was industrious and patient, sparing no effort to perform acceptably that which he believed God had given him to do. We may safely emulate such a worthy example.

### THE BEAUTY OF THE CHARACTER AND PERSON OF JESUS CHRIST.

*Synopsis of a sermon by G. B. Starr, at the Australian Conference, Melbourne, December, 1891.*

Text: John 1:18.

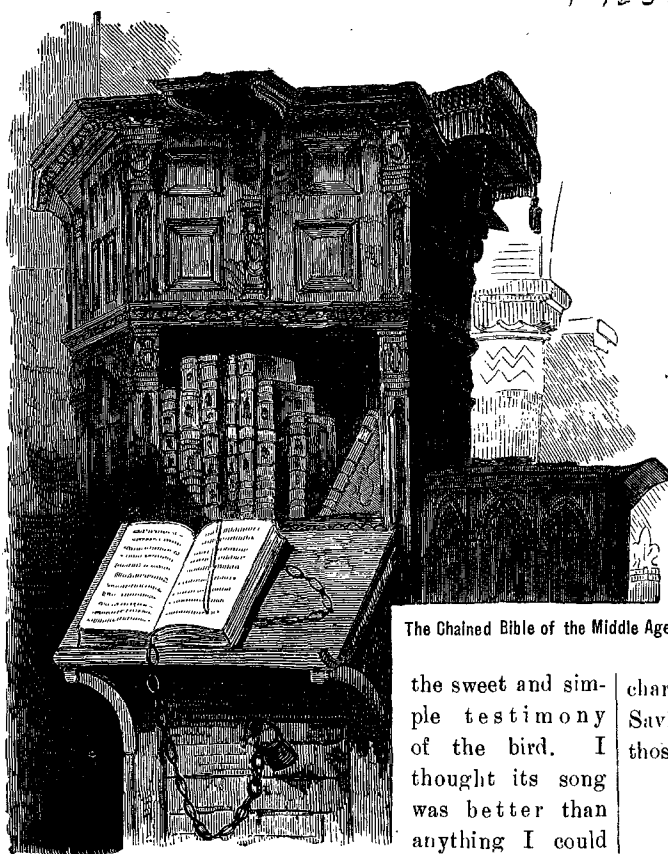
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WE have spoken of mercy as illustrated in the character of Christ. Now let us take love, another characteristic of the Father. God is love—love itself. Every particle of love there is in the universe originated with him. Did Christ manifest love? Hear his own words: "Greater love hath no man than this, that a man lay down his life for his friends." But he laid down his life for his enemies. Here is a woman who says, "I wish I could but touch the hem of his garment, and I should be healed." Jesus travels a long distance that she may have the coveted opportunity. Was not this love? One more instance. He went into the temple, and drove out the money changers and those who sold cattle and doves. This did not seem like love; yet it was love for God and his house, and also for the very people whom he was driving out. In a few moments more, look at the same temple. What a change! As soon as the court is cleared, in come the people, the maimed, the halt, and the blind. They flock around the Saviour. This little child is healed by a touch, and that baby, to all appearance ready for the grave, is handed back to its mother's arms well and happy. Here is a lame man leaping and praising God, and a deaf man listening to the wonderful words of Jesus; there a blind man rejoicing and telling every man how he has received his sight. Here is Christ's love manifested by his wonderful works.

We cannot have faith without works, neither can we have love without manifesting it. Consider the love of God. Look at the beautiful flowers; his wonderful love was shown in making these, and also the numberless varieties of fruit. On visiting an orchard recently, we could not fail to notice the beautiful colors of the fruit, and the variety of shades; and expressions of delight and satisfaction were forced from our lips at this evidence of the love of God. Then he has not only made the fruits beautiful, but he has put within them a variety of flavors, good and acceptable to our taste. They are good for food as well as beautiful to the eyes. And so it is with everything that God has made. Here we have a bouquet. The closer we examine these flowers, the more beautiful they appear. The microscope proves them to be perfect in every detail. How different with man's work. How poor is even our best efforts. Then there is something more in the flowers than their appearance. Consider the exquisite fragrance, each flower possessing a perfume peculiar to itself, to be found nowhere else. I love to think of the mind of Jesus. What a storehouse of lovely thoughts it must be! How wonder-

ful to think that each particular flower existed in his mind before it was made. It must have been so; everything produced first existed in the mind of its maker. Jesus must have thought of these petals, leaves, and colors, and must have considered just what particular fragrance each particular flower should possess. He must have enjoyed its perfume before he gave it to the flower, for us to enjoy also.

Then think of the birds and their songs. I love to think that every bird and every song existed in the mind of Christ previous to its creation. Look at the plumage, the red breasts, and the beautiful wings and crests of many of the birds of the islands of the sea. I was speaking on this subject once in the Chicago Bible-school building. In the hall, near the window, at some distance from where I was speaking, a little canary bird was hanging. I was telling how I loved to think of the musical notes being in the mind of Jesus previous to their creation, how he had given each particular bird just the right throat for each particular song, when the little bird, that had been quiet before, began to sing its best notes. I ceased speaking, and we all listened to



The Chained Bible of the Middle Ages.

the sweet and simple testimony of the bird. I thought its song was better than anything I could say. Well, this is

Jesus Christ, our Jesus, beautiful in person and most lovely in his mind.

We are made up of what we think about. How beautiful must God be, in whose thoughts all things beautiful originated; and so it is, for we shall "see the King in his beauty." He says: "As the heavens are higher than the earth, so are . . . my thoughts than your thoughts." It is only by studying God and his works that our minds are lifted up, and our thoughts become pure and good. The whole work of changing our minds from the sensual and earthly to the divine is brought about by one single process,—by *beholding*. "We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3:18. Then we may hope to see changes in our characters as we study the character of Jesus. "Consider the lilies, how they grow," said Jesus. How do they grow? You would think, by the exertions of some Christians, that it was by their own efforts. I knew of a little girl who tried to lift herself in a bucket, and was surprised to find she was unable to do so.

I am glad that Christians are to live and grow like the lilies. There is a beautiful scripture in Hosea 14:4-7: "I will heal their backsliding, I

will love them freely; for mine anger is turned away from him. I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon." This is exactly in harmony with what Christ himself said. Here God is speaking to backsliders filled with the evil of their ways, and he says he loves them. This seems hard to believe. You go and tell the backslider that God loves him; and if he believes you, he will at once realize that there is some hope for him. Will his character remain as it was before?—No; it will grow as the lilies grow, from glory to glory. Now what is the definition of this word "glory?" I should say "character." If the definition is correct, we can read the word into the text. Let us see if we can read it into 2 Cor. 3:18: "But we all, with open face beholding as in a glass the character of the Lord, are changed into the same image from character to character, even as by the Spirit of the Lord." Thus you see our characters are to be changed by beholding and studying the character of Christ. Then as we behold Christ in the flowers, in the fruits, in the grass that carpets the earth, in our associa-

tions with each other, in the friendships that bind us together, in the promise of eternal life, in the gift of Christ,—in everything is the mind of God. Every step in the life of Jesus reveals love, mercy, tenderness, and goodness. He sympathized with every sin-burdened soul, with even every little child.

I am glad that the Spirit of God tells us that the little children loved Jesus; that they put their arms around him and caressed him. I hope that all our minds will so dwell upon him that we shall be able to represent in our lives the meekness, loveliness, patience, and Godlikeness of Jesus Christ. Religion should put Christ in us until we can say that "the life we now live, we live by the faith of the Son of God, who loved us, and gave himself for us." I feel thankful that my Saviour is lovely in his person, in his character, in everything to be desired. And our Saviour represents God and heaven, and represents those who are going to be there.

### THE ETERNAL PURPOSE OF GOD.

A. W. SEMMENS.

God in his infinite goodness and mercy has a purpose in the great love he has for the human race. There is one that tries to defeat that purpose, the great adversary of all goodness, who has been the means of enshrouding the human race in darkness, and misrepresenting God and his purpose. Satan, the base deceiver, was once pure and holy. Sin originated with him, who, next to Christ, was most honored of God, and highest in power and glory among the inhabitants of heaven.

Not satisfied with his own ruin, Satan was determined to accomplish the ruin of the human race, and, if possible, to destroy the purpose of God. He watched his opportunity, and at last accomplished his base purpose of deceiving our first parents.

All nature bore the marks of his disobedience. Its Edenic beauty had gone. As we gaze on nature, we admire its beauty; yet it bears the marks of the first transgression. Notwithstanding all this, God, in his wondrous love, purposes to restore that Edenic state through the Lord Jesus Christ. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. The Son of God stepped between the transgressor and the law, and offered himself for a ransom to save guilty man from the penalty of that law. He took upon him sinful flesh to suffer and die for guilty man

that through his death and resurrection man might have eternal life.

We here see what the purpose is. The apostle says: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will," Eph. 1:4, 5. He has included us, then, in his purpose, if we will accept it by faith in the Lord Jesus Christ. Eph. 1:6 says: "To the praise of the glory of his grace, wherein he hath made us accepted in the beloved." So you see he has not only chosen us, but has accepted us. What need have we to worry or trouble about what Satan says? We know in whom we have believed; and he tells us he can keep us from falling, and present us faultless before the throne of God with exceeding joy. It rests with us whether we will submit to him and let him work in us to will and do of his good pleasure.

### Timely Topics.

#### A STRANGE FIGURE.

THE present German Emperor is destined to appear upon the pages of history as a strange figure. Perhaps if we were in Germany we would better not say this. But looking at his imperial performances at this safe distance, they form a very interesting scene. Especially so when with Wilhelm's heroic demonstrations we consider the perplexity of his people, who would fain believe that their Emperor is in league with the Almighty, as he claims to be, and yet cannot comprehend, if this be so, how he can act so much like a young tyrant in some things.

He stands aghast at the view he obtained of the awful state of immorality existing in Berlin—Heaven only knows how bad it is. He saw one way out; the youth must be educated in morals and religion at the state schools. A thorough-going measure was drawn up to suit his mind, and received the support of many religionists, but met the disapproval of many others. The Emperor declared his will to be supreme, arrogated to himself a partnership with God, and with a show of bravado gave his opponents to understand very plainly that if they did not like his government, there was plenty of room for them outside of Germany. He ordered the rigid prosecution of the press which criticised his course; he was determined to prevail. But all this time popular sentiment was rising in its strength. The Minister of Finance resigned, other officials excused themselves, Wilhelm's knees began to weaken, and soon his cob-house came down, and he finds that the German people, not the emperor, constitute the power of the realm. He consents to the modification of the measure or even to its withdrawal—only let us have peace. Very good; here endeth this chapter. What next?

#### HOW WOULD HIS PLAN HAVE WORKED?

ALL good people will sympathize with the Emperor of Germany in his desire to see the morals of his people improved. But supposing that his drastic educational bill had become a law, and the state schools become religious training-houses, where the Bible was expounded according to—well, whatever the Emperor directed, then what? This is a pertinent question out here in Australasia just now. Rome has tried it; let her answer. In the last days of the Cæsars, public morality, we may believe, was fully as scarce as it now is in Berlin, doubtless more so. Rome was handed over to the church. The church undertook the spiritual guardianship of the empire. The bishop and the emperor worked conjointly; the emperor undertook to hold the culprits

while the pope disciplined them. Later on, the emperor was dispensed with, and the pope did the whole business. Christendom became a vast school for the church, which assumed censorship over every avenue of knowledge. People were made to think that they knew nothing, and could learn nothing only as the priest taught them. Surely here was a good chance for the church. But no. She was no longer walking with God. A cloud of darkness like death itself was over the church. She had left her appointed work to assume prerogatives to which Christ never appointed his church; and lo, we look back upon that period and say, Behold the midnight of earth's history. A church gluttoned with worldly power, empires, kingdoms, and principalities at her feet; but God was not in all her counsels. Yet the church in that early age should have been possessed of the truth in its purity and of the power of Christ. So it might have been, had not these precious heritages been bartered for temporal power and earthly glory. Her contact with rulers and wickedness in high places soon defiled her garments, and she became, like Rome before her, a mass of corruption. Let no one say that it cannot be thus again. Why not? Has evil changed? Has human nature been regenerated?—Nay, verily. We plead for a continued and complete separation of the work of the church and state. Let the church educate. That is her mission. Christ bids her teach all nations. But let the church do its work as the church of Christ, and not by the force and power of Caesar.

#### SELF-DENIAL.

"SELF-DENIAL week" is an established institution with the Salvation Army, and an effectual way of raising means, as we have learned from their repeated experiments. As one of the results of such a week, while "General" Booth was in Australia, £10,000 was placed at his disposal. Whether this was the entire sum realized, we know not. A later similar occasion in England is reported to have produced from the ranks over £100,000. The people who belong to the Army are not generally of the wealthy classes. Self-denial is more characteristic of poor people than of the opulent. Yet the evidences are before us of what may be done under a special effort, by a people in comparatively limited circumstances.

This is a very significant circumstance. It ought to lead Christian men and women of every name, who have not already considered it, to a serious consideration of what it is in their power to do for God and humanity; but which in most cases is left undone. Self-denial is a cardinal virtue in the religion taught by Jesus Christ. It is the very alphabet of Christian ethics. Of course it has a very broad field of operation, and must be applied to every form of culpable indulgence. But sins are of two classes—those of commission and those of omission. We shall be held to an account for the duties and work we have left undone, as well as for the wrongs we have done. Therefore the spending of means for useless objects, or for the simple purpose of self-indulgence, is a sin, from both standpoints—it encourages wrong propensities—a sin of commission, and robs perishing humanity of the help we ought to give—a sin of omission.

Will not God judge us for these things?—He will. That awful time when the unfaithful are sent into "outer darkness," is approaching for those who in this life have their full of good things, while a suffering, dying world about them is left to perish, with no thought or sacrifice upon their part to save or rescue the needy.

Those who live in luxury sometimes soothe their consciences by eking out a mere pittance, but never approach the border of self-denial. We heard of a wealthy man, who, being solicited to give to a worthy cause, finally said, "Ah, well; I will give the

widow's mite;" and threw in a few pence. The widow's mite was "all her living." This man took good care not to interfere with his living.

God calls upon the Christian people of this age to deny self, not simply for a week at a time, but daily. Pence or shillings saved for God's cause, mean the eternal salvation of precious souls. What is the gratification of pride, or appetite, or the sensuous cloud of a passing pleasure, compared with the value of eternal life, purchased for us at so great a cost? Each one needs to come where he can feel the yoke of Christ upon his shoulders.

#### THE RELIGIOUS-NEWSPAPER MAN.

THERE is a true old saying that He who tries to please everybody, always succeeds in pleasing nobody. There are those whose situations appear to make it very essential to their success that they should please everybody, and the agony that some endure in trying to accomplish this impossible feat, it is interesting to observe. We used to bestow our sympathy very largely upon the country-school teacher, who, with the aristocratic Jenkyns'es and Smythes on two sides, the cantankerous Stubbins'es, and the poor but proud and sensitive Growlers on the other sides, tried to hold her popularity with all parties. Many a poor girl has gone into despair over the problem. Then there is the country miller, who grinds grists for all, and steals a little from each; he has a hard time to make some people think that he is impartial and deals with all alike. There, too, is the poor harried and worried politician, on whom, however, we will not stop to waste our sympathies. We have come to know a morass of difficulty more disheartening, if possible, than these—that into which the religious-newspaper man often falls. A secular-newspaper man don't care one copper any way; for his abuse of one man makes him more popular with a dozen others. He is not bound by any troublesome rules of propriety inside of the civil law against slander. So long as he keeps clear of criminal libel, he is all right, and a few lawsuits only advertise his paper.

But the man whose unhappy fate destines him to manage a religious journal, finds himself in altogether different lines. In the first place, he owes a debt of gratitude to every man who condescends to read his paper; and when he gets a letter signed "A Constant Reader," he is happy. Then he is confined on every side by the dead-line of propriety, outside of which is public opinion; and everybody, friend and foe, stands as a self-appointed sentinel. He has hardly room to walk—he can't turn around; for if he but touches the border of propriety on either side, some one stands ready to pop him over. "Stop my paper," says the gun; and if the editor jumps over to the other side, it is only to be prodded by somebody from the other direction. Having said a thing, he cannot back out for fear his adversary will pounce upon him; and if he undertakes to "spurt ahead," he finds nobody to appreciate it. If he fails to go ahead, he is very soon "left." A good many people class the religious newspaper with the preachers, as necessary evils to be tolerated as long as they behave properly, not a minute longer. Then there is another way in which his critics have the advantage of him. They see something that offends their sense of what the editor ought to be, and of course they don't pay for such a paper. They let it come just the same, and when the meek editor has to have a new pair of trousers, he looks to the old subscriber, who says with dignity, "I haven't read your old paper for two years."

The religious-newspaper man has one or two things in his favor: a very elastic constitution,—if knocked down, he can get up again; and what he fails to get in this world, he hopes for in the world to come. If he displease men, there is still a chance for him to please God; and having done this, he may rest content.

## The Home Circle.

### A PRAYER.

Oh! help me, Saviour, while I live,  
With humble faith and prayer, to give  
My talents, thoughts, and time to thee,  
Who toiled, worked, wept, and died for me.

Oh! teach me loving words to speak  
Unto the needy and the weak,  
To raise the fallen, and aid thou me  
To turn their erring steps to thee.

Help me to cheer the sad in heart,  
And with their sufferings bear a part;  
The friendless orphan's cry to still;  
To lose my own in others' ill.

Help me on thee my cares to cast,  
And to repent my sinful past.  
Grant me, when endeth here life's race,  
In heaven to see thee face to face.

### ON SAYING "YES."

I THINK there are parents who might say "yes" to their children much more frequently than they do. It is very touching to see a family of children who are planning for themselves some little treat or pleasure, select the youngest because he is the pet, or the one whom they suppose to be for some reason the most in favor, to go and ask papa or mamma, as the case may be, for the coveted permission; as if papa and mamma were two dread tyrants who must be approached with the utmost tact and discretion, and taken in a genial mood, or the little petitioners would not attain the desired boon.

Surely this is all wrong. It is true that a wise mother is obliged during the course of a day to refuse more than she is able to grant; but every child ought to have an assured confidence that these refusals are the result of no tyranny or caprice, but that they are all given in a spirit of perfect kindness and truest love. Often a busy mother has no time to explain her reasons for a refusal, sometimes it is best not to explain; in either case the child must accept the decision, and he will do it cheerfully if he is absolutely sure that mother would gladly say "yes" if she could. That is just the trouble. Why should Polly wear the blue frock instead of the garnet one? Why must Jack's new hat be a derby when he wants a soft felt? Why will you buy gingernuts when the children prefer biscuits? Why cannot their tastes, ideas, and preferences be suited when it would do no harm? Many people seem to think that the proper way to bring up a child is to cross it as much as possible.

Sometimes it is an excellent plan to allow a child to have its own way even when you know the result will not be in accord with the best judgment. A young girl of my acquaintance went once with her mother to purchase a pair of gloves. She selected a pair which were of a delicate pearl color, while her mother thought it best that she should have brown.

"Mamma," said the girl, "I do want the pearl-colored ones very much."

"It is true," answered the mother, "that they are prettier, but they will not be so durable."

"Mamma, do you say that I must get the brown?"

"O no," replied the mother. "I wish you to use your own judgment; only remember if you buy the pearl-colored ones, they will soil easily, and yet you must wear them as long as you would if they were brown, for I cannot afford to get you an extra pair."

"Mamma," said the girl, "I will be very careful of them, and they are so very pretty that I think I must have them." So they were bought, and the happy girl went home with her treasure; but of course they soon grew soiled and shabby, still Bertha wore them until they were worn out.

"Mamma," said she when at last she had another pair, "you were right, and I was wrong about those old pearl-colored things. Your judgment was better than mine, and you were so sweet about it. You did not scold me a bit, nor say 'I told you so' once; but I have learned my lesson. I never will be so silly again."

"That is all I want, my child," answered her mother, smiling as her daughter gave her a kiss and ran gaily out of the room.

Sometimes parents say "yes" in such a rude and grudging way that the granted pleasure is more than half spoiled.

"Yes; take it and be satisfied."

"Yes; go if you want to."

"Yes; go along. I am glad to be rid of you."

"Yes; take yourself off, do, and I'll have a little peace and quiet for a time."

Have not these sentences a familiar sound? Ah, fathers and mothers, say "yes" whenever you consistently can. The day will surely come when it will be out of your power to make your children happy any more; and when you do say "yes," say it cordially with all your heart.

"Yes, you may go, and I hope you will have a beautiful time."

"Yes, you may take one; doesn't it taste good?"

"Yes; you may have that. Mamma loves to give it to you."

Such little sentences as these make every privilege twice joyous. They sweeten the cake, make the new dress still prettier, and the party more delightful than it could be otherwise to the loving, sensitive, childish heart, and it is just such little things as these which turn the tide for good or evil in many an impetuous child nature.—*Christian at Work.*

### A WHEELBARROW RIDE IN CHINA.

IN China the donkey may be considered the lightning express, and the wheelbarrow the accommodation train. The latter makes three miles per hour, or thirty miles per day. When it comes to travelling, China is a slow coach. One needs the patience of Job and the age of Methuselah to put up with it. Yet I think that I have never enjoyed a journey more thoroughly than I did this.

The wheelbarrow is the pleasantest mode of travelling. It is much larger than the small hand-barrow at home, having a wooden wheel as large as the front wheel of a wagon. On each side of the wheel, on a level with the hub, is a frame-work forming a seat. The wheel sticks up between the seats, and a framework over it separates the riders. The food box is tied on behind, to lean against. The bedding (in China every one literally takes up his bed and walks) is placed in a large canvas bag, spread on the seat; and there is a pung of straw matting over the top, which can be rolled up at the sides, and adjustable curtains of blue cotton cloth at each end. There are handles both in front and behind, and a man to push and to pull. A wide girth passes over the shoulders of each man, helping to sustain the weight. If the roads are bad and the load heavy, a third man is hired to pull at the ropes. The riders must get in and out simultaneously, or the barrow will tip over and spill them out.

Our company consisted of myself and daughter-in-law in one barrow, my son and the servant in the other, and a freight barrow carrying our goods. As we passed through the narrow, filthy streets, thronged with a living, moving stream of humanity, we were often compelled to stop. With our curtains down to protect us from insult, we were sickened by the vile odors. Passing on out through the gate of this great walled city of 200,000 people, with walls thirty-five feet thick and fifty feet high, I thought of Nineveh, and of how it repented at the preaching of Jonah. For eighteen years the missionaries have

labored here against great opposition and persecution, yet the chosen few seem only a drop in the ocean.

Passing out into the open country, we enjoyed the fresh, pure air, and the liberty, after being caged in a small paved court for months, with only a speck of blue sky above us to remind us that we were still on God's earth. We learned to sympathize with our lady missionaries in heathen cities as never before.

We were treated with unvarying kindness by the country people, though they manifested great curiosity to see the foreign women. The warm days caused the children all to turn out, the boys in their summer suits, which consist of a red string braided in their cues,—"only that and nothing more." They seem to enjoy their untrammelled freedom. Many of them are bright and pretty. I suppose there are more children in China than in all the rest of the world together. The first two days we encountered sandstorms. They are of frequent occurrence at this season. If one does not have sand enough in his stomach, it is not the fault of the country.

The fifth day out was bright, clear, crisp. The beauty of the scenery was greatly enhanced by the frequent appearance of mirages.

Antiquity is the great forte of China. Most of its customs and institutions are several thousand years old. I tried to trace up the origin of foot binding, but could only learn of a tradition that, ages ago, an emperor had several wives, the favorite one having very small feet, so forthwith the others proceeded to bind their feet. The present dynasty is Manchurian. This tribe do not bind their feet, and the emperor has twice issued an edict forbidding foot-binding, but in vain. Several hundred years ago, when the Tartars conquered China, they made it a law that the men should wear cues, and now it is a fixed custom. They have a saying that they can govern the men, but not the women.

A missionary, wishing to build a house, asked a brick-mason if he could make brick. He replied, with an offended air, "I have been making brick for 2,000 years." Now you may think that this was an exaggeration; but not as he meant it, which was that his ancestors had been brickmakers for that long. We wonder if they learned their trade during the erection of that somewhat remarkable building, the tower of Babel. Poor, degraded families will trace their ancestry back to the period of David, and numerous descendants of Confucius, who lived 500 years before Christ, are still living. The way they do it is this: If a family fails of a male descendant, a boy is adopted and takes the family name, and thus the missing link is supplied.—*Mrs. M. L. Lane.*

### AUSTRALIAN OVERLAND TELEGRAPH.

THE Australian blacks, who are so low in the scale of humanity, have proved very hostile to the telegraph. They are apt to cut the wire to tip their spears with it, and break the insulators to make scrapers of the sharp edges. Some of the stations on the great overland wire which crosses the continent from Adelaide on the south coast to Port Darwin on the north, where it meets the cables from Europe, are built in the manner of a fortress. Such is the station at Barrow's Creek, about twelve hundred miles north of Adelaide, which was the scene of a desperate attack by the natives in 1874. This lonely outpost of civilization stands on the bank of a stony creek in the middle of a wide plain, covered with dried grass and stunted bushes, broken with patches of sombre forest or tangled scrub, and the blue range of some low hills fading in the distance. The buildings were of rough-hewn stone, loopholed for musketry and roofed with iron. They

formed three sides of a square, embracing a courtyard, which was closed by a massive gate, the only entrance to the station. The place was garrisoned by a staff of eight, including Mr. Stapleton, the telegraph master, six operators, linesmen or servants, and a native boy christened Frank. Mr. James L. Stapleton, or "Stape" as he was familiarly called, had been a free operator in America for over twenty years, roving from line to line as whim or opportunity directed, now plying his "key" in the airiest of costumes amid the jungles of the tropics and the haunts of the dreadful "vomito;" again shivering in furs beside his "speaker" among the snows of the north, from the Panama and Aspinwall line to the Grand Trunk of Canada. In 1858 he wandered to Australia, and worked on the Victorian lines for ten years. At length he was appointed to the charge of the maintenance station at Barrow's Creek; and leaving his wife in North Adelaide, departed for the interior, hoping to spend his days in rest and quiet there.

About eight o'clock on Sunday evening, February 22, 1874, all the staff were outside the station, enjoying the pure air of the plains and the mellow light of the sunset. One or two are said to have been bathing in the creek; while others were smoking their pipes and chatting with the "boy" Frank, whom they proposed to send up the line on horseback with one of the linesmen, when a large band of natives suddenly showed themselves at the eastern corner of the station, and launched a volley of spears at them. Being unarmed, they sprang to their feet, and made a rush for the entrance to the fort; but ere they could reach it, they were scattered by another shower of weapons. Retreat being cut off, they ran round the building, thinking the blacks would follow them. The ruse succeeded; and at the next venture they gained the courtyard and shut the gate. Though several were wounded, they were all inside except the boy Frank, who, however, was saved by being dragged in through one of the barred windows in the front of the station. Those who were able armed themselves with rifles, and three shots were fired through the openings at the body of natives where they assembled, some twenty yards distant. These drew off hastily, but gathered again at a point a hundred yards off, when two other shots were fired at them. All was quiet during the night; but about seven o'clock the next morning, the blacks were seen to approach again, all armed, and evidently bent on a fresh attack. But they were dispersed by four rifle shots while they were yet at a distance of five hundred yards. An examination of the injured showed that Mr. Stapleton had been deeply gashed with a spear in the left side, and also cut in the left thigh. John Frank, a linesman, had been speared on the right side, the blade traversing his heart and the tip protruding from his back in a downward slant. He died as soon as he entered the kitchen of the fort. Flint, an operator, was speared in the upper part of the leg to the very bone; Gason, a police trooper, was also injured; and the boy Frank had a hurt below the right collar-bone, a spear-cut between two of his left ribs, and his right hand badly torn. Stapleton's condition was critical, and a telegram was sent to Adelaide, describing the nature of his injuries and asking for medical advice. This was done by Mr. Flint, although he was bedridden and suffering intense pain. Dr. Gosse, of Adelaide, prescribed by telegraph; but the remedies proved ineffectual. When Stapleton was sinking fast, his wife came to the telegraph office at South Adelaide to communicate with her dying husband, who on his part whispered his last wishes to the wounded operator at Barrow's Creek; and thus, although separated by 1,200 miles of scrub and desert, these two exchanged a solemn and sad farewell. Stapleton was buried next day, February 24, while the natives sullenly watched the rites from a distance.—*Selected.*

## Useful and Curious.

### IRON AND GOLD.

A CORRESPONDENT wishes us to decide a question as to the comparative value of the manufactured products of gold and of iron. There is not much room for a discussion of that question, as a few figures will plainly show. A good authority, the Encyclopedia Britannica, gives the following statistics for 1879 for the seventeen principal countries in the world: Of pig iron, 14,373,300 tons; steel, 3,535,200 tons. If we compute the worth of the iron at £3 10s. per ton, we have a sum of over £50,000,000. We have no exact knowledge of the worth of steel, but calling it £9 per ton we have a total of over £81,000,000 for steel and iron. About that time, 1877, the gold produced by the seventeen leading gold-producing countries was computed at 5,756,082 ounces, which at £4 per ounce would amount to £23,024,328. Since that time the gold product has diminished rather than increased, while the production of iron has greatly increased; though as to definite statistics covering the world, we have none at hand as relating to the iron product. The gold raised in 1888 is set down at 5,307,739 ounces valued at £21,230,956. In Victoria there was produced in 1856, 2,985,735 ounces, in 1889 614,839 ounces. In the United States in 1876, 2,093,236 tons of pig iron, and in 1886 6,365,328 tons; steel not included in either case. This is an increase of 300 per cent. The uses to which the iron product is put are increasing year by year. There seems to be no limit to its production and no limit to its utility. One might naturally conclude from the value that is placed upon gold that it would stand at the head of the list for utility. But the value that is placed upon gold is more imaginary or arbitrary than real. True it is almost indispensable in some places; but if we were compelled to choose as to which we would forego, it would be a sorry day for us if we let the iron go.—*Ed.*

### TO CALM THE WATERS.

AN ingenious invention, with the object of lessening the force of waves, and to supersede the old fashion of floating oil, has been recently exhibited at the Paris headquarters of the Central Society for the Saving of Life in Shipwrecks. It is proposed to cover the surface of the sea around an endangered vessel with a thin cotton or silken net, rendered un-submersible and ever floating by being dipped in a special chemical preparation. The idea is due to the fact that, when crossing the track of the Gulf Stream, it has been noticed that the vast spreading fields of floating seaweed within the confines of the stream, though upheaved by the swell, remain glassy and smooth. The net acts in the same manner as the seaweed. Some experiments have been already carried out at Belleisle.—*Court Journal.*

### THE AFRICAN TSETSE FLY.

THE tsetse fly is grey, about the size of an ordinary horse fly, with crossed wings. Our donkeys, poor things, got many bites, and we felt grieved at their prospective deaths. We provided them with the only remedy of which we could hear—namely, a handful of salt every night; but how this is supposed to act in counteracting a bite of the fly, I cannot imagine. Ample evidence of the deadliness of this venomous insect is seen on the roadside. Dozens of wagons lie rotting in the *veldt*, bearing melancholy testimony to the failure of Messrs. Heany and Johnson's pioneer scheme. Everywhere lie the bleaching bones of the oxen which dragged the wagons; and at Mandigo's is a deserted hut filled to overflowing with the skins of these animals, awaiting the further de-

velopment of the Pungwe traffic, to be converted into ropes, or *reims*, as they are usually termed in South Africa. Fully £2,000 worth of wagons, we calculated, we passed along during one day's march, lying on the *veldt*, ghost-like, as after a battle. Then there are Scotch carts of more or less value and a handsome Cape cart, which Mr. Rhodes had to abandon on his way up to Mashonaland, and which contains in the box seat an unused bottle, calling itself "anti-fly mixture," an ironical comment on the situation; and at Sarmento itself, a Portuguese settlement on the banks of the Pungwe, two handsome coaches, made expressly in New Hampshire, America, for the occasion, lie deserted near the Portuguese huts. They are richly painted, with arabesques and pictures on the panels; "Pungwe route to Mashonaland" is written thereon in letters of gold. The comfortable cushions inside are being moth-eaten, and the approaching rains will complete the ruin of these handsome but ill-fated vehicles. Meanwhile the Portuguese stand by and laugh at the discomfiture of their British rivals in the thirst for gold. Even the signboard, with "To Mashonaland" inscribed on it, is in its place; and all this elaborate preparation for the pioneer route has been rendered abortive by that venomous little insect, the tsetse fly.—*Mr. Bent, in the Fortnightly Review.*

### CHLORIDE OF ETHYL AS A LOCAL ANAESTHETIC.

As a substitute for ether spray as a local anaesthetic, M. Monnet has introduced a method of freezing by means of chloride of ethyl, which is highly spoken of by Dr. C. Rédard, clinical professor at the Geneva School of Dentistry. Chloride of ethyl is a colorless liquid, possessing an ethereal odor, with a boiling point of 50 deg. Fahr. It is hermetically sealed in glass tubes containing ten grammes, one end being drawn out to a fine point. When required for use, the point is broken off with a pair of forceps, or by hand, at the narrowest part, which is marked by a file scratch on the glass, and the warmth of the operator's hand is sufficient to cause a very fine jet of the chloride to be projected on the part to be anaesthetized. One great advantage claimed for this method is that no apparatus is required, and its use is advocated in such cases as tooth extraction, neuralgia, etc.—*English Mechanic.*

### MILITARY BALLOONING.

"EASIEST thing in the world military ballooning. You go up, just look about you, and then come down again with valuable information for headquarters." Some such form as this would probably express the notions of the uninstructed outsider; but these are not the notions of Lieutenant H. B. Jones, R. E., who has devoted special study to this subject. First there is the uneasy feeling akin to sea-sickness which affects the amateur aeronaut in all but still weather; then there is the difficulty of keeping a field-glass fixed on a particular object, always remembering that it is necessary in these days to keep a couple of miles away from the enemy. Difficulties of this preliminary kind surmounted, there is the tendency of the whole landscape to look, as the balloon rises, like one flat plain, so that what is hidden from sight and what is exposed to the view of one on the ground is hard to determine. Then the military balloonist must have a trained eye for numbers; also for the various constituents of a force. Inexperienced observers looking down from a car, easily mistake a company for a battalion, or even transport wagons for field guns. Besides this, the military balloonist must be an expert aeronaut, because it is often expedient in windy weather to send up only one man, in order to give the balloon greater buoyancy to rise through the wind.—*Daily News.*



## Bible Echo and Signs of the Times.

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

GEO. C. TENNEY,

MISS E. J. BURNHAM,

Editor;

Assistant.

S. N. HASKELL, Contributing Editor.

Melbourne, Victoria, May 15, 1892.

### ACCEPTING CHRIST.

MANY devout people profess to accept Christ as being "all and in all," who, in doing so, obtain a very limited understanding of the truth. We hasten to say that the fault is in the conceptions of such people as to what Christ really is. To receive Christ into the heart, to know him, to believe in him, to live for him, to follow him, is indeed the highest attainment for mortals. But in order to comprehend all that this implies, a broad study of revealed truth is quite essential. A collegiate training or a critical mind is not a necessary qualification; but the mind must be led out to search for those things which the Spirit and Word of God only reveal; and the individual should be able to recognize the impress of the Saviour's hand upon all that is accepted as truth. As we pursue this path of investigation, it is wonderful what vistas of beauty and knowledge open before us.

Too many, having accepted Jesus as a personal Saviour, rest there. The only story they can tell, or the only song they can sing, is of a brief experience in which God, through Christ, forgave their sins. That is good; would that all could tell it; but having learned that, they should realize that they have but just entered His school, and this is one of the first lessons. Having received Jesus as our Saviour, we must take him as our example. If we hope to see him, we must become like him. If we ever enter his joy, we must partake of his labors, bear his yoke. We must study his life, and remember that he came to live out a perfect representation of his Father's will. He kept his Father's commandments; so should we—all of them, even that which bids us observe the Sabbath of creation; our Saviour observed this with the rest. As we read the Book of God, we shall learn that Christ has been identified with his people all through the course of time. He was the Creator of all things. He instituted all our blessings; and every arrangement for harmony, beauty, or comfort is the result of his wisdom and love. He has followed his people with watchful care, finally was made flesh and dwelt with men. We behold his glory; he died for us, he rose again, and ascended to his Father's presence. Shall we stop here?—No; the story is not half told. When Jesus had finished his mission as a man among men, he became our advocate with the Father. Prince of Peace, King of Righteousness, and High Priest, he reigns with the Father on the universal throne while pleading the cause of his people. In the final work of judgment, the Saviour represents his children, confesses their names before the Father and the angels, and presents his merits to atone for their sins. Nor is this all. Having finished the meditorial work, the call of mercy ceases. The censor is exchanged for the sceptre. He comes again in majesty and glory to punish his enemies and save his people. The dead come forth; they that have done good to the resurrection of life, they that have done evil to the resurrection of condemnation. The living wicked are cut off, the righteous changed in a moment, and then comes a grand reunion.

Now the real history of his people begins. Hitherto we have had but the dark introduction, or the controversy between Christ and Satan. Now comes eternal life. Now is victory. Now is the kingdom established in peace forever. Christ takes his own throne. The earth, redeemed from sin and peopled with the vast immortal hosts, becomes a delightful abode. Of the joys of that place, no ear hath heard nor heart conceived.

The full meaning of the term "accepting Christ" involves all this which we have intimated, and infinitely more than we yet know. It means all of God's will, for that is Christ. It means holiness of heart, for such is Christ. The more we study God's Word, the larger meaning the term will have. The more we shall come to appreciate Christ, and to realize the truth that it "hath pleased the Father that in him should all fulness dwell."

### CIVIL LAW AS ORDAINED OF GOD.

THE thirteenth chapter of Romans is worthy of the careful study of all Christians, whether they live in private citizenship or act as rulers and law-makers. The entire chapter is very pertinent at this particular juncture; but now we allude more particularly to the portion which relates to the character of human government as it should be, and our duty to the "powers that be."

The Christian should not forget that he is not at home in this world. Of the ancient models of faith Paul says they "confessed that they were pilgrims and strangers on the earth." It is true that here we have "no continuing city," but, as we are told in Phil. 3:20, R. V., "our citizenship is in heaven." Nevertheless, it is in harmony with the divine arrangement that there should be well-directed governments "for the punishment of evil doers, and for the praise of them that do well." Christians more than any other class depend upon the protection of just and well-administered laws. The spirit of wickedness is aggressive, and if left unrestrained would not stop until virtue and purity were exterminated from the earth. On the other hand, "the servant of the Lord must not strive, but be gentle unto all men." 2 Tim. 2:24. So if meekness and long-suffering were left unprotected, they would soon become the victims of all the vicious propensities of the agents of evil.

Christians, above all other people, ought to be the most loyal to legitimate authority. They should fervently support the laws under which they live; and respect the authority of those appointed to watch over the common interests. Anarchy and Christianity have nothing in common, neither in spirit nor in object. Darkness and devilism gloat upon anarchy, while righteousness and peace flee from its shadows. Every Christian has reason to thank God for a beneficent government, which secures to him the rights he could not otherwise hope to enjoy. Good government is the patron of Christianity.

Not only by such reasoning do we arrive at this conclusion, but we have also the more sure word of inspiration. The Bible teaches us emphatically the obligation of loyalty and due respect to the authority of government. It not only teaches submission to the "good and gentle, but also to the froward." We are not to resist the power. If we cannot conscientiously obey a behest which seems opposed to the divine law, then we are to suffer even for well-doing. But rebellion, sedition, and ruffianism are not countenanced in the Scriptures.

With the increase of intelligence which characterizes these last days, governments are becom-

ing more rational and liberal. Autocracy and oligarchy, except in some unfortunate countries, have given place to the voice of the people.

A government which best appreciates the public good, and is guided by a broad sense of popular needs, is the proper conception of human government, toward which, we may be happy to say, the minds of all true statesmen are at the present day directed. For such a government the principles set forth in Romans 13 are pre-eminently adapted. Upon the Christian citizen are enjoined in that chapter these duties: submission to the power, the payment of tribute and custom, respect and honor to those in authority. Submission will cause us to be obedient to all requirements which do not conflict with our duty to God or our duty to man as defined by God. And if unfortunately there be a conflict between God's will and that of our government, we can but meekly bear the consequences which attach to disobedience to the lesser power. In our good country we have recourse to impartial courts; we have access to those who make the laws. The traits enumerated above and prescribed in the chapter mentioned before, constitute good citizenship.

In this same chapter the wholesome principles of civil government are also set forth: "Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." Rom. 13:8-10. It is said and repeated that love is the fulfilling of the law. There can be no higher conception of the duty of one man to another than this: "Thou shalt love thy neighbor as thyself." Every effort of legislative, executive, and judicial authority ought to tend in the direction of that grand precept. And when human laws shall in their administration have accomplished that end, they will have fulfilled all that they were ever designed to do by that God who instituted human government.

It has been said that the Ten Commandments form a proper basis for human legislation. We admire and reverence the Ten Commandments, but we don't endorse that sentiment at all. Just as much of the decalogue as it is proper for men to undertake to enforce is given by the apostle in the quotation we have given. The spirit of divine wisdom and discernment is manifested in stating these principles. Even these principles the law can only enforce as civil precepts, that is, as pertaining to overt acts. God holds mankind to a far deeper accountability, discerning the thoughts and intents of the heart. It is customary to divide the Ten Commandments into two tables: the first one containing the first four precepts relating to our duties to God; the second containing six commandments which pertain to our duties to our fellow-beings. The apostle does not allude to one of the first four, nor does he include all of the last six. There is one of those precepts which the state cannot properly undertake to enforce, that is the one which says, "Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee."

God did not design that the state should usurp the place of family government and assume the responsibility of domestic training. Parents are not released from their duties because they enjoy the favors of an enlightened government. And, so far as the first four commandments are con-



cerned,—those which forbid the worship of other gods, the making and worship of graven images, the profaning of God's name, and require the observance of the Sabbath,—these the state cannot legitimately undertake to enforce. They pertain not to man's duty to the nation nor to his obligations to his neighbor; they point out man's duty to his Maker. They are purely matters of religion, concerning which God requires a conscientious, spiritual, and willing obedience, a thing which human laws cannot enforce. Hence laws of a purely religious nature do not rightly come within the range of human jurisdiction. The enforcement of laws compelling worship or regulating its forms are unjust and impolitic. So are those which require the veneration of God or of his holy day. With those things civil law has nothing to do. God will administer those laws which relate to himself only, and he has never delegated to any man or nation the prerogative to do so. Some will say, Is it not right to restrain profane swearing by law?—Yes, indeed; for the same reason that it is right to restrain obscene talk; for the same reason that it should be unlawful to spit in one's face; and for the same reason that it ought to be unlawful to smoke in the face of another,—it is uncivil. But in this matter we may easily distinguish between the civil and the religious aspects of the question. So also in regard to Sabbath laws; they are proper, so far as they are required in protecting those who choose to observe the day religiously. No matter what day a citizen may think his duty to observe, he should enjoy freedom from unreasonable disturbance in the exercise of his privileges. But to extend the force of those laws so as to compel those to religiously observe the day who wish to spend it in some other manner is an unwarranted infringement of the liberty and personal privileges which God designed every one should enjoy.

The compelling of other men to do as we think they ought to do against their will is in direct violation of the great principle laid down by our Saviour that we should do to others as we would that they should do to us. It is contrary to the principle which we have seen lies at the foundation of good human government, "Thou shalt love thy neighbor as thyself;" for certainly we would not like him to compel us to do as he wishes to do. Evidently the apostle Paul did not think that the "powers that be" should coerce men's consciences.

#### INDIA AS A MISSIONARY FIELD.

S. N. H.

INDIA is a polyglot country, a land of many peoples, and its society is very peculiar. This results partly from religious causes, partly from the waves of immigration, and partly from economic divisions of labor. The social league rests on caste with its roots deep down in the race element of the people. Caste is a social element, but not a social distinction. It is not a religious institution, not a religious element; and yet there are no castes at the present day that the gospel has not found its way into and broken down their walls. The form is kept up and outwardly it is preserved with all its tenacity; yet it has become very common for missionaries to find their way into every caste and class of society.

There is no heathen land that has been more thoroughly permeated by gospel principles than India; and probably there is no heathen land that has presented greater obstacles to missionary work than India; a great battle has been fought there. Missionaries are now as safe in India as they are in Australia. The Government protects

them; and while caste presents a barrier against the entrance of Christianity, there are some advantages which can be found in it.

Zenana schools are now established in nearly all the principal cities of India. In Calcutta alone one society has fifty schools, with a constant attendance of from thirteen to fifteen hundred pupils. These pupils are mostly girls under the age of twelve years. At the age of twelve they are married. But a few years ago, they were not allowed to walk the streets, or to be seen by any persons except their own friends. They are conducted from their homes to the Zenana schools by Hindoo women. Like the Chinese and Japanese, they readily memorize whatever is taught them. They are not stupid in intellect, but they can readily take in Scriptural facts. At these schools they are taught to read, and then they are instructed in the Scriptures. They memorize certain texts of Scripture on certain subjects such as Sin and its Nature; and all such expressions as "Sin is the transgression of the law." The commandments are taught, and passages of Scripture that speak of idolatry are also memorized. These and also passages respecting the atonement are classified in a small book, called "Bible Readings."

Upon visiting one of these schools, I was requested to ask the pupils any question respecting the atonement of Christ. Questions were asked which would not be very readily answered by all Sunday-school children; but they promptly gave an answer. One would rise and answer the question; then another would think that he had not made it sufficiently plain, and he would rise and make it plainer; and so in a short time they would quite thoroughly discuss the matter. This showed that they comprehended the fact of Christ's death, and that he died to save mankind. They also comprehended the doctrine of the incarnation as well as the vicarious sufferings of Christ. Many of these children embrace Christ. They are not urged to refuse certain forms of idolatry which their parents force upon them in their childhood days; but they are impressed that there is nothing in the form, and that idolatry is contrary to the Scriptures; and such a hatred is often instilled into their minds that they will avoid every form of idolatry as far as it is possible for them to do so in their relation to their parents.

Many remarkable instances are related where it has been found that these children, after they were married and had not been heard from for years, had all the while, by their influence and example, been doing a work for Christ. The instruction that they had received had planted the principles of Christianity so firmly in their minds that their husbands and their friends had become favorable to it, and even the caste to which they belong had lost its power over them. This was the power of the gospel, the power of the Word of God, that had been planted in their minds when they were children under the age of twelve years. They had been away from the society of Christians for many years; yet their influence had wrought a great change both in the idea of caste and in the idolatrous worship of those with whom they associated.

Those who profess Christianity in India do it at a sacrifice, it costs them something. One man who was the editor of a paper came to the missionaries and wanted to be baptized. At first they refused, thinking that he was not sincere. They told him that it would be necessary for him to cut off his hair; and that would break his caste. This he volunteered to do. Being a prominent man in the city where he lived, he was requested to make a public confession of his faith. A notice of the time was given, and a

large meeting house was filled with people of that caste, who had never been in such a place as a Christian meeting house before. He made his confession of Christ, and then, before his friends, was baptized. Being separated from his caste, he took with him only the clothes that he wore, all the property remaining in the caste. Various efforts were made to have him come back and make a visit to his friends; but the missionaries prevented him from doing this, for fear his life would be taken. After they had tried in various ways to have him come back to them, and failed, they buried him in effigy, and his name was dropped. He was a complete out-cast to the family.

A little boy embraced the Christian religion, who belonged to a very affectionate family. He plead with his mother to let him come into the house and be as the dog, and receive such favor as the dog did; but no. She finally consented to give him one meal of victuals. It was carried from the house on a plate, and placed under a tree in the yard. He ate of it, and the remainder of the food was thrown away, and the dish was broken. He was never again permitted to enter the house of his parents. There is not that discount on professed Christians in India that has to be made in a free country, where persecution is unknown.

Experiences are also often related where God in a miraculous manner has healed the sick and has given sight to the blind, experiences that we seldom hear in this land of light and liberty. God has been at work for India. He has been preparing the way for the light of the gospel to shine in a greater fulness than it has ever shone before in that darkened country. We consider it in one respect a hopeful field, although a hard one.

Teachers in these Zenana schools are wanted. Individuals to learn the languages of India are needed in every class of society, to mingle with the missionaries, become acquainted with them, learn their ways, and how they can best prosecute the work of teaching as well as preaching in that country.

Some embrace the Christian religion who would be frightened to enter some churches in a Protestant land. A converted Brahmin, a young man twenty-five or thirty years of age, told us that it was the first time that his parents had ever permitted him to come so far away from home as Bombay. He was from one of the more northern cities. On Sunday morning he secured a "gherry" and told the man who had it in charge to drive him to church. Arriving there, he was conducted to one of the front seats, when, upon looking around, he saw what he thought to be idols. He waited for the services; and the longer he waited, the more frightened he grew, until finally he became afraid that the judgments of God would come upon him, and he would be crushed by the falling in of the walls of the house, if he did not immediately get out. He arose and ran to the door, stepped into the "gherry," and told them to drive him to another place, where they worshipped the true God. He was taken to another church. He went in, and although the idols were not there, he said the pictures were, and they had the same effect upon him. Frightened, he left the building, and told them to drive him to a place where they did not worship idols. He was taken to a Salvation Army meeting. There he became deeply interested, and pledged himself to help support that meeting.

We asked him how he became a Christian. He said that he was a Christian born, and he was a Christian by conversion. We asked him with what mission he was connected. He was

not connected with any mission at all, but he told his story, in substance as follows. His father was connected with the English army, and was recommended by a Christian soldier to get a Bible and read it, as in that he would learn the true religion. He did so, and embraced Christianity. His wife also became a Christian, and they secured a missionary lady to teach the children. They were instructed in the English language, and educated in this way.

Being desirous of finding a Christian country, his father went to England; but when he saw Christians, as he called them, eating meat, using tobacco, and drinking, in addition to adopting various customs which a Brahmin would not dare to do, he came back to India, separated himself from all missionaries, and began to instruct his own family in the Christian religion as he found it revealed in the Bible. They would sit upon the floor night and morning and read the Scriptures, and then pray to the God of the Bible; and the good Spirit of God, he said, would rest upon them. "O," said he, "these are the most precious moments we have!" He saw that we were questioning in our minds whether he was not telling us a falsehood, his experience was so remarkable. He at once pulled out his small box of provisions, and asked us to eat with him. Said he, "If I were not a Christian, I would not eat with you." His caste would not permit him to do so.

How many such cases there are in India, we cannot tell; but certain it is that out of the million professed Christians in India, there will be some to be gathered in the heavenly garner. God has prepared the way for the triumph of the gospel in India.

#### ORIGIN AND DESTINY OF SATAN.

It has been shown that Satan, also called Lucifer, was once a very exalted being in heaven, one of the cherubim, whose place was at the very throne of the Most High. When he rebelled and fell, he did not go alone. He led others with him in his rebellion, and with him they were cast out of heaven. Thus Peter says: "If God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment," etc. 2 Peter 2:4. And Jude says: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6. Of the judgment of these fallen ones Paul speaks thus: "Know ye not that we shall judge angels?" 1 Cor. 6:3. The saints shall judge the world—the wicked world; and the fallen angels, the demons or evil spirits who have been the instigators of sin in the world, shall be judged at the same time and by the same judges.

But Satan was the chief, the leader of the rebellious ones. He originated the war against the government of God. He was higher in rank and mightier in power than they, and it was by his superior wisdom and influence that he led so many away from their allegiance to the Most High; and therefore names and titles are given to him which are never given to them. While they are uniformly called demons (in the

New Testament), he is called the devil, Satan, Apollyon, Diabolus, etc. Because he is their leader, and they have given themselves to follow him in his works of iniquity, our Saviour speaks of them together, as the devil and his angels. Matt. 25:41. The same is found in Rev. 12:7-9: "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels." He was "cast out into the earth, and his angels were cast out with him." This identifies the dragon as Satan. In Matt. 9:34 he is called the "prince of the demons;" in Eph. 2:2, "the prince of the power of the air;" and in 2 Cor. 4:4, "The god of this world." Jesus also refers to him as "the prince of this world."

A certain writer has well said: "*Daimon*, in the New Testament, always means an evil spirit

things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus." Rom. 8:38, 39.

#### WHY SUFFERED TO EXIST.

The question has arisen in many minds, Why does God suffer Satan to exist? God is almighty in power; he can destroy Satan; why, then, does he permit him to continue to exert so great power for evil?

As to the question of the possibility or impossibility of evil entering into a well ordered and wisely governed kingdom, one fact meets us at every step, as far as the universe is concerned, and that is, *evil has entered*. It is useless to theorize against a fact as evident as this. We may try to ignore its existence, but it will not try to keep out of sight.

We are obliged to acknowledge its existence, and we know that whatever is, is possible. We have to deal with facts, not mere speculations.

How Satan fell, we are plainly informed in the Scriptures. He became proud of his wisdom and beauty, and ambitious of greater exaltation. This led him into rebellion against the appointments of God. He aspired to be "like the Most High," where he should acknowledge no superior—perhaps the Most High alone excepted. God had declared that all the angels should worship his Son (Heb. 1:6), and this, to the proud heart of Lucifer, was too humiliating. But if the question be asked, Why did he thus rebel against the appointments of God, who had already conferred upon him such honor and glory? we readily answer, *There was no reason*. Sin is a causeless, unaccountable thing. His own being, his wisdom and beauty, his exalted position, and his capacity for enjoyment, all were evidences of the goodness and love of his Creator; and all must coincide with our answer: There was no reason why he should rise up in rebellion and thus risk the loss of all. Sin in every form is unreasonable. There is no reason why any one should sin.



HINDOO WATER CARRIER.

who is under Satan's control, a demon. The word Satan means an adversary, an opposer; it is never found in the plural number, so that the sacred writers acknowledge but one being of that name." But the demons are many, even legions. See Luke 8:26-30.

We are accustomed to place too low an estimate on the majesty and power of Satan and his angels, making them like unto ourselves, or even lower. This is wrong. We naturally stand in awe of the mighty men of earth, such as a great king or a mighty warrior; but what are they compared with the devil and his angels? These are the enemies with whom we have to contend; so we ought to be acquainted with their character, and thus be better prepared to resist them.

But, mighty as they are, the angels who remained faithful to God have all the power of heaven on their side. The psalmist says that these "angels excel in strength." Ps. 103:20. They are our helpers, our defenders against the powers of darkness. If we trust in God, and are faithful to the trust he has committed to us, we need not fear. For says Paul: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor

Because Satan harbored evil thoughts, was tempted, and fell, it does not follow that God created him with an evil inclination. The Bible contradicts such an idea; for the Lord says of him, "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee."

All intelligent creatures, capable of reasoning concerning right and wrong, are moral agents. It is impossible that God should confer a moral character on any of his creatures. He creates them perfect, endows them with full capacities to do his will, to walk in the way of righteousness; but he cannot so compel them to do right as to destroy their power of choice, for to deprive them of choice would be to destroy the moral quality of their actions. Deprived of choice, they would be mere passive machines, and machines cannot develop character. All acknowledge the force of this reasoning as applying to men, but it is equally applicable to angels, and to all created intelligences. For both angels and men have been endowed with capabilities to will and to reason; their actions have moral qualities, and they have responsibilities corresponding to these powers.—*F. H. Waggoner*.

## Bible Student.

## INTERNATIONAL SABBATH-SCHOOL LESSONS.

## Lesson 9.—May 28, 1892.

## JEREMIAH PERSECUTED.—JER. 37 : 11-21.

(Memory verses, 15-17.)

GOLDEN TEXT: "I am with thee, saith the Lord, to deliver thee." Jer. 1:19.

1. Who was Jeremiah the prophet? Jer. 1:1.
2. When was he ordained to be a prophet? Verses 4, 5.
3. What assurance did God give him in his work? Verses 6-9.
4. How far-reaching was to be his work? Verse 10.
5. By what means did he become the arbiter of these nations? *Ans.* By proclaiming the word of God as to the conditions of their continued existence. See Jer. 18:7-10.
6. Did Jeremiah begin his work expecting an easy task? Chap. 1:15-17.
7. What promise did he have of God's protection? Verses 18, 19.
8. What did Jeremiah predict concerning the nations round about Judah, in whom she trusted? Chap. 25:9-11.
9. How were his words regarded by prophets and princes? Chap. 20:1, 2; 26:10, 11.
10. What shows that King Zedekiah had some confidence in Jeremiah? Chap. 37:3.
11. Yet did he follow the advice of the prophet? Verse 2.
12. When the army of Babylon retired before the host of Egypt, did it shake Jeremiah's confidence in his predictions? Verses 5-10.
13. Where did Jeremiah attempt to go? Verses 11, 12.
14. With what was he charged, and how was he treated? Verses 13-15.
15. After he had been there many days, what did the king do? Verses 16, 17.
16. What plea did he make? and how did he reprove the king? Verses 18-20.
17. How did the king relieve the prophet? Verse 21.
18. What persecution did Jeremiah further endure? See note.
19. What lesson is there in this for us? James 5:10.
20. Whose lot was preferable, Jeremiah's or his persecutors'? James 5:11, first part; 1 Peter 4:14.
21. Why may we rejoice under such trials? Rom. 5:3-5; 1 Peter 4:13.
22. Of what may we be assured in every trial that comes to us while we are in the way of the Lord? Golden text.

## NOTES.

Jeremiah was of the tribe of Levi, priest and a son of a priest. His home was Anathoth about four miles north of Jerusalem in Benjamin. He was called of God when but a child. Jer. 1:6. But God answered him that he was before his birth a chosen vessel to bear his word of truth. He began his work, say at fourteen years of age, about 629 B.C., and continued over forty years.

Zephaniah prophesied in the days of King Josiah, when Jeremiah began his work; Nahum is supposed to have prophesied soon after Zephaniah; Habakkuk is located about 605 B.C.; and Ezekiel was contemporary with the latter part of Jeremiah's career.

He was not called to an easy task. It was his work to point out sin. Indeed, God has never seen any occasion to send flattering messages by his prophets. He recognizes virtue where it exists, but sees our need of reproof and correction. Sin hates the light; it cannot endure reproof. It prompts its agents to anger toward the instrument of correction. Jeremiah's work was to reprove for the sins of Judah and to warn the king and his subjects of the impending consequences. When at last they saw that ruin threatened them, they applied to the

man of God for words of encouragement and assurance. But he had none for them. He told them their worst fears would be realized, that they had deeply sinned against God and against light. There is no doubt that they knew he was a man of God; but because he told them the truth, he must suffer for it. Instead of repenting and humbling themselves before God, they punished his messenger.

In the incident of Jeremiah's arrest as he was leaving the city (Jer. 37:11-15), it is probable that he was taking this opportunity to go to Anathoth to receive the portion of tithes which had accrued to him there. The R. V., verse 12, reads: "Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin to receive his portion there in the midst of the people." If the margin of the A. V. be the true rendering, then it would seem that they had good reason for arresting him as a deserter. They were inclined to suspect him, because he had advised the king to submit to the Chaldeans.

After this, as stated in the following chapter, the prophet continued to warn the people that their safety lay in yielding themselves to the king of Babylon, when, at the instigation of the princes, the weak and vacillating king permitted him to be cast into a deep dungeon, in the bottom of which was filthy mire. He was rescued from this living death by a friendly Ethiopian, by permission of the king, who again sought his advice; but the king was too weak morally to follow it. Jeremiah remained in the prison court till the city was taken. In all these trials he proved loyal and faithful to God.

## Lesson 10.—June 4, 1892.

## THE DOWNFALL OF JUDAH.—JER. 39:1-10.

(Memory verses, 6-8.)

GOLDEN TEXT: "For whatsoever things were written aforetime were written for our learning." Rom. 15:4.

1. Who was Zedekiah? how and when did he come to the throne of Judah? and how long did he reign? 2 Kings 24:17, 18. This was about the year 599 B. C.
2. What was the character of his reign? Verse 19.
3. What position did he shortly assume towards Babylon? 2 Chron. 36:13.
4. What prophet warned him of his ultimate overthrow? Jer. 21:3-7.
5. Did he seem to have respect for the prophet or his messages? Chap. 37:17, 21; 38:16.
6. Did he heed the message of the prophet? 2 Chron. 36:12.
7. What showed his weak and vacillating character? Jer. 38:5, 19, 24-26.
8. What was the general character of the people of Judah at this time? 2 Chron. 36:14.
9. What great mercy and forbearance did God show toward them? Verse 15.
10. How did they regard this kindness? Verse 16; Acts 7:51, 52.
11. When did the Chaldeans besiege Jerusalem for the last time? Jer. 39:1.
12. How long did the siege continue before the city was taken? Verse 2.
13. Who took their places as rulers and judges in Jerusalem? Verse 3.
14. How did Zedekiah try to escape? Verse 4.
15. How was he captured? and what was done with him? Verses 5-7.
16. How had this been foretold? Eze. 12:13, compare with Jer. 32:4.
17. What did they do with the city and the house of God? Jer. 39:8; 2 Chron. 36:17-19.
18. What did they do with the people? Jer. 39:9, 10; 2 Chron. 36:17, 20.
19. Who had before predicted these things? Jer. 26:2-6; 2 Chron. 36:21.
20. For what are these things written? and what is the lesson God would have us learn? Golden text and 1 Cor. 10:11, 12.

## NOTES.

The division of Israel into two kingdoms sprang apparently from Rehoboam's indiscreet and cruel response to those who, representing the people at large, applied to him for a lessening of the heavy burdens imposed upon

them. He replied: "My father made your yoke heavy, and I will add to your yoke; my father also chastised you with whips, but I will chastise you with scorpions." 1 Kings 12:14. We may suppose that the delegation that waited upon the king were representatives of the laboring classes. Being refused their reasonable demand in an insolent way, they set us an example by "striking." They would not serve the haughty and aristocratic son of Solomon. They said, "What portion have we in David? neither have we inheritance in the son of Jesse; to your tents, O Israel; now see to thine own house, David." Ver. 16. And when he sent out his treasurer for their money, they stoned him to death.

Jeroboam was made king of the ten tribes; for none but Judah and Benjamin followed the house of David. Jeroboam had been a laboring man, and was raised from the ranks by Solomon because he perceived his activity and sagacity. We have said that Rehoboam's retort was the *apparent* cause of the separation, but the real cause is given in 1 Kings 11:1-13. It was Solomon's apostasy. He deserted his God after enjoying such divine favors as no other man had ever experienced. He had seven hundred wives and three hundred concubines—an even thousand. They were idolaters, and led him into the grossest forms of heathen worship. God told him, "I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding, in thy days I will not do it, for David thy father's sake; but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen." Ver. 12, 13. Afterward a prophet met Jeroboam and foretold that ten tribes would be given to him for a kingdom. 1 Kings 11:31, 32. Benjamin, being a small tribe, does not seem to be accounted of in these predictions. But when it came to war, Benjamin was on Judah's side. The kingdom of Judah continued in this form for about 400 years. Generally the reigning kings were prodigies in sin; until Zedekiah, who was master in iniquity. God said to him by Ezekiel: "And thou, profane, wicked prince of Israel, whose day is come when iniquity shall have an end, thus saith the Lord God: Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him." Eze. 21:25-27.

The Lord had intended the house of David for a great and glorious career. His kingdom was to have merged into the everlasting kingdom of Christ. Had his descendants been faithful, who can measure the honor that would have come to the cause of God? The throne of David would have been surrounded with a bright glory, and the nations of earth would have witnessed a perpetual demonstration of the happiness of a nation whose God is the Lord. As it was, they dishonored God, and buried the Jewish name under an eternal reproach, and there was no alternative to divine expediency but to remove the dark reproach of such men pretending to be rulers of God's people.

## MARGINAL REFERENCES.

THE marginal references to our Bible began, we believe, with the translators, being added as helpful suggestions to themselves or others. Dr. Samuel Scattergood added many parallel texts in 1683. But in the year 1869 Dr. Benjamin Blayney, under the direction of the Oxford University, thoroughly revised the Bible, especially in the following respects: (1) The punctuation; (2) the words printed in *italics* were examined and corrected by the original Hebrew and Greek texts; (3) the proper names, to the origin or meaning of which allusion is made, were translated, and the translation put in the margin; (4) heads and running titles were revised; (5) some errors in chronology corrected; (6) and the marginal references were "re-examined, corrected, and greatly increased." So that it is Dr. Blayney, in connection with Oxford University authorities, that is almost wholly responsible for our marginal references. The marginal renderings of the original text express the sense of a minority of the translators. The marginal references, therefore, are of no more authority than the opinion of any man at the present time. In fact, they are not always designed to show parallelisms, but sometimes opposites. The Bible text itself, apart from the references, expresses the truth. References are helps only.—*Selected.*



## From the Field.

### OUR BATTLE.

How goes the fight with thee?

The life-long battle with all evil things,  
Thine no low strife, and thine no selfish aim;  
It is the war of giants and of kings.

Goes the fight well with thee,

This long fight with death and death's dark power?  
Is not the stronger than the strong one near,  
With thee and for thee in the fiercest hour?

Heel not the throng of foes,

To fight gainst hosts is still the churches' lot;  
Side thou with God, and thou shalt win the day,  
Woe to the man gainst whom hell fighteth not.

Say not the fight is long;

'Tis one battle and the fight is o'er;  
No second conflict mars thy victory,  
And the one triumph is for evermore.

### NEW ZEALAND CONFERENCE OF S. D. ADVENTISTS.

THE third session of the New Zealand Conference convened at Napier, April 2-17, Elder M. C. Israel, President of the Conference, acting as chairman. There were nineteen delegates, representing six churches, and about seventy-five visitors present, including W. C. White and G. B. Starr from America, E. H. Gates and A. J. Read, island missionaries, and A. G. Daniells from Australia. The attendance at the meetings was regular, and the session proved the most interesting and profitable yet held. Much disappointment was felt at the absence of Mrs. E. G. White, whose expected visit had to be postponed owing to illness.

The President in his address expressed himself as grateful for the blessings of the past; he pointed out the object of the gathering, and said he thought that such meetings should very closely resemble the convocations brought to view in the Word of God. All phases of the work were to be dealt with. In his closing remarks, he appealed to all to fully consecrate themselves to the work of God.

On motion, the chair was empowered to appoint the necessary committees, which were as follows: On resolutions, Jas. Harris, E. H. Gates, E. Hare; on nominations, M. A. Connell, J. Hare, jr., C. Clayton; on credentials and licenses, A. G. Daniells, S. Rout, J. Glass; on auditing, M. A. Connell, W. Forrest, J. Harris, A. Simpson, J. T. Camp, J. Paap.

During the session, the Committee on Resolutions, presented the following report, which after free discussion was unanimously adopted:—

WHEREAS, God has mercifully spared us to attend another Conference, and has given us many tokens of his love and tenderness by revealing to us a knowledge of Christ's power and love, therefore—

1. *Resolved*, That we express our heartfelt thanks to God for the mercies and blessings of the past year and that the coming year we make special efforts to become better acquainted with his mind by a more prayerful study of his Word.

WHEREAS, The union of church and state, in any and all of its phases, has been, and always will be, productive of evil both to the church and the state; and whereas passing events indicate a tendency in the direction of such a union which calls for the circulation of publications clearly setting forth the dangers of such steps, therefore—

2. *Resolved*, That the Echo Publishing Company be requested to publish a series of tracts dealing with the question from the standpoint of colonial politics.

WHEREAS, We have for sometime felt that our young people require the advantages of a school conducted on the same general lines as are followed in our denominational schools in America, and whereas the General Conference is prepared to send us two teachers and has selected Elders Rosseau and Starr for the work, therefore—

3. *Resolved*, That we approve of the action of the Australian Conference as expressed in the following preamble and resolutions—

"WHEREAS, There is an increasing demand for educated laborers in Australasia and adjoining fields, and in view of

the fact that many young men and women now stand ready and are willing to enter a school where they may receive education and training for the work; and—

"WHEREAS, The distance and travelling expenses to America are so great as to make it impracticable for any large number to attend our colleges there, therefore—

"*Resolved*, That it is our duty to take immediate steps toward the establishment of a school in Australasia.

"*Resolved*, That six persons be chosen by this Conference to act with two to be chosen by the New Zealand Conference to represent that field and one chosen by our missionaries in Polynesia to represent that field, to act as a Committee on Location."

4. *Resolved*, That we elect two persons to act with the seven chosen at the Australian Conference, in selecting a location for the school.

5. *Resolved*, That we request the committee on plans to arrange if possible for the accommodation at their first term of the youth who wish to begin regular courses of study.

WHEREAS, There are several thousands of Scandinavians in New Zealand who have not yet received a knowledge of the Third Angel's Message, therefore—

6. *Resolved*, That we invite G. A. Anderson to labor in this Conference among the people of that nationality both by canvassing and holding meetings the coming year.

WHEREAS, Good results have hitherto followed our efforts to develop the interest aroused by the publications circulated by the canvassers, therefore—

7. *Resolved*, That it is the sense of this Conference that a few men of devotion, energy, and piety be selected to engage in the colporteur work, to visit those portions of the field where the largest number of books have been sold, to assist in further investigations those who have become interested in any part of the Truth, to furnish them with further reading matter, to solicit their subscriptions for our periodicals, and to reach others as the way may open.

WHEREAS, We are convinced by the abundant blessings received during this Conference that we ought frequently to hold general convocations; therefore—

8. *Resolved*, That we request the Executive Committee to arrange for two general meetings to be held each year, and that we suggest that they be held in March and November.

WHEREAS, The growth of our Conference will make the matter of entertainment more and more difficult; and whereas the business, educational, and spiritual interests of the Conference can be best served by a camp-meeting; therefore—

9. *Resolved*, That we prepare to hold a camp-meeting in March, 1893, if suitable arrangements can be made and grounds secured in a central locality.

10. *Resolved*, That we authorize the Executive Committee of the Conference to appoint a Camp-meeting Committee of three to assist them in preparing for and conducting a camp-meeting.

11. *Resolved*, That we set apart the first week in February as a time of special prayer for the blessing of God upon the church and its missions.

WHEREAS, The frequent consultation of the officers of the church regarding its prosperity and their labors in its behalf would tend to greatly increase their usefulness, therefore—

12. *Resolved*, That we advise that the elders, deacons, the treasurer, and clerk, with the superintendent of the Sabbath-school, and the librarian of the tract society, hold a meeting in the afternoon of the third Sabbath in each month for consultation and prayer.

Resolutions 8, 9, 10 received considerable attention. The advantages to be gained by carrying them out were presented by the ministers from abroad, who had had experience in this line of work.

Resolutions 3, 4, and 5 were the subject of a special meeting. W. C. White spoke on the standard of education at the proposed school, and used that adopted by our institutions in America as an illustration of what was proposed. The school history of American Conferences was briefly dwelt upon, and many useful suggestions offered. The speaker expressed himself as in favor of acting on the experience gained in older countries, by adopting tried principles. G. B. Starr spoke in relation to the studies to be included in the curriculum. He thought the standard should be high, and placed the study of the Bible as a principal object to be pursued. Remarks upon different points were made by several others. Separate action being taken on these resolutions, they were adopted, and the meeting closed.

The Committee on Nominations presented their report, which after slight amendments was adopted as follows: President, M. C. Israel; Secretary, A. Simpson; Treasurer, New Zealand Tract Society; Committee, S. McCullagh, J. Glass, jr., S. Rout, and James Harris. Committee on Location of school, Jos. Hare, jr., John Paap. The treasurer then presented his report as follows:—

RECEIPTS.		EXPENDITURE.	
Balance ...	£64 16 0.	Tent Seats ...	£11 12 6
Tithes from		Stationery ...	0 16 5
Churches ...	1,094 12 7½.	Exchange ...	1 13 6
		To Laborers ...	936 4 7½
		Balance ...	210 1 7
	£1,159 8 7½		£1,159 8 7½

The Committee on Credentials and Licenses reported as follows: For credentials, M. C. Israel, S. McCullagh. For license, G. A. Anderson. Report adopted.

A. G. Daniells moved, That we express our thanks to the *Hawkes Bay Herald* and *Evening News* for their kindness in reporting meetings. Carried unanimously.

S. McCullagh moved a vote of thanks to the Napier church for their liberal hospitality during the session. Carried by a rising vote,

JAMES HARRIS, Sec. M. C. ISRAEL, Pres.

### NOTES FROM NEW ZEALAND.

THE Conference has now been in session twelve days, with a keen interest. All the meetings have been well attended, and the blessing of the Lord has been realized throughout. On the evening of April 7, G. B. Starr preached to a large congregation on the subject of Baptism; at the close of the discourse, Brother Daniells administered the rite to twelve candidates. Others are waiting an opportunity to follow their Saviour in this expressive and beautiful ordinance.

Sabbath, April 9, was an occasion long to be remembered. In the morning E. H. Gates preached on the work and power of the Holy Spirit, and read a communication from Mrs. E. G. White to the Conference in New Zealand, which was listened to with deep interest. In the afternoon an opportunity was given for all who wished to testify to their Christian experiences. The responses were many to the unworthiness of self, and the goodness, mercy, and longsuffering of God. The ordinances of the Lord's house were then celebrated, to the joy of many hearts.

The business meetings have been packed full of interesting themes. Reports from various branches of the work show that a good increase has been effected, and the knowledge of sacred truth is spreading far and wide, and is taking root in the most remote corners of the land. Resolutions have been passed unanimously, in favor of increasing our staff of workers by substantial additions. Bro. Anderson of the *Pitcairn* is to remain in this Conference, to follow up the good work commenced among his countrymen, the Scandinavians.

An enthusiastic and unanimous vote has been given in favor of establishing a school in Australia for the education and training of workers. Bro. J. Paap of Kaikoura, and Bro. J. Hare, junior, of Kaeo, have been elected to act with the Australian committee on location.

It is evident from the many calls for laborers in the Lord's vineyard that God is moving his mighty power in behalf of his cause in New Zealand.

S. McCULLAGH.

SPEAKING of how to begin the Christian life, Professor Drummond remarks that theology is the most abstruse thing in the world, but that practical religion is the simplest thing. If any want to know how to begin to be a Christian, all he can say is that they should begin to do the next thing they find to do as Christ would have done it. If they follow Christ, the "old man" would die of atrophy, and the "new man" grow day by day under his abiding friendship.

## News Summary.

## NOTES.

ONCE more Deeming and the Windsor tragedy. He has had his trial, and has received the sentence which every one anticipated. The evidence of his guilt was overwhelming, and no attempt was made at rebuttal, the defense resting wholly on the question of the prisoner's sanity. On this subject medical experts gave varying opinions, or no opinion at all; but the public, with a true sense, but no knowledge of fine professional distinctions, hold him responsible. His trial has brought out the fact that he had a love for vicious literature and loose notions respecting the Decalogue. These two wrong principles are enough to corrupt and ruin any life; and in his case they seem to have resulted in complete disregard of the rights of others to either life or property. Very likely he is insane; but it is the insanity of sin. "The whole head is sick," with this malady. The man himself, with his terrible and loathsome career of crime in the background; its dark ending shadowing him, and the final higher court so near, is a striking example of what Satan makes of those who yield themselves to his devices.

"ALL quiet on May-day" is the jubilant note that comes from Europe, though it loses a little of its joyous tone when one recalls the multitude of arrests and the "eternal vigilance" on the part of the police that was the price of peace. Even then the peace was not profound. Paris was in a state of terror; and there were dynamite explosions, though none of them were fatal. The *Melbourne Age* pertinently observes: "It is a strange sign of the times, however, to note that mankind is called upon to rejoice because throughout Europe there were only six dynamite explosions." It is a no less significant sign of the times that a man like Ravachol, who is a self-confessed fivefold murderer, should be able to boast that he escaped death because the jury were afraid to find him guilty. The terror of the jury is but natural, when it is remembered how many acts of vengeance lie at the anarchist door, and that the very night before the trial, a dynamite explosion, no doubt intended as a warning, took place in the restaurant where Ravachol was arrested, inflicting injuries from which one person has since died. Spain has taken a lesson from this defeat of justice, and proposes to try the turbulent gentry by judges alone, dispensing with a jury.

LEO the Astute, as the present incumbent of the papal chair might well be called, has pursued a uniform policy of conciliation in his intercourse with the European powers. He has thus greatly advanced the interests of the papacy, gaining many victories where his less pacific predecessor only bumped his head against a stone wall. In no case has this policy been more marked than in the conflict between the state and the church in France. The Pope has advised, urged, and commanded the clergy to quietly accept the Republic; but he has secured only a reluctant half obedience. The Bishop of Nancy has just published a violent pamphlet, in which he asserts that the church has been enslaved by the French Republic ever since its rise, and this state of things is becoming unbearable; and like many of his fellow-clergy of lesser rank, the Archbishop of Aix has been summoned to account to the civil power for a political use of the religious; and some of these church dignitaries have lost their state emoluments. An American paper says that the old conflict between the clergy and the Republicans "will ever reappear in new forms; for the aspirations of Catholicism and of French democracy are too antagonistic not to clash." But no doubt the church would more readily attain its ends, if the clergy would listen to the Pope's wise—not to say crafty—counsel.

It is enough to melt the stoniest heart to simply read the story told by Mr. H. H. Johnston, the English Commissioner for British Central Africa, of the brutalities of the slave trade in that country. Mr. Johnston lays before the world facts of which he has himself been a witness. The plan adopted by the Arab slave catchers is to surround a native village in sufficient force to make resistance useless, and to discourage any tendency in that direction by wholesale shooting. If any of the men of the tribe are misguided enough to fight, and if they happen to kill one or two of

their Arab foes, an "example" is made in the most thorough and pitiless fashion. Men are tied to trees and cut in pieces, women are butchered indiscriminately, and children are lifted by the feet and have their brains battered out against the stone seats of the village square. When the raid is over, the captives are mustered and examined. The aged, deformed, and weak are put on one side and freed from their chains, being told they are at liberty to go where they will. When the poor creatures try to avail themselves of this permission, however, the most cruel atrocities are perpetrated upon them, in order to afford amusement. The horrors of the subsequent march are quite equal to those of the capture. When slaves have been offered for sale at a depot and purchased by dealers, they have an ordeal even more terrible to go through on the march to the coast, because the cruelties of their masters are aggravated by the scarcity of water, and thirst claims more victims than gun or spear. The only bright spot in this gloomy story of the slave trade is the confident anticipation expressed by Commissioner Johnston that the iniquitous slave traffic is doomed, and that the complete suppression of the dreadful horrors of the slave trade is only a matter of time.—*Christian at Work*.

## ITEMS.

The French municipal elections, just held, have resulted in a Republican victory.

The Rothschilds lost £60,000 recently through the defalcations of a trusted cashier, Jæger.

The *Julius*, a small coasting schooner, was wrecked off Ninety Miles Beach a few days ago, and two men drowned.

A bill which would have enfranchised about 1,000,000 women has just been lost by a small majority in the British House of Commons.

The royal commission appointed in England to inquire into the vaccination question has reported adversely to compulsory vaccination.

An offer on the part of Canada to establish reciprocal trade relations with Great Britain is adversely criticised by the *Economist*, a leading London financial paper.

A trusted clerk in the employ of a branch of the Bank of New South Wales in Melbourne has confessed himself guilty of the embezzlement of a large sum.

The Prince of Wales has sold a splendid pen of Southdown ewes, which were bred on the Royal farm at Sandringham, to Mr. McIlraith, for exportation to New Zealand.

An English lady of high medical rank, L. R. Cooke, has gone to Seoul, the capital of Corea, to open a hospital for women and children in connection with the missionary station there.

Assuming the population of the world, according to the latest estimates, to be about 1,450,000,000, it is estimated that 1,050,000,000 are non-Christians, and of course, 400,000,000 only are Christians.

It is a well-established fact that the "social evil" is largely supported by the use of liquor. Brothels and public houses are frequently connected. Liquor and licentiousness go hand in hand.

The date of assembling of the New Victorian Parliament is May 12. It is believed that there will be a deficit of about £1,500,000 in the revenue receipts, and that increased taxation is inevitable.

The death rate among the Mohammedan pilgrims in Mecca this year has been phenomenal. The authorities estimate that 11,000 pilgrims have died during the season. The cause of death was, of course, cholera.

An English paper, the *Investors' Review*, says that the private and corporate debts of the Australian colonies with a population of 5,000,000, are large enough for a population of 20,000,000 in a financially sound condition.

Through the clumsiness of a scene-lifter, a fire occurred in a Philadelphia theatre on the 28th ult., by which twelve lives were lost, and a hundred and thirty persons injured. The damage to property is estimated at £200,000.

The proposition to build a cathedral as a memorial to the late Cardinal Manning has been abandoned, it being thought that a refuge for the homeless poor in the east end of London would be a more fitting tribute to his memory.

Mr. Molloy, a member of the British Parliament, has recently visited South Africa, and declares that the Randt, in the Transvaal, is the largest and most permanent goldfield in the world. The yield for March exceeded 92,000 oz.

Recently the horses on a mail coach between Dunggog and Morpeth in New South Wales bolted, and plunged into the river where the water was twenty-five feet deep. A lady and her seven-year-old son were drowned, as were also the horses.

The Emperor of Russia's new yacht, the *Polar Star*, is certainly the most magnificently decorated and furnished vessel afloat. Besides, she carries two priests, a physician and a surgeon, in addition to the suite. She has maintained a speed of 19½ knots.

At Vilna, in Russia, nine Jewesses and one Jew, have just been tried for the systematic murder of infants, and have been sentenced to terms of imprisonment ranging from six to twenty years. It is alleged that they have disposed of over fifty infants.

Official statistics show that during the year 1891 10,000 Russian Poles emigrated from their own country to England. It is no wonder that a complaint comes from London that these pauper immigrants are taking the bread out of the mouths of the London poor.

The subject of retrenchment is engaging the attention of the Public Service Board of Victoria. A good degree of progress has already been made. In the railway service, it is proposed to save £284,000 by this means, and by increased rates for passenger and goods traffic.

There is civil war in Venezuela. Recently, when a French vessel entered the harbor of one of the seaport towns at night, the Government forces mistook her for a rebel ship, and saluted with a volley of rifle fire, greatly to the alarm of passengers and crew, who were, however, uninjured.

It is estimated that half a million working men assembled in Hyde Park, London, on May day. They departed themselves with becoming quietness; but they are indignant that their eight-hours resolutions have been received with such coolness by Lord Salisbury, Mr. Gladstone, and Mr. Balfour.

A plot to assassinate Prince Ferdinand of Bulgaria and the Sultan of Turkey by means of dynamite bombs has been discovered, and fifteen arrests made. Later, some bombs have been found at Galatz, which it is believed were designed for the assassination of Prince Ferdinand and the Bulgarian Premier.

The most exclusive club in the world rejoices in the name of The Parunkey. It is to be found in America. There are only four members, and the entrance fee is £360. The object of the club is to shoot ducks on a private island, which belongs exclusively to the members, and neither money nor influence will, it is said, induce the latter to increase their number.

A terrible railway accident is reported from New South Wales. A carriage was derailed in a rocky cutting about thirty miles from Bathurst, and nine persons killed and thirteen seriously injured. One of the witnesses examined at the official inquiry stated that in places the road had turned and the rails had bulged so that it was unsafe for any engine weighing over sixty tons to pass over the line.

The natives of the Samuda country in Senegambia recently placed themselves in a state of rebellion by attacking a British police force that was sent into their country to punish an unprovoked outrage, and killing two of the men and wounding several others. A second and stronger expedition has captured and destroyed one of the towns of the rebels, with heavy loss to the natives.

A Mrs. Ryckman, residing in Brunswick, a suburb of Melbourne, threw a dynamite cartridge into the bedroom of a neighbor named Chatfield, with whom she had a quarrel, intending to kill both husband and wife. Mrs. Chatfield was absent; but Mr. Chatfield was seriously injured. Mrs. Ryckman then made an unsuccessful attempt at suicide by exploding a dynamite cartridge in her own bedroom.

In view of the financial crisis in Italy, a vigorous policy of retrenchment was proposed by the Government, which would affect all branches of the public service. King Humbert even was to have his civil list reduced from £570,000 to £530,000. The measure was lost by eight votes when it came before the legislative body, and the Premier, the Marquis di Rudini, and his colleagues have resigned.

## Health and Temperance.

### ONLY A DROP.

"ONLY a drop!" Surely naught can befall,  
Or harm, from a thing so weak and small;  
"Only a drop!" Yet beware! beware!  
The germ of a myriad ills is there.

"Only a drop!" In that drop I see  
Ten thousand gaunt phantoms of misery;  
In its bright, sparkling, ruby light, so clear,  
O God! what visions of woe appear.

"Only a drop!" Yet its burning wave  
Hath borne to the yawning, remorseless grave  
The hopes of the aged, the gladness of youth,  
Fair woman's fond trust, and proud manhood's truth.

"Only a drop!" Hark! the anguished prayer  
Wrung from the widow's lone heart is there,  
And the wife's sad wail, and the orphan's cry,  
That ceaseless ascend to the throne on high.

"Only a drop!" See the young and the old,  
The poor in his rags and the rich in his gold,  
The brave in his might and the high in his pride,  
Are all swept away by this pitiless tide.

"Only a drop!" Not a hideous name  
Of hatred and crime, of misery and shame—  
Not a horrid spectre nor hellish thing,  
But from that little drop may spring.

"Only a drop!" Yet linger not where  
The fiend of the wine-cup hath spread her snare;  
The song of the siren is hers, and her breath  
Blasts hope, life—all with the blight of death.

—Selected.

### MEDICINAL USE OF ALCOHOL.

#### Continued.

*Alcohol for Mothers.*—It has become a notorious fact that the use of stimulants by women is increasing very rapidly, and the evil has already acquired alarming proportions. It has doubtless very largely arisen from the practice of physicians and nurses of recommending wine and beer to nursing mothers. The habit thus acquired is continued.

But the mothers are not the only victims. A large share of the alcohol finds its way out of the system in the milk, and in this way delicate babes are kept in a state of semi-intoxication from birth until they are weaned. A mother finds her child nervous and fretful. She takes a glass of ale an hour or two before nursing the infant, and is pleased to find that he becomes quiet. She little dreams that his quietude is only the stupid narcotism of alcohol poisoning; yet such is the truth. Every one knows that a dose of castor-oil given to a nursing mother will affect the child as promptly as the mother. The same is true of alcohol; but the delicate organization of the infant is far more susceptible to its poisonous influence than is the mother's system. Dr. James Edmunds says that a large majority of English ladies use stout while nursing, so that their infants "are never sober from the earliest period of their existence until they have been weaned."

Beginning life under such a regimen, is it any wonder that so large a number of young men, and young women also, develop into drunkards? Such a result is only the fruit of the seeds sown in earliest infancy. The ancient Romans were so well aware of this fact that the use of alcoholic drinks was by law prohibited to a Roman mother while an infant was depending upon her for support.

*What Does Experience Prove?*—The testimony of many eminent physicians is that the use of alcohol as a supporter of vitality, a tonic, or a stimulant, is wholly unnecessary.

In London, there is a temperance hospital under the charge of Dr. James Edmunds. In this hospital, all alcoholic medicines are excluded "without incurring any risk or delay in recovery, and with advantage rather than detriment." The death rate, from the first establishment of the hospital, has been

but six per cent., a rate far below that of other hospitals. Of more than three hundred surgical cases, which are generally supposed to especially demand alcohol, not a single one proved fatal without it.

Other hospitals are following the example of the temperance hospital, and with equally favorable results.

Says Prof. Miller, M. D., of Scotland, "Alcohol cures nothing."

Dr. Higginbottom said before the British Medical Society, "I have never known a disease cured by alcohol."

Dr. Johnson, an English physician, says that alcoholic liquors are, "as medicines, wholly unnecessary."

A few years ago, two thousand English physicians publicly expressed their disapproval of the use of alcohol as a medicine.

*The Cure of Intemperance.*—The only cure for a drunkard is total abstinence. A person who has once been greatly addicted to the use of alcohol cannot use it in moderation. A person who is suffering from any of the functional diseases induced by alcohol must relinquish all stimulants if he would recover. Substitutes in the shape of tobacco, strong tea and coffee, even of soda-water, are dangerous. Tobacco produces a desire for liquor in one who has been accustomed to drink. Tea and coffee have similar effects, though in much less degree. The drinking of large quantities of fluid of any sort is injurious, as it produces a relaxed state of the stomach which causes a craving for stimulants. The "cinchona cure" of the appetite for liquor is worthless. The only plan which affords a way of escape from the haunting clamors of appetite in a person trying to reform is that proposed by Mr. Napier, who a few years ago read before a learned society in England a paper giving an account of the cure of a large number of cases of drunkenness by the adoption of a vegetarian diet. The great chemist, Prof. Liebig, observed, more than twenty years ago, that people who used only vegetable food did not take wine. Becoming acquainted with this fact, Mr. Napier made a practical application of it, with the result already stated. The following is a brief report of a few of his cases:—

"An analytical chemist, aged thirty-two, who was given to intemperance, on having his attention called to Liebig's statement, was induced to adopt a vegetarian diet, and before six weeks he was a total abstainer. A lady of independent means, a clergyman, a girl of nineteen, a man and his wife and sister (all over forty years of age), a bedridden gentleman (cured in thirty-six days), a captain in the merchant-service, a half-pay officer, a clergyman and his wife, were all cured by a diet mainly farinaceous [vegetable]. Two sisters, members of a family noted for intemperance, were cured in about a year. A clerk who had lost several situations because of intemperance was cured by vegetarianism and taken back at an increased salary. A governess aged forty, two military pensioners, a man of sixty, and three old sailors, were permanently cured in a few months."

Beans, peas, rice, and highly glutinous bread, were observed to be of special value as articles of diet. This testimony is a powerful one in support of the position that the use of animal food is in some degree favorable to intemperance, and may perhaps be a remote cause of that vice in many cases. Both before and since seeing the report of Mr. Napier's experiments, personal observation has convinced us that the appetite for liquor is much less in a person addicted to its use while subsisting upon a vegetable diet than when using meat freely. We have also observed that those accustomed to use both alcohol and tobacco are rarely able to abandon one without the other. We might relate numerous cases which have occurred in our own practice in

which we have succeeded in reforming inebriates when all other means had failed by enforcing a farinaceous or vegetable diet. There can be no doubt but that the effect of stimulating food of all kinds is in the highest degree conducive to a love for stimulating drinks and for tobacco and other narcotics.—J. H. Kellogg, M.D., in *Home Handbook of Hygiene and Medicine*.

### SCIENCE IN A RESTAURANT.

"O, wad some power the giftie gie us."

In a downtown restaurant, not far from Broadway, a gentleman of a scientific turn of mind and possessed of a sharp, penetrating voice, raised a commotion the other day, which came near resulting in a riot. The scientific man was seated at a table with a spectacled epicurean, who had wine and many tempting dishes before him and was doing justice to them all. Only a cold glass of ice-water and a huge slice of meringue pie decorated the plate in front of the ascetic disciple of science. He took a robust mouthful of pie, washed it down with ice-water and spoke as follows to his companion: "Yes, sir, science has pronounced against the average consumer of alcoholic liquids. Your system becomes saturated with the alcohol, and no medicine can have its full effect upon your system. Your moderate drinker is more in danger than the man who goes on occasional big sprees; for the latter, when he sobers up, throws off the alcoholic effects, and his system resumes its normal condition. Now that claret wine you are drinking will shorten your life. You are now forty years old, you say. Without alcohol, you would live until you reached the ripe old age of seventy. As it is, you will probably die before you are sixty."

The decree pronounced against the longevity of the epicurean was delivered in a penetrating voice, and distinctly heard by a dozen others eating in the restaurant. They all kept their ears open to hear the *promunciamiento* of the stern man of science, who continued: "Tea is the least harmful of the beverages, because it does not quicken the heart's action to any appreciable degree. It may not shorten a life more than a week. Now that man over there drinking black coffee so copiously is cutting off seven years of his life. He looks healthy and does not suspect the insidious action of coffee." The man who was drinking black coffee ceased to drink and listened. "California wine is no better, no safer than imported wines, because it has alcohol in it," continued the sage. "That stout man drinking white California wine, under ordinary circumstances, might attain the age of fifty-nine or sixty; but if he lives to be fifty-one years old, I would be willing to give him all I possess. And as for beer"—four beer drinkers about to quaff the Gambrinus liquid heard and paused—"why, it is the enemy of long life and shortens a healthy man's existence by twelve years. I say twelve years, because beer drinkers are heavy drinkers."

The remarks were all distinctly heard, and the clatter of knives and forks ceased. Each man was meditating upon the number of years he was cutting off, and his appetite had shrunk to small proportions. "Now, my brother Tom believes in the saying, Eat, drink, and be merry, for to-morrow you may die. He is healthy, athletic, and strong, and should live to be ninety; but he will probably experience dissolution at seventy-two, losing eighteen useful years. I've remonstrated with him in vain. His philosophy is all wrong."

The man who had been drinking the black coffee yelled out: "Say, how long do you expect to live, Mr. Philosopher?" A dozen voices then chimed in chorus, "Yes, tell us."

"Why, until I am very old, perhaps ninety, and I shall go out quietly like a candle that has burned



to the socket," triumphantly replied the scientific philosopher.

"You never will reach fifty," said a guest; "for any man who drinks ice water every day and eats nothing but pastry for lunch, is simply inviting disease to enter and begin its mortuary work. Remember, ice water is the friend of unhappiness and pie is the boon companion of indigestion."

Loud laughter followed, and the philosopher was disconcerted. The restaurant keeper, who is a Frenchman, had begun to understand the import of the conversation as being against the consumption of wines, beer, and black coffee, and came to the front in true Gallic style: "Ze wine is blood, ze beer make ze flesh, and ze cafe is ze brain food. Ze ice water and ze pie—" with one hand he knocked a pitcher of ice water to the floor and with the other he threw a plate of pies out of the window. The action showed he was against the scientific man, and the latter, lighting a long, thin cigar, strolled leisurely out, remarking at the door: "That Frenchman, by his excitement, will cut short his life thirty years at the least. Excitement as a steady diet is worse than alcohol."—*New York Mail.*

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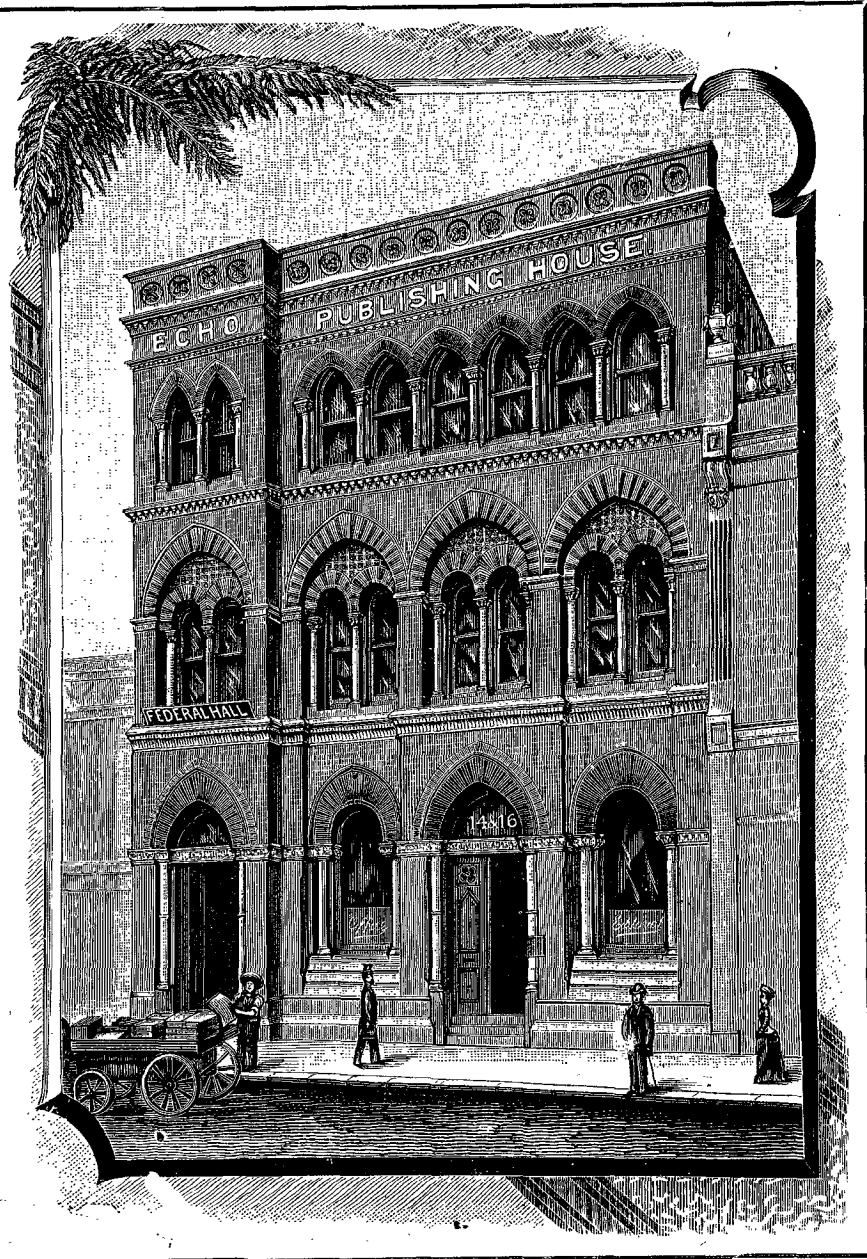
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# Bible Echo and Signs of the Times.

Melbourne, Australia, May 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.

BRO. McCULLAGH'S Notes from New Zealand bring us down to near the close of the interesting meetings of the S. D. A. Conference lately held at Napier. We had hoped that the secretaries would supply us with detailed accounts of the proceedings, but so far they have not come to hand. From letters we learn that Elder M. C. Israel was elected president of the Conference and Tract Society; Mrs. M. H. Tuxford secretary of the latter with Miss Jessie Israel for assistant. S. McCullagh is chosen to preside over the Sabbath school work. After the Conference, the laborers disposed themselves as follows: S. McCullagh and M. C. Israel remained a short time in Napier, A. J. Read of the *Pitcairn* went to Gisborne, E. H. Gates to Auckland, and G. B. Starr to Kaeo. W. C. White and A. G. Daniels, after a brief stop in Auckland, returned to Australia, and having spent a week in Sydney, are now expected in Melbourne as this paper goes to press.

They are accompanied, we learn, by Mrs. J. I. Tay of the missionary ship *Pitcairn*, whose husband lately died in Fiji. Sister Tay will sojourn in Australia for a time, where we have no doubt she will find many hearts warm with sympathy for one so sadly bereft while far from home in the Master's work. We are informed that it is the intention of Elder A. J. Read and wife to locate for some time in Tahiti, to which island the *Pitcairn* will proceed in June.

SINCE the foregoing note was written, we have received the expected reports of proceedings from New Zealand, and by displacing some matter, we have made room for the Conference report. That of the Tract Society will appear in our next.

A FRIEND calls attention to an expression which occurs in the ECHO for Apr. 15, p. 123, in the first paragraph: "Christ died only for the faithful penitents," and asks if Christ did not die for the ungodly also. We have to confess that the expression is not a judicious one, although there is a sense in which it is true. Christ died for all, that is true,—for one man as well as for another. All may freely avail themselves of the benefits of his death. But at the same time it may be said that those benefits come only to those who faithfully repent and follow Christ. That was the intended sense; but it should have been more distinctly stated.

THE many friends of Bro. W. D. Curtis will learn with surprise and regret of his intended early departure for the United States. He has now been in these colonies over five years, and returns to America in order that his children may have the advantages of our schools and other institutions of learning. They will probably take their departure from Melbourne about June 1, and from Auckland a few days later on the *Pitcairn*, which, after a visit to some of the islands, including the Pitcairn Island, will sail for San Francisco direct. Several months will thus be spent. All friends of the cause will feel sad to spare them, but if that seems best, will unite in wishing Bro. and Sr. Curtis a hearty God-speed.

## FREEDOM INDEED.

JESUS CHRIST came into the world to set men free, and to plant in their souls the genuine principle of liberty,—liberty actually by love,—liberty too honorable to allow itself to be used as an occasion to the flesh, or for a cloak of maliciousness,—liberty led by a conscience enlightened by the Spirit of God,—liberty in which man may be free from all men, yet made so gentle by love that he would willingly become the servant of all, in order to bring them to the enjoyment of this same liberty. This is freedom indeed; for whom the Son makes free is free indeed. In giving to men this freedom, such an infinite gift could have no other result than that which Christ intended; namely, to bind them in everlasting, unquestioning, unswerving allegiance to him as the royal benefactor of the race. He thus reveals himself to men as the highest good, and brings them to himself as the manifestation of that highest good, and to obedience to his will as the perfection of conduct. Jesus Christ was God manifest in the flesh. Thus God was in Christ reconciling the world to himself, that they might know him, the only true God, and Jesus Christ, whom he sent. He gathered to himself disciples, instructed them in his heavenly doctrine, endued them with power from on high, sent them forth into all the world to preach this gospel of freedom to every creature, and to teach them to observe all things whatsoever he had commanded them.—A. T. Jones, in *Two Republics*.

A VERY commendable step has been taken in the organization of the Australasian Home Reading Union on the lines suggested by the Chatanqua Literary Circles, which have been for several years so popular in the United States, and have proved of great benefit to hundreds who have availed themselves of this means for obtaining an intelligent and broad knowledge of various branches of education. The headquarters of the Union is in Sydney, with Lady Jersey as president. Branches or sections are to be organized in the different colonies. That in Victoria is under the presidency of Professor Morris of the Melbourne University, supported by an influential council.

Individuals may become members of the Section directly by the payment of half a crown annually; or local circles may be organized of which people may become members by paying three shillings and sixpence yearly. The course of reading may be either scientific, English literature, general literature, history, philosophy, etc. The books are (1) required, (2) recommended. They are easily obtainable, are cheap, and of a popular grade; not too difficult for those who have not had an academic training. Circulars or other information may be obtained from any officer, central or sectional. To become a member it is only necessary to send a half-crown to the secretary of the Victorian Section, Mr. R. T. Elliott, Trinity College, Melbourne.

THE rumors which from time to time have gained currency about the precarious state of the German Emperor's health on account of an ear difficulty seem to be only too well founded. Eminent surgeons have concluded that nothing can be done, that any operation would either prove fatal or affect the brain of the royal sufferer.

THE fact that Leo XIII. was so bitterly hostile to the religious legislation recently proposed in the German Empire that he sent to Berlin an ecclesiastic of high rank and known popularity with the young Emperor to oppose it, throws a strong side light on the action of the Government in abandoning what seemed a pet scheme. The Pope is hoping to fix things so that his clergy can take a hand in educating the children of the German Empire. In England and America, Rome, in her insidious way, is making progress in the same direction. In regard to giving religious instruction in schools, compromises are made between Catholics and Protestants, always to the advantage of the former. The matter of religious or secular education is a live one in the colonies also. While there is a well-meaning party that favors the introduction of the Bible into the state schools, it must not be forgotten that the Roman Catholic Church is alert, and will be sure to get its share of the advantage. The position of Archbishop Carr of Melbourne is well known; and there is significance in the fact that he with other Australian bishops has just visited Sydney on Cardinal Moran's invitation to confer on this very subject.

A LATELY published telegram from London says: "The royal commission appointed in England to inquire into the vaccination question and the working of the compulsory system has submitted a report, in which it condemns the practice of persecuting and subjecting to repeated penalties persons who on conscientious grounds object to subjecting their children to vaccination. The commission considers it wrong that such persons should be treated as criminals." A very sensible conclusion, we should say. The practice of locking a respectable, honest citizen up in a felon's cell and treating him like a blackguard and sheep-thief, because he objects to having what he considers a virulent poison, and which may be the active principle of a deadly disease, precipitated into the flesh and system of his children, is a most outrageous travesty on personal liberty. It savors of the dark and musty past, from which we profess to have emerged. We hope our own lawmakers will make a note of this decision, and give relief to those who in this part of the world have to suffer for their devotion to their families.

THE apparent inconsistency of the late Mr. C. H. Spurgeon in naming as his substitute Dr. Pierson of America, a Presbyterian, is explained by his brother, Mr. A. J. Spurgeon, on the ground that the great pastor thought that Dr. Pierson was a Baptist. But the brother suggested a means of escape from the dilemma by saying, when the mistake was found out, that it was very probable Dr. Pierson would acknowledge that the Baptist view of baptism was quite right, and that his own about sprinkling was not wrong. Doubtless he judged the Doctor by the prevailing disposition to compromise anything and everything to obtain quiet repose.

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