

# Bible Echo

AND

## SIGNS OF THE TIMES

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### Bible Echo & Signs of the Times.

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#### Current Comments.

THE prosperity of the United States the past year stands out in striking contrast with the destitution which has prevailed, and is still growing, in the different countries of Europe. One notable item is the matter of exports. In the year 1890 our total exports were £169,200,000; in 1891 they reached the figure of £191,468,000, showing the wonderful increase of £22,268,000. But this country should not congratulate itself overmuch; for the outlook here is not assuring. These very troubles in the East are causing millions to turn their hungry eyes toward America; and the absolutism of Germany, and the threatened re-establishment of serfdom by the Czar of Russia, will doubtless hasten and greatly augment the exodus from Europe to these shores. But the United States has been for some time receiving more immigrants than could be properly cared for; and what will be the result if the number is suddenly greatly increased, and the swollen river becomes a disastrous flood?—*Review and Herald*.

#### GETTING TOGETHER.

ANYTHING that will bring the people of the world together will do good. There is everywhere too much mistrust and coldness and staying apart. In union there is strength. The enemy passes between pickets posted too far apart. The house of a political party that is divided against itself cannot stand. A commercial firm cannot continue prosperous when the partners do not speak as they pass by. Birds of a feather are expected to flock together, but that is not enough. All birds should flock together, and sing together, and fill the world with their singing. A solitary hunter in the woods is not lonely. Everything that lives there bears him company. The loneliness of a great city is terrible. Men are sheltered under the same roof, and do not know each other. In a garret a man may be starving. In another room is a man who has eaten too much, and has more money than he knows well what to do with. Such men need a getting together. A great danger, like a burning house or an earthquake shaking, might make friends of them. Shipwrecked men, clinging to a raft in mid-ocean for days, have, ever after, cause to remember each other. Veterans of the war who touched elbows in the front line of battle, do not forget the perils they were in together. There were real Christians in the world when men and women suffered martyrdom for their

religion. Now that religion is made easy by all modern appliances, and made fashionable by those who have an easy religion, it is not so easy to pick out people who are Christians all the way through. Men readily get together for evil in all sorts of ways. They are not so apt to get together for good. When a stranger comes to town, he has no difficulty in finding places where he can sin and spend his money. Ropers will conduct him if he is willing to be roped. There must be more getting together for good right here and now. Let all the gettings together be for good, and much may be accomplished.—*American Paper*.

#### TAINTED BENEFICENCE.

"A MAN cannot make money in ways which are wrong, dishonest, and injurious to others, and then make his peace with God by giving great gifts to the church." There is only one way by which a wealthy man who has accumulated gain unjustly can enter the kingdom of heaven, and that is by the door of sincere repentance resulting in restitution. Nor does restitution mean that the possessor of the dishonest dollar shall compound for his sin by paying back five cents, while he retains and flourishes on the other ninety-five cents. God's idea of restitution is very different from that. Here it is: "If a man steal an ox or a sheep and kill it or sell it, he shall restore five oxen for an ox, and four sheep for a sheep." This is the Mosaic law as laid down in Exodus. In Proverbs the wise man declares that "If a thief be found, he shall restore sevenfold; he shall give all the substance of his house." Evidently he could not buy back a good character among men nor favor from God by returning only a part of what he had stolen.

Nor again, in the New Testament times, did Zaccheus the publican imagine that he could win Christ's friendship by any partial restitution of wrongful acquisitions. Zaccheus said: "If I have taken anything from any man by false accusation, I restore him fourfold."

It is useless for the dishonest rich man to imagine that he can deceive the Omniscient God, or bribe the Holy and Just One. The millionaire who has become such by a combination to grind oppressive prices from the poor for the bread they eat and the coal they burn, can never condone his offense before God by handing over a fraction of his surplus extortions for the erection of a church or for the sending of a missionary to the heathen. And any person who still holds money in his possession which was got in an evil way is still dishonest, although he may have quit his former practices and have become quasi-reputable as a church member. Church membership does not alter the eternal relations of things. For such a man there is, according to the Bible, no salvation except in complete restitution so far as he is able to make it. A gigantic safe filled with illegitimately amassed stocks and bonds cannot be taken through the narrow gate into the kingdom. It is

only an upright soul that can get through that gate. This is the simple and absolute truth of our Lord Christ.—*Christian at Work*.

#### THE QUEEN AND THE FRENCH VETERANS.

THE Queen, contrary to expectation, received a deputation of veteran French sailors, who were introduced by M. Bodinier, the grandson of the late M. Cartigny, who served on board the *Redoubtable* at Trafalgar. The following conversation is reported to have taken place: "Your Majesty," said M. Bodinier, "I have the honor of presenting to the Queen, who was the first to institute medals commemorative of the Crimea, delegates of Crimean veterans who are grateful for an interview which consecrates, in their eyes, the memory of those battles, the glory of which was shared by England and France in fraternal emulation. This is M. Christy de la Palhière, Knight of the Legion of Honor, and recipient of the French military medal, the medals for the Mexican and Italian campaigns, and of the Order of the Medjideeh; this is M. Gasq, Administrator of Marine at Hyères; and this is M. Simeon, master fisherman." "All sailors?" asked the Queen. "All, your Majesty," replied M. Bodinier. "And you, M. Bodinier?" "I was formerly powder monkey on board the *Charlemagne*, under Admiral de la Chabannes, who had the honor to command the squadron which conveyed the Emperor Napoleon III. to England." The Queen replied, "I am happy to receive those who were the companions of my brave soldiers." Her Majesty accepted a bouquet of flowers, remarking as she did so, "These are ineffaceable memories." This reception of the four French bluejackets was a pleasant little ceremony, and a gracious act which will give pleasure to the whole French nation. It will recall the fact that French and British soldiers and sailors have been brothers in arms, and that the link forged not only in the Black Sea, but in the Baltic and elsewhere, has not yet been severed.—*Army and Navy Gazette*.

#### THE SALOON POWER.

THE saloon power in America represents the most Satanic evils that threaten the life of the nation, the community, and the family. Ex-Senator Warner Miller, in a recent address, said: "Of one thing I am most certain—that if any church were to unite and prevent grogshops and saloons being licensed in their vicinity, no municipal government would for one moment dare to oppose their power." These are the words of soberness and truth. The lights flashing nightly from open saloons typify the activities of evil doers. Silent, sombre churches stand unopened but for a brief hour or two through all the week. Do they typify the quiescent, sleeping condition of those who should be pushing the battle against the hosts of sin?—*Illustrated Christian Weekly*.

## THANKSGIVING.

To GIVE God thanks when brief, oblivious nights  
The tranquil eve and blithesome morning part,  
Easy as lark-song that. But how when smites  
The mace of sorrow, stings the malice-dart?  
Ah, unbelieving heart!

To give God thanks in words—this is not hard;  
But incense of the spirit—to distill  
From hour to hour the cassia and the nard  
Of fragrant life, his praises to fulfil?  
Alas, inconstant will!

—Katharine Lee Bates.

## General Articles.

## HUMILITY AND ITS REWARD.

MRS. E. G. WHITE.

"Blessed are the poor in spirit; for theirs is the kingdom of heaven." Matt. 5:3.

HUMILITY is before honor. The apostle exhorts the followers of Christ: "Humble yourselves in the sight of the Lord, and he shall lift you up." "Work out your own salvation with fear and trembling." Fear lest you make a mistake, and bring dishonor upon the name of the Lord. Cry unto him, believing that he has power to save. This is the humility that we want; not a humility on stilts, parading itself before the eyes of men, that it may win praise for righteousness. We need a Physician and Restorer; and when we come unto Christ petitioning for his grace, the Comforter will breathe into our souls his words, "My peace give I unto you."

We are to come to God as little children; and as we realize our poverty and weakness, we are not to tell it to men, who can give us no strength, but to God; for he will know just what to do for us. Speaking through the prophet, Jesus said, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; . . . to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."

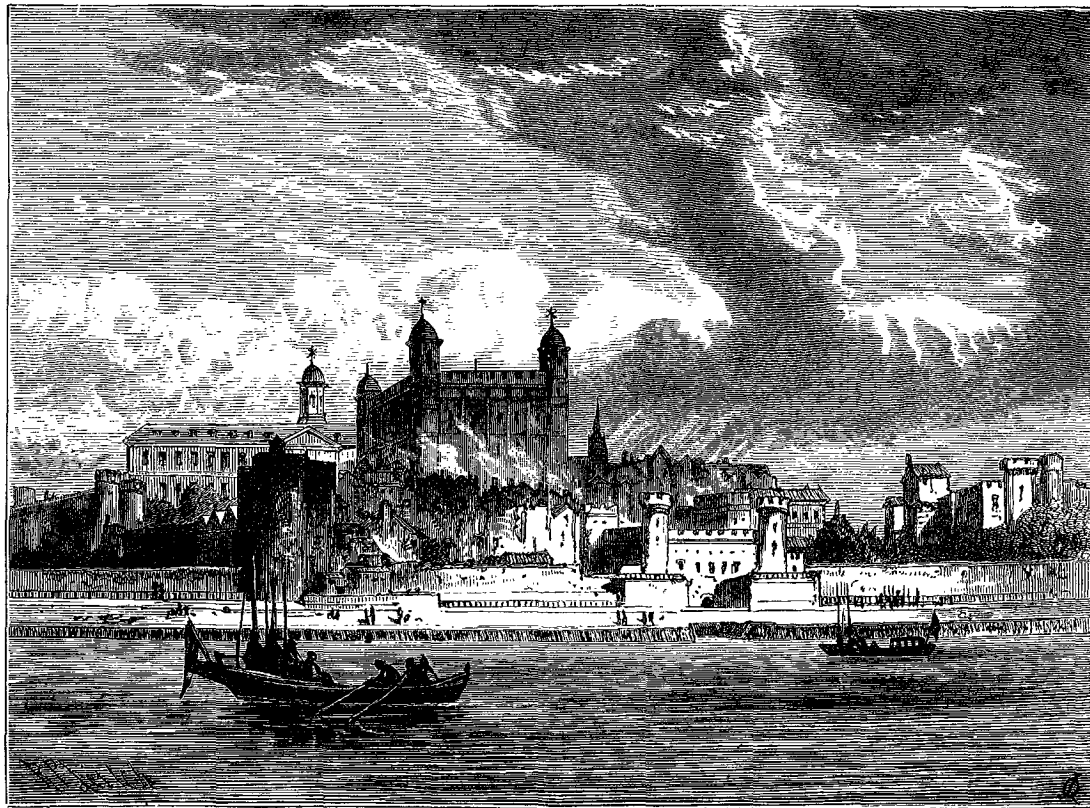
How thankful we should be that we have a heavenly Intercessor. Jesus presents us to the Father robed in his righteousness. He pleads before God in our behalf. He says, "I have taken the sinner's place. Look not upon this wayward child, but look on me. Look not upon his filthy garments, but look on my righteousness." When we are forgiven for our sins, when our filthy garments are taken away, then we are to work out our salvation with fear and trembling; but we are not left to do the work alone; "for it is God that worketh in you, both to will and to do of his good pleasure." God works and man works; and as this co-operation is maintained, the richest blessings will come upon those who labor together with God. The Lord says: "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." "For thus saith the high and lofty One that inhabiteth eternity: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." "Blessed are the poor in spirit; for theirs is the kingdom of heaven."

"Blessed are they that mourn; for they shall be comforted." Blessed are they that realize their poverty, their lost and undone condition, and mourn over their sins and errors. Although the Lord says the mourner shall be comforted, it is not that he shall exalt himself, as did the Pharisee. He who

has mourned for his sins knows that there is no merit in himself. He beholds in Jesus "the chiefest among ten thousand," "the one altogether lovely," and he centres his affections upon Christ. If Jesus was the centre of attraction to you, the one on whom your affections were placed, would you hide this love in your heart, and never let it out?—No, you would tell of his love, you would catch his spirit, and imitate his example.

"Blessed are the meek; for they shall inherit the earth." But the earth promised to the meek will be a better one than this. It will be purified from all sin and defilement, and will bear the image of the divine. Satan has placed his throne in the earth; but where the usurper has set up his rule, there will Jesus place his throne, and there shall be no more curse. The glory of the Lord is to cover the earth as the waters cover the sea. Jesus desires to give his children a home where there will be no

may reach out in contemplation of the wonders of redeeming love, and yet in its highest exercises we shall not be able to grasp the height, and depth, and length, and breadth of the love of God; for it passeth knowledge. In Christ was the fulness of the Godhead bodily. In him every treasure of heaven was given, and he has it in trust for us. O, then why do we not trust him? Why do we doubt his tender mercy and love? Do you think that he who died for you, cares not whether you are saved or not? Do you imagine that he cares not for the bereaved, the mourning ones? that he looks not with pity on the poor in spirit who are under the bondage of Satan? The tender, compassionate Jesus, who died for the sins of the world, will not turn away from the cry of the needy. He asks, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget; yet will I not forget thee."



THE TOWER OF LONDON FROM THE THAMES.

more sin, no more sorrow, no more death, but all will be joy and gladness. He says: "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon. They shall see the glory of the Lord, and the excellency of our God."

The Lord desires to take every son and daughter of Adam and purify them from their iniquity. He would lift them up from their state of misery and degradation and wretchedness, and write upon them his divine superscription, and make them inheritors of his glorious rest. It is man's sin and unbelief that oppose the work that God would do for humanity. Jesus died for the whole world; but in stubborn unbelief, men refuse to be fashioned after the divine Pattern.

How blessed will be the lot of those who enter into that glorious abode where there will be no more sin, no more suffering! What a prospect is this for the imagination! what a theme for contemplation! The Bible is full of the richest treasures of truth, of glowing descriptions of that heavenly land. We should search the Scriptures, that we may better understand the plan of salvation, and learn of the righteousness of Christ, until we shall exclaim, in viewing the matchless charms of our Redeemer, "Thy gentleness hath made me great." There we shall see his infinite compassion. The imagination

Behold, I have graven thee upon the palms of my hands; thy walls are continually before me."

The Saviour designs to cleanse his children until no particle of selfishness shall remain. But temptation is on every side. In the world pride and vanity are displayed, to attract the mind to those things that the world admires, which can never satisfy the heart's hunger. O, then, let your cry continually be—

"Hangs my helpless soul on Thee."

## SOME MEN OF THE REFORMATION.

HUGH LATIMER.

W. L. H. BAKER.

THE subject of this sketch, without doubt, was one of the most popular and distinguished of all the English Reformers. It cannot be said of him that he was ever profoundly learned; yet important trusts were committed to him, which he ably filled. Plain and simple in his habits, unpretending in his acquirements, cheerful and often humorous amid the varied scenes of his eventful life, brave and honest in his daily walk, energetically devoted to that to which he believed his Master had called him, he was eminently fitted for the work of his day. The days of his life, for the most part, were spent in a time when England was shrouded in thick spiritual darkness. Born in Thurstaston, Leicestershire, he was contemporary with Henry VII., Henry VIII., Edward VI.

and Mary in the beginning of her reign, under whose bloody administration, he, together with many other noble men, was burned.

But few of the particulars of the early life of Latimer have come down to us. From an extract of a sermon which he preached before King Edward VI., we learn that his father was a sturdy yeoman. Evincing an aptness for learning, at an early age his schooling began. But as in those days training of another sort was required by law, we hear him saying, "My poor father was as diligent to teach me to shoot as to learn me any other thing; and so I think other men did their children. He taught me how to draw, how to lay my body in my bow, and not to draw with strength of arms as other nations do, but with strength of the body. I had my bows brought to me according to my age and strength; as I increased in them, so my bows were made bigger and bigger; for men shall never shoot well except they be brought up in it; it is a goodly art, a

was the very man whom God selected to open the eyes of Latimer.

Latimer afterwards, speaking of Bilney, said, "Pretending as though he would be taught by me, he sought ways and means to teach me. He came to me in my study, and desired me for God's sake to hear his confession. I did so, and to say the truth, by his confession I learned more than before in many years. So from that time I began to *smell the Word of God*, and forsook the school doctors and such fooleries."

In 1530 a royal proclamation was issued forbidding the reading of the Bible in English. It will be remembered that at this time Tyndale was endeavoring to give the English Testament a general circulation. Latimer replied to this proclamation, writing a letter to King Henry VIII., appealing for the Scriptures in the vulgar tongue. Of this letter Froude says, "It is an address of almost unexampled grandeur," and Demans remarks, "No nobler letter

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chimney, and there I heard a pen walking in the chimney, behind the cloth. They had appointed one there to write all my answers; for they made sure work that I should not start from them. The question was this: 'Master Latimer, do you not think on your conscience that you have been suspected of heresy?' A subtle question—a very subtle question." The great danger he was now in can be readily understood when we remember that his friend Thomas Bilney had recently been burned. But Latimer's time had not come.

He did not take the dark forebodings of his future much to heart; for Sir Thomas More, his great enemy, testifies to his merry mood thus: "I tarried in the old burned chamber that looketh into the garden [of Lambert Palace]. In that time saw I Master Doctor Latimer come into the garden, and there walked he with divers others, doctors and chaplains of my lord of Canterbury [Cranmer]. And very merry I saw him; for he laughed and took one or twain about the neck so handsomely that if they had been women I would have weened he had waxen wanton."

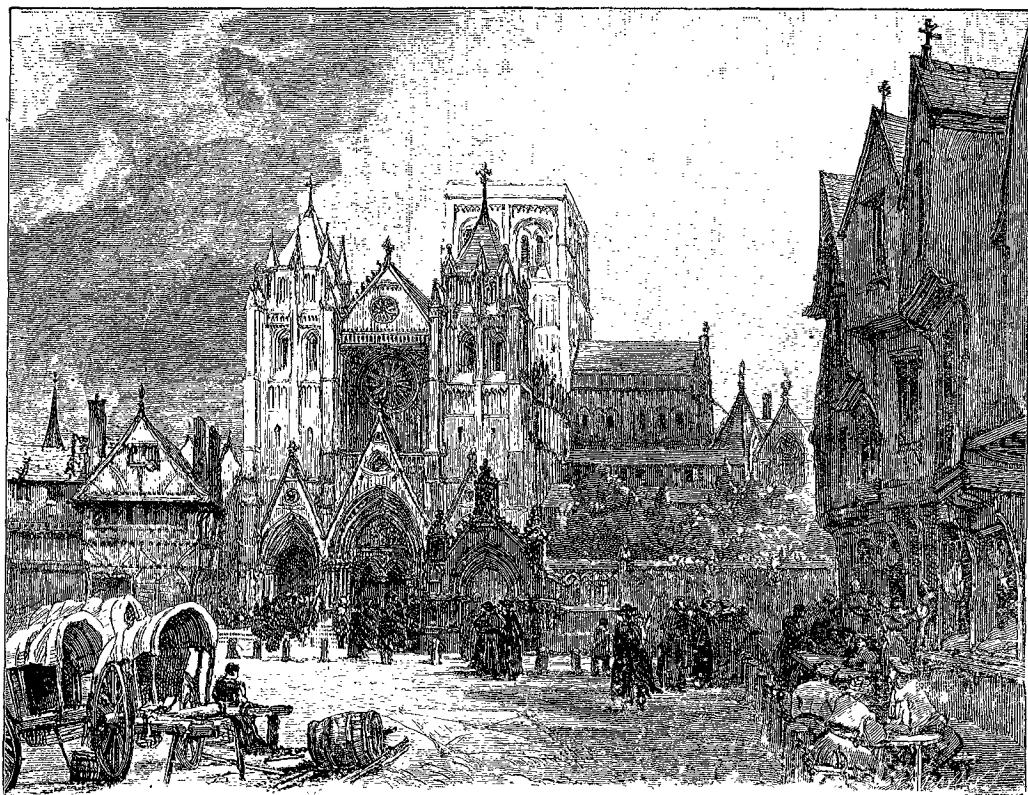
#### WHEN HE SHALL APPEAR.

T. WHITTLE.

"WHEN he shall appear, we shall be like him." 1 John 3:2. This truth is of great interest and importance. To the earnest Christian, who, while desirous of following the Master, is yet confronted by serious deficiencies in his own character, and who sincerely mourns his unlikeness to the perfect example presented in Christ for his consideration, this passage is especially precious. In it he sees that when time passes away, and eternity is ushered in, he will, if faithful to the end, be found in the likeness of Christ. Those imperfections that cause so much sorrow will have disappeared; the perfect image of the Master will have taken their place.

But how is this change effected? Is it suddenly accomplished at the end of life, or at the second coming of Christ, or is it brought about by a gradual process, continued until earthly life closes? It would almost seem as though many who profess to be Christians hold the former theory. Day after day, month after month, rolls away, and still the same inconsistencies mark their lives and conversation. They will freely admit that they are not perfect, and many go so far as to say that they do not expect to be perfect in this life, and doubt whether it is possible to reach perfection while here below. Thus they tacitly place the attainment of perfection in the life to come. This position is unscriptural, and therefore dangerous. In fact, it is a snare of the devil, into which multitudes fall. Let us look at a few passages of Scripture bearing on this point. In Matt. 5:48 the Saviour tells us to be perfect even as God is perfect, and the injunction evidently refers to the present life. In Eph. 4:11-16; Col. 1:28; 4:12; and James 1:4 are other pointed references to this subject; and upon comparing one with another, it will be seen that the same object is brought to view, namely, the perfecting of the Christian's character in this life.

Again the question arises, "How is this to be accomplished?" Let the Bible answer: "But 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. Here the process is clearly stated; by beholding we become changed. This beholding is not a mere cursory look, but a careful survey, a close examination, until the beholder becomes absorbed in the contemplation, and oblivious of any other object, until the will, affections, and desires are all enlisted, the final result being perfect conformity to the image beheld. We are not left to speculate as to what image we are to behold. Heb. 12:2 tells us it is Jesus; and we are not left to imagine



OLD SMITHFIELD, WHERE MANY PERSONS SUFFERED MARTYRDOM.

wholesome kind of exercise, and much commended in physic."

He was sent to Cambridge in 1505, where he obtained an honorable degree, and was elected to a fellowship in the college of Clare Hall. Later, he was further promoted by the university, which authorized him to preach in any part of England without obtaining special sanction from any other source. At this time he was held in especial esteem, and as he advanced in years it seemed improbable that he would ever change his religious views. Afterwards we hear him speaking of himself at this time as "the most obstinate papist in England." But Erasmus had been in Cambridge, and introduced his Greek Testament, and, as we saw in a former article its effect upon the mind of Tyndale, so it had a similar effect on the minds of others. Thomas Bilney was one of these, and in his own words, he says, "At the first reading, as I well remember, I chanced upon this sentence, 'It is a true saying, and worthy of all men to be embraced, that Christ Jesus came into the world to save sinners.' This one sentence, through God's instruction and inward working, which I did not then perceive, did so exhilarate my heart, being before wounded with the guilt of my sins, and almost in despair, that immediately I felt a marvellous comfort and quietness, insomuch that my bruised bones leaped for joy. Jesus saves; yes, Jesus Christ saves! I see it all. My vigils, my fasts, my pilgrimages, my purchase of masses and indulgences, were destroying instead of saving me." And this

exists in the whole wide compass of English literature." Although the request was not acceded to by the king, he was so far from being offended that he made Latimer one of his chaplains. But court life did not suit him; so we find him in the beginning of the next year retiring to the country rectory of West Kingston. Here he found plenty of work to his taste, and he tells us "he often wondered when so much was to be done in a small cure, how men could go to bed who had great cures and many, and yet peradventure were in noise of them at all." Although as yet he had renounced none of the Romish dogmas, he was making fair progress. About the year 1532, he was brought before the bishop of London for examination, who purposely designed to trap him. But he was not to be taken. He says, "I was in examination before five or six bishops, where I had much tarrying. Every week twice I came for examination, and many snares and traps were laid to get something." On one of these occasions he says, "There was among those bishops that examined me one with whom I had been very familiar, and took him for my great friend, an aged man, and he sat next the table end. Then among all other questions he put forth one, a very subtle and crafty one, and such one, indeed, as I could not think so great danger in. And when I should make answer, 'I pray you, Master Latimer,' said he, 'speak out; I am thick of hearing, and here be many that sit far off.' I marvelled at this that I was bidden speak out, and began to misdeem, and gave an ear to the



what he is like. His life and character are placed before us in the Gospels, and the Holy Spirit is ever ready to impress our minds as we study them. Then when he shall appear, we shall be like him, and the apostle goes on to say, "*We shall see him as he is.*" What greater joy could he present to those who by loving contemplation of him had become conformed to his image, and who had learned to "pant after him as the hart panteth after the water brook," whose mental eyes were ever viewing him who was to them the "chiefest among ten thousand and the one altogether lovely," than the assurance that they should see him in all his glory, see him as he is? How appropriate! And how solemn the thought that he is soon to appear, and that the time during which conformity to his image can be attained to, is perceptibly shortening. Truly it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, and the day is at hand; let us put off the works of darkness, and let us put on the armor of light. Voices of warning are sounding all around us, and it is possible for every one to be ready to welcome the coming of Him who shall change our vile *body* (not our character) and fashion it like unto his own glorious body, according to the working whereby he is able even to subdue all things unto himself.

#### SHOULD THE STATE SUPPORT THE CHURCH?

THE principle touching the support and propagation of Christianity in the world, shining bright as a sunbeam on the pages of the New Testament, is voluntarism simple and solitary. Force is utterly alien to the spirit of the Christian religion. Peter recognized the principle fully when condemning Ananias for lying: "Whilst it remained, was it not thine own? and after it was sold, was it not in thine own power?" "Every man so let him give according as he purposeth in his heart, not grudgingly nor of necessity," says Paul.

How forceful the presentation of this principle, as the principle of the Christian religion, in God's dealing with the sinner in the matter of personal salvation! Never has he forced a soul to accept salvation. Never has he impressed a soul into his service. Why not? Because he is deficient in the passion to save? Because he lacks the power to compel? Has he who created the soul no power to force the will? Let Calvary speak of his passion to save. And yet he who "willeth not that any should perish," has never forced a soul into salvation. "Whosoever will come, may come." If the Almighty God, in his omniscient wisdom, has deliberately declined to introduce the element of compulsion into this matter of the salvation of men from sin, shall we, who are charged with his gospel, and are exalted to be "workers together with God" in the support and extension of the kingdom of Christ on earth,—shall we, in our wisdom, consent to the introduction of force in any form or degree into this work of God? The command of our Lord to Peter, "Put up thy sword," has never been countermanded by the Captain of salvation. Is there any reason more cogent for accepting the support of his cause by the sword to-day, than on that midnight hour in Gethsemane? And yet we are receiving for the support of his cause that which, in case of resistance, is wrested from the taxpayer at the point of the sword.

Does any one dispute the thought that exemption from taxation is really a gift bestowed by the state on the church? Mr. Gladstone puts it simple and straight: "An exemption is a gift; what the state remits to a man, it gives to him." In illustration of this proposition he said: "If a gentleman has carriages and horses, he is liable to pay a guinea for each horse, and £2 and upwards for each

carriage; and if these sums be levied from his neighbor and not from him, it is the same thing as if, having been levied, they had been given back to him." That is perfectly clear. And so, if a tax is levied on my neighbor's property and not on my church property, it is the same thing as if, having been levied, it had been given back to me. Mr. Gladstone said further: "Exemption from taxation is a *positive pecuniary premium or state subvention*," adding, "I maintain that an exemption is a grant, and that *all property should pay the taxes necessary for the enjoyment of all property.*" I do not think it possible to successfully dispute Mr. Gladstone's position.

Brought out from under cover, would such an appropriation be made year by year to the churches? Who would venture to propose state aid in open form? We Baptists would shout ourselves hoarse in crying out against it. And yet such a method of state aid would be more defensible than that granted under the present disguise. I quote again from Mr. Gladstone: "When there is a public grant from year to year, we see what we are about; we let in the light of day."

It is perfectly manifest that if the property of the church is exempted from taxation, other property must be additionally taxed to make up the amount exempted. This increase of taxation levied on other property is so levied that it may be given by the municipality to the church. It is a gift secured, not by voluntary contributions of the people, but by compulsion from the taxpayers. Thus the church is accepting for its support in part that which, by the machinery of the state, has been forced from property holders.—A. P. McDiarmid.

#### THE CUMEROOONGA MISSION.

W. L. H. BAKER.

A PLEASANT drive eastward for about fifteen miles from Echuca, one of the northern border towns of Victoria, and the Cumerooonga Mission is reached. There are sufficient interesting features by the way to relieve the monotony of so long a ride. First is the high and long iron bridge over the Murray, which we cross into New South Wales; and immediately we enter Moama, a scattered and quiet little village, interspersed with numerous vacant and open allotments, over which the sheep, goats, and children roam and frolic at will. The whole surrounding landscape as far as the eye can reach—which however, is not far, being restricted by forest—presents a most level appearance with scarcely an elevation or depression.

Passing on, we enter what was once a dense growth of wood, but now is greatly thinned by the removal of the best trees. Here the roads, such as they are, are numerous, and one unacquainted with the way is annoyed with an occasional doubt as to the right one. The one we took had evidently not been in use long, being travelled but little, and winding about to avoid a fallen tree or stump, and sometimes between trees so close together that only sufficient space was allowed for passing. After a few miles in this way, a clear and straight road is entered; but on each side the forest becomes more dense as the journey is continued up the Murray valley. The monotony of the gum trees, differing from each other only in size or in the abnormal development of some huge wart projecting from the trunk of some old tree, is after a time broken by a peep of some open country beyond. Emerging from the leafy shades, we ascend the sand hills, though they are not so barren and formidable as the name may suggest, but on the contrary quite fertile and productive. From their summits an interesting view of the surrounding country is obtained. Descending, we again enter a vast wooded plain seemingly destitute

of inhabitants; but after a few miles we come to a quiet little settlement nestled among the trees on the shores of the Murray. This is the mission.

The mission is under the control of the New South Wales Aborigines Protection Association, which embraces three missions, the others being known as the Warangesda and the Brewarrina stations. The one at Cumerooonga is the largest, having about one hundred and thirty-five inhabitants, residing in some thirty or forty neat little wooden cottages, with nice gardens and yards systematically laid out and all enclosed with fences. The mission is intersected with streets, the principal one being planted on each side with ornamental trees. The entire reserve consists of something over one hundred acres, upon a portion of which is successfully produced grain, hay, and fruit. The value of all the improvements, including dwellings, fencing, cultivation, machinery, and implements, is estimated at about £3,000. This is good indeed when we consider that the mission is new, the blacks having been brought to this place from Malaga only about four years ago.

The mission appears to be thriving, and the people happy and contented. Of the residents there are a few who are absolute aborigines, quite a number half-castes, and a few quadroons. They are intelligent, kind, and courteous. When we indicated that we would stop, one known as Mr. Martin, probably of middle age and a genuine aboriginal, came forward, and with politeness assisted in taking care of the horse. Upon entering his house, he showed us a number of curious weapons and implements, such as were employed by the natives in their original wild state, and illustrated how they were wont to use them. But what a change! Now he and his wife are clothed, can converse freely and intelligently in the English language, and possess a subdued, quiet, and Christian spirit. A number of pictures decorated the walls, and upon his table lay a number of books, the uppermost one being the Bible.

The management of the mission is in the hands of Mr. Ferguson, a gentleman who has been connected with missions for some time. The positions of overseer, store-keeper, and matron are held by Mr. and Mrs. Pridham, two devoted workers who have recently come from England to labor for the blacks. It is interesting to see the devotion of these missionaries, and to hear them tell how they love the work, and how gladly they would go to any country where they might be of greater service. We would that there were more such devoted souls to carry the gospel to those who sit in darkness.

When we think that there are over 7,000 aborigines in New South Wales alone who are unprovided for and uncared for, we wonder that a real effort is not made to save them. What are Christians thinking about? Here is a most honorable and glorious work—a work which in the kingdom of God will show great returns; yet comparatively few are willing to engage in it. We may not all be sent to foreign lands or to home missions either. This is not to be expected. But we may all become missionaries in some capacity, if in no other way than by prayers and in ways and means which the loving heart is sure to find out, and by patient and earnest effort extend and expand our operations until the glorious light of saving truth shall shine in every land so brightly that a few from this generation out of "every nation, and kindred, and tongue, and people," will be gathered to form gems of beauty in the crown of our King.

If any one desires to assist the Cumerooonga Mission, we have reason to believe that contributions in the way of clothing would be thankfully received. Any such supplies, we are informed, will be promptly forwarded if left at the office of the Australian Tract and Missionary Society, North Fitzroy, Melbourne.

## Timely Topics.

THE illustration gives a fine view from life of one of the most primitive abodes of mankind. The Australian blacks contented themselves with the rudest elements of life, anything that would supply the utmost necessities of existence being apparently satisfactory to them. They were not endowed by nature with the abundance of fruits, nuts, and roots which other islands produce spontaneously in large quantities; and they adapted themselves to the circumstances. They made as little ado over a living as possible.

In the picture the group is evidently seated "to be taken," and we miss the evidences of activity which always mark such a camp. We also miss the large number of spears which are usually stuck into the ground or stood against the bark shelter, and the boomerangs that should be hung about the place. But the scene is a true one as representing the people and their primitive abodes. The preceding article on the mission at Cume-roogunga will be rendered all the more interesting as we think of the work that is being done to save at least a remnant of these poor souls from the power of darkness.

## RELIGION AND THE STATE INSEPARABLE.

It is remarked by one of our exchanges that the attempt to separate religion and the state is always idle. The reason given for the statement is that religion is a factor in human nature. We reply that just as much as there is of human nature in religion, is pretty sure to manifest itself in the management of the state. It is a sad fact that the religion of some statesmen is altogether human; consequently it mixes very freely with their politics. This is the only kind of religion that the state knows anything about—the kind that takes a man by the scruff of the neck, and makes him do as he is told, whether his conscience tells him to do so, or to do some other way.

It is true there is quite an amount of that kind of religion in France; and there religion and irreligion war with each other, and no real Christian cares at all which beats, since one is as desirable as the other, and both are altogether detestable. They neither of them savor of the things that be of God, but the things which be of men.

There is a spirit in man which loves to domineer over his fellows; and this has often gone abroad under religion's cloak. It was once said in the United States Congress, that boasted land of the free, that the Puritan fathers left the mother country and came to a new world, where they could enjoy the privilege of worshipping God according to the dictates of their consciences, and make everybody else do the same. And some of the laws which they inflicted upon the people would disgrace the tyranny from which they fled. It is a terribly sad thing that the state cannot keep its rough hands off from men's consciences. God does not administer his law as men administer theirs; nor should men undertake to enforce the government of God on the same lines upon which they protect human rights. In fact, they should not try to enforce it at all.

## THE RISING GENERATION.

THE apostle Paul, speaking of the state of society in the last days, says of children that they will be "disobedient to parents, unthankful, unholy, without natural affection." 2 Tim. 3 : 2, 3. As we look about us, we are constrained to say, Surely these must be the last days. Very many children obtain their moral training (immoral training would be more correct) upon the streets and footpaths. They manifest very early in life a decided restiveness under parental restraint, and improve every opportunity to escape from it. The sinful ways of their associates have a stronger influence over most children than the wholesome teaching of good parents.

The public schools are unfortunately pervaded with the worst influences, which spread from child to child like an infectious disease. These influences live and abound in spite of the best efforts of teachers and officers; and it may be said that unless parents have a very intimate acquaintance with their children's thoughts and ways, they cannot know the

fully supplied, and the prevailing aspiration for larrikinism and lawlessness, which mark so many of the youth.

## THE PUNISHMENT OF A MOTHER.

A SHOCKING occurrence took place in Londonderry, Ireland, a short time ago, which has been widely discussed by the English press. Mrs. Montagu, a lady of position and influence, wife of Capt. Montagu, punished her three-year-old daughter by tying her little hands behind her, and fastening the cord to the wall in a dark closet, the door of which was closed upon the child. Presumably through an oversight, the little one was left there three hours; and when the door was at last opened, the child was dead. An inquest and trial followed, which resulted in the mother being convicted of manslaughter, and receiving a sentence of twelve months' imprisonment at hard labor.

Various are the comments upon this sad event. Mrs. Montagu succeeded in sustaining her reputa-



CAMP OF AUSTRALIAN ABORIGINES.

work that Satan may be doing in the hearts of those dearer to them than life. At last they are sure to discover it; but it may be, alas! too late.

This well-known state of things leads many thoughtful parents to keep their children away from the public schools; but they soon learn that evil exists in every place, and that their own children are only too willing victims to its winning temptations.

As children grow into boyhood or girlhood, they have learned the lessons of independence and insubordination from numerous sympathizers, and at the earliest possible moment assert their indifference to any claim upon them in reference to conduct or companionship. This spirit is fed by the books they read and by every suggestion of their various surroundings. And the anxious parent is left to serious misgivings as to the final result.

We cannot say that this is altogether the fault of the children. No doubt faithful, loving watch-care, seeking to fill the home life with pleasant and attractive associations, and the early and judicious exercise of parental authority and restraint, would in most cases produce satisfactory results. But certainly the outlook for the future of society is not very assuring if we consider the knowledge of sin and crime with which the rising generation are so

tion as an affectionate mother. The deed was done with the motive of correcting a serious fault and with special consideration for the salvation of the child, and those who would apologize for the woman claim that it was at most a sad error in judgment. Others claim that it is nothing short of a heinous crime.

It is difficult to comment upon such an event with an impartial regard for all the circumstances attending it. The deep and dreadful injustice inflicted upon the little offender, who had not come to the years of understanding moral principles, stands out in awful relief; but that is scarcely more prominent than the thought of that mother's remorse at the deed she has done. The image of her little beloved babe, cold in death, slain by her own cruel rashness, must be a punishment to which even death itself would be felicity. Well might she say as Cain did, "My punishment is greater than I can bear." But there is in the circumstance a lesson for reflection to every parent. There is a time coming when every rash blow and unjust penalty will be reviewed by Him who defends the defenseless. And even in this life many thoughtless parents live to reap the bitter results of an unreasonable course toward their children, either through cruelty, indifference, or impulsiveness.

## The Home Circle.

### RECOMPENSE.

STRAIGHT through my heart this fact to-day  
By Truth's own hand is driven:  
*God never takes one thing away,  
But something else is given.*

I did not know in earlier years  
This law of love and kindness;  
But without hope, through bitter tears,  
I mourned in sorrow's blindness.

And ever following each regret  
For some departed treasure,  
My sad, repining heart was met  
With unexpected pleasure.

I thought it only happened so;  
But time this truth has taught me:  
No least thing from my life can go,  
But something else is brought me.

It is the law complete, sublime;  
And now with faith unshaken,  
In patience I but bide my time,  
When any joy is taken.

No matter if the crushing blow  
May for the moment down me;  
Still back of it waits Love, I know,  
With some new gift to crown me.

—Ella Wheeler Wilcox.

### SPEAKING TO CHILDREN.

"A word fitly spoken is like apples of gold in pictures of silver."

As THE intellect of the child begins to expand, and its vocal organs become capable of being trained for some other than mere baby uses, the infantile pilgrim on life's pathway is met at its first stage by a great problem—he must learn a language. He soon discovers that kicking and crying will not intelligibly express all the wishes and impressions he desires to convey. The baby does not appreciate the advantage of homogenous language, and is very apt to coin some pet words of his own, the addition or omission of a syllable, or the substitution of strange sounds being matters of little importance, so long as mamma and nurse get the meaning. The child is encouraged in his erratic course by having his idioms adopted by other members of the family; and the little learner is still further urged in the wrong direction by having a whole vocabulary of senseless gibberish directed to him, from which he is expected to extract some sense, and under which he cannot help forming some very vague notions of the art of speech.

This is all wrong. Suppose you were a Frenchman, or a French woman for that matter; you knew not a word of English; and desiring to learn it, you entered an English family, who began to talk to you in an outlandish jargon, without form or sense, neither French nor English, but partaking a little of both. When you found out what they were doing and wanted to know the reason for such a course, you would be astonished to hear them say that they were doing it to help you—to make it easier.

It is hard enough to learn an unknown tongue at the very best; but for a babe to learn it under such entanglements as are woven about them by the fondness of mothers, brothers, sisters, and fathers too, is enough to crush their little intellects. They have as much to unlearn as they do to learn. It is a double task, rendered trebly difficult. Talk sense to children if you want them to become sensible. Don't say "piggie wiggie" for pig, nor "totsy notsy" for Mary. Don't call John "Sonnie" nor Alice "Sissie" unless you want to inflict a great injury upon their feelings, for those names will stick when their real ones are forgotten. I once knew a pair of twins whose parents puzzled so long to find names good enough for such likely scions, that for a make-shift they called one "Baby" and the other "Birdie." After some months, two good old names

occurred to them, and were duly bestowed upon the youngsters. But to this day one is "Babe" and the other "Bird," though they are men grown.

If parents desire to have their children speak right, they should begin right to instruct them. A habit of correct speaking will lead to other correct ways. We believe it will be a great aid in forming correct morals. A careless, deceptive mode of expression may lead to other artificial ways and improper ideas; for the Wise Man says that "Even a child is known by his doings, whether his work be pure, and whether it be right."

EDITOR.

### CHILI AND THE CHILIANS.

PERHAPS it will surprise most people to know that Chili is probably the most advanced nation on her continent. Her railroad, telegraph, and telephone systems are of the best. Her method of government is superior to any. Her schools and universities are in the van of education. In methods of farming she equals the United States. In manufacture she far distances every other South American country, and she is a model for any new nation. Her mining operations are modern and extensive. Her commerce is far extending and increasing. The only South American rival which she has in the matter of civilization and progress is that amazing republic, Argentina, just across the Andes—a republic which is surpassing in growth the best efforts of any country.

The Chilians are strong of body, sturdy of will, bright of wit, a people of great courage, determination, and patriotism. They are unlike any other South American people in these respects, and that is why they are feared. They are smaller in stature than their neighbors. The masses, those who make up the bulk of the population and the rank and file of the army, are of mixed race, largely Indian. They are people of great strength, endurance, and ferocity. These common soldiers, of the blood of the warlike Armeanian aborigines, make Chili terrible in war. They have no fear of death, and do not know when they are defeated. In the war with Peru the enormous proportion of dead to wounded left on the field of battle has gone into history as a memorial to the ferocity of these dark-skinned warriors.

Chili extends from the fifteenth parallel of south latitude well below the fifty-sixth. The northern provinces grow hot under a tropical sun, and bring forth the fruits of Southern California in profusion and perfection. The wild and rocky territory which she pushes southward to within twelve degrees of the Antarctic zone is cold and cheerless, given to ice in spring and autumn, and little productive of vegetation. Between the two limits the fertile valley brings forth the products of every zone by turns. It brings forth its produce freely, too, under the spur of perfect irrigation and enlightened methods of agriculture, and the country eats its fill and sends a large surplus of grains and other produce to its less energetic neighbors.

The same general land configuration extends from the volcanic peaks of the extreme north almost to the barren island of Tierra del Fuego, where land ends. The august Andes always push their snowy summits into the clouds to the east of this central valley where the nation lives, and the lesser heights of the Cordilleras de la Costa always hide the sea on the west. Chili is more blessed in scenery than Switzerland. There is no spot in all her great territory which huge mountains do not overlook. They are among the highest in the world. Aconcagua rises 22,427 feet in the air. The two dozen other volcanoes, not so ambitious, are of enormous height, also. Below the summits the rugged and notched ridges of the mountains glisten white till they subside into pale blue below the snow line.

The Cordilleras de la Costa are cut by many

passes, down which rush mountain torrents, and through which pass well-constructed railroads. The slopes of the Cordilleras are short, ending abruptly in the sea. The central plateau is much higher, so that the eastern mountain slopes are softer. At Santiago the central table land is 1,800 feet high.

The Andes are the eastern boundary of Chili in more senses than one. There is an imaginary line drawn along their summits which divides the country from Argentina. Few people cross the Andes. The passage requires from four to six days. There are a few so-called passes, but they cannot be traversed except on mule-back. The passes are simply slight indentations in the mountains. The best known is Dona Ana. One has to mount 14,770 above the level to pass through it. The lowest of the passes over the Andes is Planchon. It has 11,455 feet of altitude. Chilian enterprise has projected a railroad over the Andes, which is now under construction. With or without the railroad, the mountains are a natural boundary, and Chili and Argentina will never quarrel over disputed territory.

But travellers tell us that the beauty of the country passes all description, that the country from end to end presents a magnificent and bewildering spectacle, a glorious panorama of brightness and shadow, of paradise and desert. Travellers also tell us that the country is wonderfully inspiring. Its climate is everything one wants. If you want warmth, go north, to the land of figs and oranges. If you want cold, go south to the vast pine forests. If you are not particular, settle anywhere between these extremes. In Santiago, the capital, the temperature is never higher than seventy degrees, and never lower than fifty-two degrees. It never rains there except during the four winter months, but dews always keep the atmosphere moist and pleasant. There is no country more healthful than Chili, the travellers say.

Chili has enormous natural wealth. The wealth is of various sources, which will be understood best by dividing the country into sections, or belts, which represent different kinds of produce. Beginning in the north, the first is the mineral belt, from eighteen degrees to thirty-two degrees, comprising the provinces of Taena, Tarapaca, Antofagasta, Atacama, Coquimbo, and Aconcagua. The next is the agricultural belt, from 31 degrees to 40 degrees, 30 minutes; comprising the provinces of Valparaiso, Santiago, O'Higgins, Colchagua, Curico, Talca, Linares, Maule, Nuble, Concepcion, Bio-Bio, Auro, Malleco, Cautin, Valdivia, and Llassquihue. The third is the timbers and fisheries belt, and includes all the southern belt of Chili, with primitive forests, islands, and lakes. There is enormous natural wealth in each of these zones. The most northern, or mineral zone, is Chili's stronghold of wealth. These treasures she digs out of the earth make her a great nation, placing her name in the third class—alongside of that of France—in tables where the nations of the earth are enumerated comparatively, according to their national debts and the nature and disposition of their resources.—*Goldthwaite's Geographical Magazine.*

### PUNDITA RAMABAI.

PUNDITA RAMABAI, whom Prof. Max Muller has called "one of the most remarkable women of this century," is the daughter of a Marathi priest, who was driven into exile for holding and carrying into practice liberal views in regard to child-marriage and the education of women. Ramabai was educated by her father and mother in the literature of her high caste. She accompanied her father many thousands of miles on religious pilgrimages, employing her leisure hours in the study of Sanskrit. Before the age of sixteen she was left an orphan. At the age of twenty-two she married a Bengalese lawyer. Two years later, while she was preparing to go to England to study medicine, her husband died, leaving



her the care of an infant eight months old. This noble woman, however, did not despair. She sold her little home, paid off the debts, and wrote a book which brought money enough for the journey; and in 1883, sixteen months after her husband's death, she left India for England. Here she was made Professor of Sanskrit in Cheltenham College, where she remained till 1886, having in the meantime become a Christian. The following two years she spent in America, writing text-books, lecturing, and endeavoring to awaken an interest in her projected work for the elevation of child-widows in India.

In India the custom is to betroth girls in marriage while mere infants, in many cases to men old enough to be their fathers or grandfathers. In the high caste a man frequently marries as many as fifty of these children. Should he die, they become widows. There are over 20,000,000 of these child-widows—about 80,000 of them are under nine years of age. A widow is not permitted to marry again, is looked upon with contempt as enduring punishment for some horrible crimes committed in a former state of existence. Her clothing is a single coarse garment; her food only one meal a day, of the very poorest kind. She is the household drudge, secluded, beaten, cursed. Her life, empty of every pleasure, void of all hope, often becomes intolerable and forces her to suicide or a life of infamy.

Through contributions given and pledged to Ramabai while in the United States and Canada, she has established a school in Poona for the education and elevation of high-caste widows. The school was opened in March, 1889, with one child-widow and one non-widow. At the close of the second year, Ramabai writes: "The school has been doing very good work, and has been of much use to many a child-widow, and has grown larger and larger in spite of all the opposition, criticisms, and difficulties it has had to face. We have twenty-six widows and thirteen non-widow girls. My heart thrills with joy and gratitude when I see so many dear girls enjoying their lives."—*Selected*.

#### FAITHFUL IN LITTLE.

WHILE Thomas Scott, the president of a great American railway, was travelling in England, he was struck with the care given to beautifying the grounds about the railway stations. The trees, vines, and rose gardens contrasted strongly with the disorderly clay "yards" which he had been accustomed to see in America.

On his return, in the early spring, Mr. Scott gave a sum of money to each station-master on the Pennsylvania Railway to be spent in beautifying the station grounds. The amount was proportioned to the importance and size of the stopping-place, and a reward was offered to the man who should make the best use of the money thus received.

In August the reward was given to the keeper of a little country station, much to the chagrin of some masters of larger ones, who thought that their grounds were much more beautiful and picturesque.

"This man," said Mr. Scott, "received but a few dollars; you, ten times as much. He has used every penny with discretion, and has not spared his own labor. The reward is given not to the man with the largest opportunities, but to him who makes the best use of such opportunities as he has."

The justice of the principle thus laid down is self-evident; the principle itself is abundantly insisted upon in the Bible; but it is too often forgotten or ignored.

"If I had Jehu's brains, I too would study and be at the head of the class," says the dull boy in school.

"If I had beauty and cleverness like other girls,"

the plain or backward daughter of the family reflects, "I too would be charming and beloved."

An obscure woman, reading in a newspaper the account of the death of the martyr priest, Father Damien, who sacrificed his life to the lepers in Molokai, and of the enthusiastic reception given to the English Captain Muller in America, exclaimed: "To how few of us comes the opportunity to soothe the tortures of a whole community shut in to a living death, or to rescue seven hundred shipwrecked people in mid-ocean! Yet how many would gladly do it!"

She forgot that however blind the world may be, the Judge of all knows what use we have made of such chances for self-sacrifice as have been given us. To him the chances count for little; "the readiness" to do, and the doing under even the humblest conditions,—these secure God's approval.—*Youth's Companion*.

### Useful and Curious.

#### CHANGES IN THE SUN.

BUT we cannot rest with the assumption that, since the sun is evidently no Mira and no Sirius, therefore it is practically an unchanging-radiator, which for an indefinite period will continue to cause the earth to bloom in the beneficent effulgence of its life-inspiring rays. A sun may affect the welfare of its planets either through the gradual mutations which it undergoes in the course of its evolution, or through the more rapid and violent changes that characterize the stars that are ranked as variable. We have seen that most of these latter belong to the third and fourth classes; but there is reason to suspect that the majority of all the stars are variable to a slight degree, and evidence of variability in the case of the sun is furnished by the phenomena of sun-spots. A spectator viewing the sun from a distant point in space, would perceive that its brilliancy was slightly increased once in about every eleven years. These accessions of light should correspond, not with the periods of fewest spots, but with those of most spots, because the energy of the sun's radiation is greatest during the spot maxima. At present a sun-spot maximum is approaching, and since last winter the face of the sun has frequently exhibited startling indications of the tremendous disturbances now affecting the solar globe. Our imaginary observer in space would probably behold at the present time a very slight increase in the sun's brilliancy, and this increase may go on for three or four years to come. While we, dwelling upon a globe that is bathed in the sun's rays, may be unable to perceive these variations directly, yet their effects have long been recognized by the changes that they produce in terrestrial magnetism. It is also highly probable that a perceptible influence upon the weather is exercised by variations in solar radiation corresponding with the presence or absence of sun-spots.—*G. P. Serviss, in Popular Science Monthly*.

#### "CALL IT OYSTERS."

THE physician in charge of an insane asylum in Ohio prescribed a large dose of castor-oil for one of the inmates, a man of great strength and wild, unmanageable temper. The attendant who had been commissioned to administer the nauseous dose foresaw that he was likely to find the task more or less difficult, and therefore took with him several assistants.

On reaching the lunatic's cell, the attendant put on a matter-of-fact air, and, cup in hand, stepped inside the door. The madman divined his purpose instantly, and rushed furiously upon him. The

assistants were too quick for him, however, and after a severe struggle threw him down and attempted to pinion his arms.

The man fought like a tiger, but found himself overmatched. Suddenly he became perfectly quiet, and, putting his hand to his mouth, said in a whisper to the chief attendant, "Call it oysters."

The attendant was a man of great natural shrewdness—as dealers with the insane need to be—and at once understood the lunatic's meaning. Directing the wondering assistants to release the patient, he took the cup from the shelf on which it had been set, approached the crazy man, made him a low bow and said in a tone of ceremonious politeness, "Good morning, Mr. Smith; will you try this dish of very fine oysters?"

The lunatic smiled pleasantly, returned the bow with one still lower, and answered, "Thank you very much; you are very kind."

So saying he took the cup, and drained it with every appearance of the deepest satisfaction.

"Ah," said he, as he finished the dose and smacked his lips, "those are indeed fine—the finest oysters I have ever tasted."

He had saved his self-respect, and had taught his keepers an excellent lesson in their own line.—*Selected*.

#### THE ROYAL ASSENT.

IN the first place, every bill, whether it be a public or a private one, that has passed through all its stages in both Houses, must, before it can become law, receive Her Majesty's assent. Previous to the reign of Henry VIII., this assent had to be given in person; but by an act passed in that monarch's reign, enabling the assent to be given by Commission, signed by the royal hand, this necessity was dispensed with. When the royal assent is given in person, the Clerk of the Parliaments waits upon Her Majesty in the robing-room before she enters the House of Lords, reads a list of the bills, and receives her commands upon them. When her Majesty is seated upon the throne, the Clerk of the Crown reads the title of each bill; the Clerk of the Parliaments, if it be a public bill, then signifies the royal assent in Norman-French as follows: "La Reyne le veult" (The Queen wills it so to be). If the bill be a private one, the form of assent is, "Soit fait comme il est désiré" (Be it as it is desired). When, however, a bill of supply is passed, the assent is expressed thus: "La Reyne remercie ses bons sujets, accepte leur benevolence, et ainsi le veult" (The Queen thanks her loyal subjects, accepts their benevolence, and wills it so to be). After each declaration by the Clerk, a gentle inclination is given by Her Majesty, indicating her assent. If, on the other hand, the royal assent is refused to any bill, the Clerk declares "La Reyne s'avisera" (The Queen will advise—or think—upon it).

When the assent is signified by Commission, the Lords Commissioners read the Commission, and precisely the same formalities are observed as in the Queen's presence. Before proceeding further, it may be well to note that at the time of the Commonwealth, Cromwell's assent to bills was given in English; but at the Restoration, the old form of words, in vogue since the reign of Henry VII., was resorted to; and only one attempt has since been made to abolish it, when, in 1706, the House of Lords originated and passed a bill to abolish the use of the French tongue in all parliamentary proceedings; the bill was, however, dropped in the House of Commons; hence it is that the ancient custom of giving expression to the royal assent in Norman-French still prevails.—*Chambers' Journal*.

WHAT is believed to be the highest electric central station in the world is at Pontresina, in the Swiss Alps, the altitude being 6000 feet above the sea level.

## Bible Echo and Signs of the Times.

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

GEO. C. TENNEY, MISS E. J. BURNHAM,  
Editor; Assistant.  
S. N. HASKELL, Contributing Editor.

Melbourne, Victoria, June 1, 1892.

### IS GOD PROGRESSIVE ?

WE ask the question with all reverence. We ask it not for the sake of arguing pro or con ; to most people there will appear no possible chance of raising a question upon such a point, and we are of that number. Why ask it, then?—In order to direct attention to a very manifest and irreverent tendency in our day to measure God by human capacities. Many people who profess to believe in God, look upon him as an untaught man would look upon the sun—as a being of doubtful character, with mixed qualities of beneficence and wrath, who swings about the heavens and over and under the earth, sometimes smiling, sometimes frowning, sometimes clear, at other times obscure and dark.

Others, judging from what they observe of earthly progress, conclude that God is developing knowledge by his experience in dealing with humanity, and as the Deity gains in understanding, a new adjustment of principles and relations is continually called for. So that as systems and laws fall behind the advancement of the age, they become obsolete, and are superseded by new laws and conditions.

This is all a great mistake. It asserts that during former ages God's knowledge was immature; that his work in creating and establishing the earth was an experiment which came near proving a failure; and that all subsequent time has been employed in efforts to patch up the weak spots in the original plan. We all know that it would be an insult to Heaven to reason in such a way as this; and yet, strange to say, a very large proportion of those who profess to be believers in God have practically just such a faith in him as that. It is as a child watching the moon through fleeting clouds fancies that the moon as well as the clouds is in rapid motion. For this reason many regard certain portions of the Bible as being altogether out of date for our age. Certain principles which were once essential are relegated to the dim past as of no account in our times, new principles having been introduced to meet the exigencies of modern progress.

God declares his character to be very different from such a one. Far above caprice, perfect in wisdom from eternity, eternal in his purposes, and absolutely changeless in his nature, God is not in the least affected by the mutations of time or the fluctuations of human knowledge or sentiment. James speaks of God as one "with whom is no variableness, neither shadow of turning ;" and this is the tenor of the whole Bible. Since man fell, Heaven has been devoted to one grand object, to lead sinful men back to God through the ways of righteousness and salvation. During all this time neither the standard of righteousness nor the plan of salvation has suffered any alterations or amendments. The standard of righteousness is God's law revealed to the patriarchs, obeyed by Abraham (Gen. 26 : 5), spoken on Sinai, taught by priest and prophet, exemplified and expounded by Christ. Christ was the personification of righteousness. He was holiness and purity in a concrete and living form. The law of God was in his heart. Ps. 40 : 7, 8. The plan of salvation centres in Christ in every

age. He is "the Lamb slain from the foundation of the world."

Accordingly, that which was required to render an individual acceptable to God in Abraham's day is essential now. If Daniel was a man "greatly beloved" in heaven, we must be possessed of the same principles as Daniel if we would sustain the same relation to God. As Christ perfectly represented the will of his Father, we must be like him in order to please God, and be Christ's disciples. It is true that human attainments have not always been the same in all times. There have been periods of darkness and times of light, and men are only responsible for what is placed within their reach. But if a people become blinded to the truth through worldly influences, that does not affect the truth of God. Wherever a righteous man may be found, he will manifest the same principles that characterize every other righteous man. If this be true, and that it is true no one will deny, it becomes to every person a significant and important fact. We must study righteousness according to God's model, which is Jesus Christ. We may also gain much by studying the virtues of those whom the Scriptures hold up as accepted of God. Why were Noah, Abraham, Moses, Daniel, Job, Paul, John, and a host of others, approved of God? Because of their loving and faithful devotion to God's will as it was revealed to them. Would you be, like them, accepted of God? Seek acceptance in God's way. No way has yet been discovered by which man can flee from sin and its consequences, except the one followed by those ancient sons of faith and obedience.

The wisdom of man is like the fleeting clouds which obscure our sight and teach us false ideas of their importance. Where God took his eternal stand when he assumed the moral rulership of the worlds, there he stands unmoved to-day. The sun may be blotted out of heaven, the moon, stars, and earth may fail ; but no shade of change will ever come over the nature and character of our God.

### OPEN DOORS FOR BIBLE WORKERS IN INDIA.

S. N. H.

WHILE visiting an orphanage in Calcutta, we met a lady from Indiana, U. S. A. ; and in response to an inquiry as to what mission she was connected with, her reply was, "I am connected with no mission ; but I have come here to learn. I pay my board at this orphanage, and am seeking to learn the language, and to make myself as useful as possible in the mission where I am and in any other place where I can find something to do while I am learning the language." Thus she was mingling with the different established missions in Calcutta, forming acquaintances, and seeking to learn how she could best relate herself to the work of the gospel. She had no desire to become partial in her labors, or to take sides for or against any particular mission. She was anxious to work where she could, and do what she could to help in enlightening those who knew not God and had no knowledge of Jesus Christ. This in many respects was an honorable course.

Why should not hundreds pursue a similar course in relating themselves to the missions in India and China and other parts of the world? There are some who have sufficient means to pay their own expenses for a year or more ; but these should be individuals of discretion, of judgment, who understand the Sacred Scriptures and exemplify the truths of the Bible in their lives. Should such persons give them-

selves to this work, form acquaintances with the missionaries, adapt themselves to the work of enlightening others, assist in arranging Bible-readings, etc., they would ere long not only acquire the language, but form associations that would be especially useful in the cause of Christ.

There is connected with the missions one serious difficulty. While some in the Zenana work and many in the regular schools of the missionaries, become converted and give their hearts to God, Mohammedan children and children of other classes enter the schools and go through every grade, write essays on the Christian religion, and take prizes over European students, they having had the advantages of a Christian education ; and yet when they leave the schools as graduates, they are, as far as their religious sentiments are concerned, the same as they went in. If they went in Mohammedans, they come out Mohammedans ; if as Brahmin pupils, they come out Brahmins. But even further than this : oftentimes they become teachers in these schools, and teach the Bible as a science only. This is something that can scarcely be accounted for.

If teachers could be had who would enter these schools with the spirit and power of the gospel, and with their holy lives exemplify its teachings, the Spirit of God would reach the hearts of these pupils. Then when it was seen that there was a power with these teachers, their services would be in the greatest demand all over these heathen countries. They are needed everywhere. Peculiar religious tenets, of course, would not be allowed to be taught, for that would create division among the missionaries ; but they could be lived, and the influence of the Scriptures would have its own weight on the minds of both teachers and pupils.

If there be a God, as we know there is ; if he has a truth for this time, and that truth is simply the revival of every ray of light that is found in the Scriptures, there should a power go with it that can not only break down prejudice, but touch hearts, and bring those who are in the stoutest opposition to God to bow down at the foot of the cross, the same as in the days of the apostles. The apostle Paul felt himself a debtor both to the Greeks and to the barbarians. Are there not here barbarians to whom some of those who read these lines will feel themselves debtors?

We need persons who have had experience in the Bible work to enter India as missionaries. We need persons who can go and learn, in the fear of God, as to the best methods of labor. We need those who can enter schools and render assistance in teaching the Scriptures, and who, by their Godly life, will show forth the principles of the gospel of Jesus Christ. Will it be said that we are too near the end to plan and labor like this? Has not God said that the everlasting gospel shall go to every nation, tribe, tongue, and people? Will it not find its way to every part of India?

And further than this ; we need men and women to *live* the gospel of Christ upon the islands of the sea, among every people that live upon the face of the earth, and in every class of society. We need, not persons who will antagonize, but those who will exemplify the gospel by a Godly life, and let God convict hearts. The Saviour says, "Ye are the salt of the earth ;" "Ye are the light of the world ;" "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Will there not be found, then, individuals who have the truth of God mingling with every class of people on the earth, and letting the light of the gospel shine through their lives? Would



not God be glorified in clothing such individuals with a power that will affect hearts?

In fact, laborers of every class found in a Christian land are needed in India; and in view of the time in which we live, and what is coming upon the earth, is it not highly important that the attention of men and women be turned to this country as well as others? Should we not begin to think how these regions beyond are to be entered? Should we not begin to pray and labor for them, that God in his providence may call men and women to enter these fields? It seems to us that we are years behind God's providence.

The most certain sign of the near coming of the Lord is the preaching of the gospel of the kingdom in all the world for a witness; for when this is done, the end comes. Then comes the close of earth's career, the gathering of the saints "from the uttermost part of earth to the uttermost part of heaven." Some will come from every portion of this earth, even from the dens and caves, where they are finding shelter, as they do to-day in India. The power of the gospel will affect hearts even in these places, and they will come forth clothed with immortal beauty and glory. God will be glorified in the final triumph of his truth, in the triumph of the gospel, not only in the victory which he gives to his people, but also in the fact of his gathering from every kindred, tongue, and people some who will glorify his name through a never-ending eternity.

We appeal to our brethren in the name of Him who died upon the cross that the world might be saved, and souls gathered from every people on the earth; we ask those to whom God has given greater light than others to think seriously, not only how they can serve God in their daily walk at home, but what they can do to extend the triumphs of the gospel in the regions beyond.

#### CHURCH AND STATE.

##### THE POWERS OF A COMMONWEALTH

J. O. C.

THE word "commonwealth" signifies, strictly, *common good, or happiness*, and is applied, for that reason, to a state, or body politic. As a governmental title, it was employed in England during the protectorate of Oliver Cromwell, and his son Richard, and was retained until the restoration of Charles II., in 1660. It was adopted on the death of Charles I., 1649, as signifying that the government was from that time to be administered in behalf of the common good of the people, and as adverse to a monarchical form of government, which was thought to be more in the interest of the ruler than for the public good.

The primary purpose of human government is to promote the good and happiness of the people. If, therefore, any government should grant to a certain portion of its citizens civil advantages which it denied to another portion of equally loyal citizens, simply because they were greatly in the minority, it could not be truthfully said that such a government was administered for the *common good or happiness of the people*. Happiness is an agreeable state of feeling which arises from the reception or expectation of some supposed good. Social organizations are effected in almost every community as a means of happiness. The state does not interfere with them, so long as their members are loyal to the government, and do not by their local organization endanger the rights or privileges of others. Religious organizations stand on the same footing, so far as their relation to the state is concerned. All who wish to pursue happiness

through that particular method, have a perfect right to do so without molestation from the government of which they are citizens. They have, moreover, the right, under the government, to transact their own affairs, which societies of every other shade possess. To deny this boon to any class of loyal citizens in a government, is to deprive them of happiness, a deprivation, which, under the circumstances, is nothing short of oppression.

Had man, like the brute, no moral sense, he would have no moral responsibility here or hereafter, and therefore no claim for rights peculiarly his own. But in view of his own destiny, and the consequent necessity for the development of his nature, he has corresponding needs, creating for him certain human rights, or powers of action, which must be exercised according to the dictates of his own moral sense. This cannot be otherwise, since man has a personal accountability before the Author of his being which no one else can in any way assume. Since, then, each one is responsible to God alone for the use of these powers, it follows that no one else can properly interfere in the exercise of them, neither can they be regulated by legislative enactments.

The reason for this is obvious. Human privileges entail moral obligations which are absolute. Obligation is duty, to neglect which may be grievous sin; yet only he on whom the duty devolves can assume to determine what action must be taken under the circumstances. This follows from the fact that strictly *moral* claims can only be validly acknowledged in the realms of conscience, and therefore the responsibility of measuring and weighing them lies beyond the range of human sight. They cannot therefore properly become subject to human enactments. For instance, it may be the duty of one who is absolutely able to assist a poor neighbor. Not to do so may be a sin, on the ground that the neglect is prompted by sordid meanness and heartlessness. But for all that, no human law can reach such a case, and compel a performance of duty, which springs alone from an enlightened and active conscience.

There are, however, duties of a negative character, the performance of which may be enforced by law. It is a duty every one owes his neighbor not to injure him in reputation, person, or property. Should a breach of this duty occur, the law may interfere, and punish the offender, because the very province of human government is to protect its subjects against injury from one another. The extract which follows from Macaulay's writings sets this matter forth very clearly:—

"An orange-woman stops up the pavement with her wheelbarrow; and a policeman takes her into custody. A miser who has amassed a million suffers an old friend and benefactor to die in a workhouse, and cannot be questioned before any tribunal for his baseness and ingratitude. Is this because legislators think the orange-woman's conduct worse than the miser's?—Not at all. It is because the stopping up of the pathway is one of the evils against which it is the business of the public authorities to protect society, and heartlessness is not one of those evils. It would be the height of folly to say that the miser ought, indeed, to be punished, but that he ought to be punished less severely than the orange-woman."

Is it therefore plain that governments cannot deal with sin as such, though some have maintained the contrary. Their ground of opinion has been ably stated by Charles Spencer M. Philips in his work on "Jurisprudence," p. 274, and is as follows:—

"They lay down the principle that the world is God's world, and that all who inhabit it are

bound by God's laws; and from this they infer that human justice ought, so far as human fallibility will allow, to be a precise counterpart of God's justice. They do not advert to the obvious possibility that there may be some of God's laws which it is not his will to communicate to human administration, and which human beings would, therefore, be guilty of a sin by attempting to enforce."

#### SATAN A WANDERER.

SATAN and his angels were cast out of heaven; but we do not read that any certain dwelling-place was assigned to them. The idea largely prevails that there is a place called hell, of the creation of which we have no account, burning with fire of the most intense heat, into which they were cast, and where they endure perpetual torment. And it is further believed that there they wait with fiendish anxiety for the souls of the wicked, which go to the same place at death, and that the demons, even in the midst of their own unutterable anguish, find delight in torturing these lost souls. And some eminent religious teachers, held in reverence for their wisdom and piety, have taught that the torment in this fire rapidly increases as the blasphemies of the damned multiply against God. And not content with the horrors of this picture, they have even taught that the saints in glory look down upon their agonies with self-complacent satisfaction, and praise God for the multitude of his mercies!

We are happy to know that this horrible theory has no foundation in the Word of God. It had its origin in the mythology and superstition of the heathen. The doctrine that the joys of the saved are increased by their beholding the ever-increasing torments of the lost, is a fitting accompaniment to the lowest superstitions of heathenism.

But however abhorrent to the finer feelings of humanity a theory may be, when it once gets a footing there will be found some who will try to prove a warrant for it from the Scriptures. Thus the Saviour's words in Matt. 25:41 are perverted to make them serve that theory. But the whole transaction of which the Saviour spoke in that place is yet future. That Satan and his followers will be destroyed in a lake of fire is plainly revealed in the Scriptures; but that lake of fire is not yet prepared—is not yet in existence, as will be shown when we come to consider the entire destruction of the works of the devil.

It cannot be possible that Satan and his angels are confined in any such place of torment; for the Scriptures speak of Satan as going to and fro in the earth to deceive and destroy the children of men. If this is their privilege, why do they return to the torments of hell? And if it is their privilege to abandon those realms of torture, how can they be called their dwelling place, to which they were cast down?

This theory is not in harmony with the Scriptures; it was, evidently, planned by an enemy of the truth of God, in order to make the truth itself appear absurd and ridiculous in the eyes of reasoning people. That Satan and his angels are not yet in the torment to which they are reserved, is proved by an expression found in Matt. 8:29. In the country of the Gergesenes two men who were possessed with demons met Jesus, and the demons cried out to him: "What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?" This shows that we are correct in saying that Matt. 25:41, which speaks of some departing into the fire prepared for the devil and

his angels, is yet future ; the place of torment is not yet prepared, and the time of torment is not yet come.

The difficulty in understanding this subject is increased by the fact that there are three different words which are rendered hell in the English version of the New Testament.

1. *Hades*. This is quite generally considered to be synonymous with the grave, yet it has a more extensive meaning. It is equivalent to the Hebrew word *sheol*, which means a condition or state of the dead, without regard to burial or a burial place. All the dead are in *sheol*, or *hades*, whether they are buried or unburied. This word is used in Ps. 16 : 10, quoted by Peter in Acts 2 : 27 to prove the resurrection of Christ. It is never used with reference to a place of torment, or of punishment, only as it is connected with death, which is the punishment for sin. Christ's soul was not left in *sheol*, or *hades*, translated hell. But his soul did not go to a place of torment. His sufferings were in his death upon the cross.

2. *Gehenna*. This is the place of final punishment, and is often connected with fire, as in Matt. 5 : 22. But as yet this has no existence. Jude uses language similar to that of Peter : "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. They are in chains of darkness, reserved unto the great day of judgment.\* And another point is fixed by this testimony. In Eph. 6 : 12 Paul says we wrestle against principalities, against powers, and against spiritual wickedness, or perhaps, more literally, spirits of wickedness, in high places. Jude uses the same word, translated "first estate," that Paul here uses, translated "principalities." Some versions render Jude thus : "Kept not their principality." These texts refer to the same principalities, the same powers, wicked spirits, or fallen angels.

As to their present location, Paul says that Satan is the prince of the power of the air. Eph. 2 : 2. The Scriptures seem to teach that Satan and his angels were doomed to be wanderers, having no home in the creation of God, no orb that they can call their own—their rightful resting-place. Man was created to inhabit this world. We may reasonably suppose that all things were created for their own spheres. The angels were created to fill a place in heaven, Satan, or Lucifer, having a place assigned to him near the throne of God. But Satan and his angels kept not their principality ; they left "their own habitation," as Jude says, and we do not learn that any other was given them. Cast into outer darkness ! Compared to the glory of heaven, the regions of this earth, where sin and the curse everywhere appear, must be dark and gloomy.

#### HE GAINS POSSESSION OF THE EARTH.

Satan, having lost his place in heaven, seemed to have been inspired with the determination to do all the mischief that he could. Man had been created and put in possession of the earth ; "And God said, Let us make man in our image, after our likeness ; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. 1 : 26. "The heaven, even the heavens, are the Lord's ; but the earth hath he given to the children of men." Ps. 115 : 16. God made man to possess and rule

over the earth. It was his to occupy and enjoy. He himself was made of the earth ; his destiny was linked with that of the earth. Satan, as the result shows, had a design upon both man and his possession.

Did Satan have anything to do with the fall of man ? The Scriptures plainly show that he did. In Rev. 12 : 9 the prophet speaks of "that old serpent, called the devil, and Satan, which deceiveth the whole world." If he deceiveth the whole world, he must have deceived our parents in the beginning. John says : "He that committeth sin is of the devil ; for the devil sinneth from the beginning." 1 John 3 : 8. In verse 12 he says that Cain "was of that wicked one, and slew his brother." Then that wicked one was in the world in the days of Cain, and instigated him to kill his brother. "That old serpent" which deceiveth the whole world, deceived Eve. He lied to her, and made her believe that it was for her good to eat of the fruit that they were commanded not to eat. Says Paul, "The woman being deceived was in the transgression." 1 Tim. 2 : 14. She did not do this deed wilfully, but she was deceived. "And the Lord God said unto the women, What is this that thou hast done ? And the woman said, The serpent beguiled me, and I did eat." Gen. 3 : 13. To argue that it was simply the reptile that did all this is absurd. But when we understand that Satan was there with all his cunning, and used the serpent as his medium to deceive Eve, all is rational and harmonious. And this shows the truthfulness of the saying of Jesus, that the devil was a liar from the beginning. In our next we shall see how Satan gained power over the earth.—*J. H. Waggoner*.

#### DOUGHT CHRISTIANS TO KEEP THE SEVENTH DAY ?

It is doubtless well known to at least most of our readers that the BIBLE ECHO represents the views of a people who observe the seventh day of the week, commonly called Saturday, as the Sabbath, instead of Sunday, the first day of the week, which most Christians observe. Upon learning this for the first time, most people express their surprise by asking, Are you Jews then ? We answer, No ; neither by birth nor belief. We are Christians, believing fully in Jesus Christ as the Son of God from eternity, and the Saviour of man, through whom alone we hope for eternal life. Why, then, do we observe the ancient Sabbath, instead of the one peculiar to Christians ? We answer, For several reasons. One reason is that the first day of the week is not the Sabbath by divine appointment, and nothing but divine appointment can constitute a Sabbath. Neither Christ nor his apostles appointed or kept the Sunday. Another reason is that God made the earth and all it contains in six days ; and to commemorate that great fact rested upon the seventh day, and blessed and sanctified it as a memorial of creation's work. Thus the Sabbath was made for man at the beginning.

When God uttered his holy will upon Mount Sinai, one of the essential features of that will, expressed in his own voice, was that we should "remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work ; but the seventh day is the Sabbath of the Lord thy God ; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates ; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day ; wherefore the Lord blessed the Sabbath

day, and hallowed it." Ex. 20 : 8-11. It will be objected at this point, that the earth was *not* made in six days. For our answer to that very common objection, we refer the reader to the leading editorial article in this paper. God does not change his truth to suit the shifting shadows of human wisdom. When the conclusions of geologists and other worldly-wise men, who exalt themselves against the knowledge of God, have been forever forgotten, the everlasting truth that God made the world in six days and rested upon the seventh, will still be preserved in the minds of his people. We say this with the full knowledge that whoever adheres to an old-fashioned faith in the Bible, exposes himself to ridicule from all classes of people, except the comparatively small class which he represents.

But do not those who now keep the seventh day deny Christ ?—By no means ; they thereby recognize a great fact taught by Christ and all the Scriptures, that the Son of man is Lord of the Sabbath day. The seventh day is therefore the Lord's day. The Sabbath was made at the close of creation's week. It was made thus : The Creator rested upon it ; he then blessed the seventh day, because he had rested upon it ; and then sanctified or set it apart from the rest of the week, as a blessed, holy day. The Creator was none other than Christ, the Son of God. Upon this point we would direct attention to the following scriptures : John 1 : 1-3 ; Heb. 1 : 2 ; Col. 1 : 16, 17. Other passages unite with these in teaching that God the Father made the worlds by his Son—that Christ was the great Master Builder, by whose word the universe was framed. He wrought the six days ; he rested on the seventh day, blessed and sanctified it ; and when upon earth he said, "The Son of man is Lord also of the Sabbath day." We know it was his custom to observe it (Luke 4 : 16), nor have we any intimation that he changed it either before or after his crucifixion. Of the women who came to the sepulchre it is said that they "returned, and prepared spices and ointments ; and rested the Sabbath day according to the commandment." Luke 23 : 56.

Now the question is, Do we dishonor Christ by observing the day which he established in the beginning, which he observed and recognized (Matt. 24 : 20), and by neglecting to observe a day which men have exalted to the place of the Sabbath ?—No ; we do not so regard it. It is an essential part of Christian duty to keep God's commandments. His commandment says : "The seventh day is the Sabbath of the Lord thy God ; in it thou shalt not do any work." That is why we keep it. It is no dishonor to Christ to keep his Father's law ; indeed, the Sabbath is Christ's own day, so there can be nothing incongruous in Christians keeping it. We wonder how they can do otherwise.

Again it is asked, Ought we not to commemorate the resurrection of Christ rather than the creation of the world ? We reply, We ought to do both. And if we follow God's Word, we shall do both. Our Saviour and the apostles established memorials of Christ's suffering and resurrection. Jesus took the bread and wine, and blessing them, gave them to his disciples with the words, "This do in remembrance of me." Paul says, "As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." He tells us that baptism is the emblem of Jesus' burial and resurrection. Rom. 6 : 3-5. These memorials all Christians should observe, and they do not at all interfere with the perpetuation of that other monument of the great creative work, the holy Sabbath of the Lord.

\* This we may understand is the same as being cast down to Tartarus.

## Bible Student.

## ROMANS 5:12-19.

A CORRESPONDENT desires an explanation of Rom. 5:14-19, which reads as follows: "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offense, so also is the free gift; for if through the offense of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift, for the judgment was by one to condemnation, but the free gift is of many offenses unto justification. For if by one man's offense death reigned by one, much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore, as by the offense of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." We do not just apprehend his difficulty, although there are evidently several of them by the way the questions are submitted. We will comment upon the entire passage briefly, and hope thus to meet the mind of the inquirer, and perhaps to shed some light on a rather obscure passage of Scripture. It will be remembered that Peter also had an idea that in the writings of "our beloved brother Paul" there were some things hard to be understood; but when rightly understood, they are of great value to the believer.

Paul is here drawing a comparison between the work of the first Adam, our common father, and the second Adam, Jesus Christ. But it will be seen that the comparison is rather by contraries than by similarities. What one had accomplished by transgression, the other had remedied by grace. It will be noticed that verses 13-17 are in parenthesis by way of explanation to the thought to be enforced.

The statement in verses 12 and 18, connected, is that as by one man sin entered into the world, and death by sin, and thus death passed upon all men, so by the righteousness of one the free gift of justification of life came to all men. The objection would come up, How could men sin before the law, or Moses? Those who had not sinned as Adam did fell under the power of death. The apostle shows that the cause of death is sin; that there is no sin when there is no law; nevertheless, death reigned between Adam and Moses, hence there must have been sin and also law. Adam is said to be "the figure of him that was to come." Not by analogy so much as by contrast, as already remarked. Adam introduced transgression, receiving the sentence, "Dust thou art, and unto dust shalt thou return," which he entailed upon his posterity, and all became subject to it. He also introduced the knowledge of sin and the inclination to it into human experience. Christ appeared as Adam did when God looked upon him and was pleased. Both started out in righteousness. Adam fell, and brought in death upon the race. Christ overcame, and brought in salvation from sin and justification unto eternal life for all who accept him. Death is upon all, for all have sinned. Life is provided for all, but will be given only to those who through faith and obedience are justified from sin. Many, but not all, are justified.

The query is raised as to what is meant by "those who had not sinned after the similitude of Adam's transgression." Verse 14. No one but our first parents sinned their particular sin. The tree of the

knowledge of good and evil, once partaken of, opened upon the race the gates of temptation, and it became necessary to hedge action about by laws with penalties attached, and since then sin and death have prevailed. But Jesus appears with the standard of everlasting life.

## INTERNATIONAL SABBATH-SCHOOL LESSONS.

Lesson 11.—June 11, 1892.

PROMISE OF A NEW HEART.—EZE. 36:25-28.

(Memory verses, 25-27.)

GOLDEN TEXT: "A new heart also will I give you, and a new spirit will I put within you." Eze. 36:26.

1. What is said of the moral condition of Israel in the days of the prophet Ezekiel? 2 Chron. 36:14-16. See also Ezekiel 8 and elsewhere.

2. What among many admonitions did God give them? Eze. 36:32, last part.

3. How faithfully must the prophet warn them? Eze. 3:17-21.

4. What express duty did he set before them? Eze. 33:11, 14-16.

5. If they would heed these injunctions, what blessings would the Lord bestow upon them? Eze. 36:28-30, 33-36.

6. If they obeyed the Lord, how did he promise them they would regard their life, which they then loved, and which had brought them into captivity? Verse 31.

7. How did the Lord say that Israel would heed these injunctions of the prophet? and why? Eze. 3:7.

8. What is the condition of the hearts of all men by nature? Jer. 17:9; Rom. 8:7.

9. What, therefore, is necessary that they may be brought into union with God? Eze. 18:30, 31.

10. Can man accomplish this change of himself? Rom. 7:18, 19.

11. Who has promised to give the new heart? Eze. 11:19; 36:26.

12. Through whom alone is this work wrought? Acts 4:12; Rom. 8:3; 2 Cor. 5:17.

13. By what agency does Christ change the heart and spirit? Rom. 8:9, 10; Eze. 36:27, first clause.

14. What is the purpose and result of the new heart? Eph. 2:10; Eze. 36:27.

15. By virtue of what covenant is this change made? Heb. 8:8, 10.

16. How many of those know the Lord who are in this covenant relation to the Lord? Heb. 8:11.

17. In addition to the new heart and new spirit, what is done for those who by faith embrace these promises? Heb. 8:12; Eze. 36:25.

18. From whence do those come who make up the Israel of the new covenant? Eph. 2:11-13.

19. See also Acts 15:7-9; Rom. 9:24.

19. How much does the promise of their inheritance include? Eze. 36:28, 37, 38; Rom. 4:13; Isa. 45:17, 18.

20. What will be the condition of that inheritance? Isa. 51:3. See also Isaiah 35 and Revelation 21 and 22.

21. For whose sake alone will the Lord fulfil all this to those who believe? Eze. 36:32, first clause, and verse 22.

22. To whom, therefore, will all the glory belong? 1 Cor. 1:30, 31.

## NOTES.

The history of Israel's stubbornness and perversity is only an illustration of human nature. From their erratic course we are able to see how sinful sin is, and how prone we are to follow it. If we inquire for the real cause of their departures from God, we soon discover that it was because of the unhallowed condition of their hearts. These were not right before God. This was the fact that led to their national and individual misdeeds and calamities.

We see there was no failure in any provision of divine goodness. Mercy, warning, invitations, help, were provided for every time of need; but years of long-suffering and forbearance on God's part only saw them sink deeper in wickedness because their hearts were unimpressible by God's Spirit. The scripture which forms the basis of the lesson is one of the tender appeals and promises of a mercy-loving God, made to induce them to submit their hard hearts to the divine will. Of his messengers, the prophets, God required great faithfulness. No matter how discouraging the work might be, how unwilling the people to hear or heed the word of the Lord, yet it must be faithfully spoken, and the blood of those who were cut off in their sins would be required at the hands of him who failed to convey the message of warning. Eze. 3:17-21; 33:6.

The condition of the natural heart is said to be "deceitful above all things, and desperately wicked." The psalmist inquires: "Who can understand his errors?" David, by the evils hidden in his heart was led to commit grievous sin, and when he repented he prayed, "Create in me a clean heart, O God; and renew a right spirit within me." Ps. 51:10. This was his only hope.

In our dispensation the case is just the same. Before we can escape from the power of sin, we must have the heart renewed by divine grace. This is the work of God. It must be wrought through faith in Christ by his indwelling presence.

Do we wish to flee from Satan's bondage and become free in Christ Jesus? Let us remember this gracious promise is for us. Christ's blood will cleanse from sin. He comes in and makes a new heart. His Spirit controls, and the hard nature of sin and selfishness is gone; we have a feeling nature, susceptible to divine impressions; and the law of God becomes our delight.

Lesson 12.—June 18, 1892.

## REVIEW.

1. When will the kingdom of Christ be set up?  
2. Where will it be? and how long will it continue?

3. Whose seed will be the king? and who will share the kingdom with him?

4. When Christ comes into that kingdom, what song will be sung?

5. What will be the character of that people whom the Lord will bid enter?

6. What blessings come to those here who steadfastly trust in God?

7. Against what are we solemnly warned in our third lesson?

8. In eating and drinking, what should be the standard of the Christian? 1 Cor. 10:31.

9. What incident in the history of King Hezekiah shows God's willingness to help those who trust in him?

10. By virtue of what are all the blessings of God brought within our reach? Isa. 53:4-6.

11. In view of this great sacrifice, what gracious call does the Lord make to the children of men? Isa. 55:1, 6.

12. Who will be blessed in responding to this call?

13. What has God promised to do for those who thus seek him? Eze. 36:26.

14. What has he covenanted to write in this new heart? Jer. 31:33.

15. What has he promised to do with their sins? Eze. 36:25; Jer. 31:34.

16. By what power is this change wrought? Eze. 36:27; Rom. 8:9, 10; 5:5.

17. How willing is God to give us his Spirit? Luke 11:13.

18. How will such a heart regard God's law? Eze. 36:27; 11:19, 20.

19. Give the character of Jehoiakim's reign, and mention one of his most notorious acts.

20. What prophet especially warned him of his doom? and what did that prophet have to endure?

21. Give an account of the overthrow of Jerusalem and what led to it.

22. Repeat the golden text of each lesson in order.



## From the Field.

### NEW ZEALAND CONFERENCE.

As has been previously reported, this meeting was held at Napier, April 1 to 15. The devotional part of the services was opened on Friday night by Bro. W. C. White, who preached from the appropriate interrogation, "What think ye, that he will not come to the feast?" John 11:56. The desire of Christ to meet with the children of men, and the conditions upon which he will surely do so, were presented to the congregation. All were admonished to comply with these conditions at the very beginning of the meeting, that the blessings of the Saviour's presence might be with them from the first.

Sunday morning Bro. Starr gave the first lesson of a series on the book of Romans. These lessons were given each day throughout the Conference, and proved a valuable feature of the meeting. What man is by nature, what he may become by grace, and just how this amazing transformation may be wrought, were the salient points of the lessons. The testimony of many who took part in the studies was that they had received much light on the plan of redemption; they had received exalted views of Christ, and had learned how to lay hold of his righteousness by faith. This had brought peace into their hearts. They now viewed the future hopefully; for they were assured that Jesus could and would work in them both to will and to do of his good pleasure. We rejoice to see our people gaining such an experience. Let all hold fast that which they have gained, and go on unto perfection.

In the afternoon of the same day, Bro. A. J. Read, one of the missionaries of the *Pitcairn*, preached an impressive sermon from two Bible expressions, "Come and see," "Go and tell." He showed that all men are invited to come to God and hear and learn the message of salvation, and then to go and tell it to others. That no one can properly tell the message to others until he has heard it and experienced its saving power, was especially emphasized. The reason why so much fruitless effort is seen, is because people are trying to present to others that which they have not experienced.

In the evening the writer spoke to a full house on the relation of faith and works. Faith is the foundation stone—the first round in the ladder of a Christian life. Without faith it is impossible to please God. But faith is an active principle. It does not stand alone. Its fruit is works, or obedience, hence they cannot be separated. Acceptable works cannot be produced but by faith. It is from faith that all obedience springs. Jesus says, "This is the work of God, that ye believe on him whom he hath sent."

The business meetings were begun on Monday. There were about fifty in attendance from a distance besides the Napier church. This, considering the membership of the Conference and the long distance many had come, was a good representation. As the meetings were appointed to continue two full weeks, and all had come to wait to the close, we had time to do all our work with deliberation, and to devote a good deal of time to spiritual matters. There was a good attendance of the citizens at the evening services, which were devoted to preaching. The last Sunday night of the Conference, Elder Gates of the *Pitcairn* spoke in the Theatre Royal to a large audience.

The cooking-school conducted by Mrs. Starr was well attended, and proved to be an interesting and important feature of our work. The interest manifested by our people and some of the citizens as well, was truly encouraging. We believe that much good will follow this line of work. It is surprising that a matter so important as the selection and preparation of healthful food to support the human body, receives so little systematic and thorough

study. We anticipate that this subject will be one upon which instruction will be given at our general meetings hereafter, and we hope to see it introduced into our larger churches.

The establishment of a school in Australasia was a live question to the brethren in New Zealand. Several times the leading brethren met in council, and spent from one to three hours discussing the various phases of this question. There was no doubt in their minds as to the propriety of starting a school, and of doing so at once. The questions they brought up for consideration were respecting its location, the plans on which it should be run, its first cost, tuition, etc. After a full expression of opinion, a resolution was passed by the Conference, that New Zealand unite with Australia in establishing an Australasian school, and that they will heartily support it, both by means and patronage. They placed two of their men on the locating committee, authorizing them to act for the Conference. The fact that our people in New Zealand have sent more than a dozen of their sons to the American schools, is evidence that they feel the importance of educating their young people for usefulness in the cause.

Since the Conference held in 1890, the laborers have met with bitter opposition from certain classes. At times and in some places it has seemed as though very little progress was being made. But when the Conference assembled, it was plainly visible that advancement had been made. Two years ago there were only about twenty representatives from the churches, and all but two of these were from the north. At this meeting there were more than fifty present, among whom were representatives from Wellington, Petone, Nelson, Blenheim, Kaikoura, and Dunedin, all south of Napier. Two years ago there was not one of our number in those places. During the last two years, the messengers have crossed to the South Island, and have found a warm welcome in many homes.

The endeavor to disseminate our literature throughout the colony has been fairly successful. Month after month hundreds of books have been placed in the hands of the people. Some of these persons have embraced present truth and were at the meeting. About four hundred copies of the *Bible Echo* have been sent out fortnightly. This work has been done at the head office at Wellington. Besides this, the local tract societies have mailed papers and written letters to hundreds of friends. If the seed thus sown is cared for as it should be, it will no doubt yield a good harvest. Meanwhile the sowing is still to be continued the present year.

The financial condition of the Conference, Tract Society, and Sabbath-school Association showed that these organizations had been well managed during the hard times now prevailing.

The meeting closed with a good spirit of union and brotherly love. Personally I felt that it was one of the best Conferences it has been my privilege to attend.

A. G. DANIELLS.

### NEW ZEALAND TRACT SOCIETY.

The third annual session of the New Zealand Tract and Missionary Society was held at Napier, commencing April 5, 1892, the President, A. G. Daniells, in the chair. After the reading of the minutes, a statistical report for the two years was presented, and attention was called to the balance-sheet, which was distributed among the delegates.

A report of the canvassing work was then presented by the general agent, J. Harris. The extension of the circulation of various periodicals, particularly the *Bible Echo*, *Home Missionary*, and *American Sentinel*, received attention.

The chair being empowered to appoint the necessary committees, the following were named: On resolutions, W. C. White, Jas. Harris, and Joseph

Hare; on nominations, Chas. Clayton, S. Merrick, and S. Rout.

At the second meeting the President called for a reading of the balance-sheet; a satisfactory discussion ensued, and the balance-sheet was adopted as follows:—

LIABILITIES.	ASSETS.
General Conference	Cash in hand ... £19 15 10
... £1314 8 2	" " Bank ... 297 19 10
N. Z. Conference... 53 16 4	Districts ... 48 1 4
Trust Account ... 31 10 9	Current Accounts 476 14 4
Echo Pub. Co. ... 9 15 10	Furniture ... 25 0 0
Balance ... 195 4 1	Daniel and
	Revelation... 51 18 0
	Bible Readings 34 13 4
	Patriarchs and
	Prophets ... 71 6 0
	Great Contro-
	versy ... 127 14 5
	Man Masterpiece 61 13 6
	Ladies' Guide... 91 1 3
	Plain Facts ... 19 8 4
	B., D., and S. ... 13 14 7
	Heart Sierras ... 15 6 8
	Sunshine ... 18 3 6
	Miscellaneous Books
	... 232 5 3
	£1604 15 2

The Committee on Resolutions reported as follows:—

WHEREAS, The present constitution of this society does not perfectly represent its present work and organization, therefore—

1. *Resolved*, That we adopt as a substitute for our present constitution that published in the Year Book for 1892, pages 128 and 129.

WHEREAS, The maintenance of small districts has not proved advantageous, therefore—

2. *Resolved*, That we re-district the colony, and re-number the districts as follows: Dist. No. 1, Auckland and Taranaki Provinces; Dist. No. 2, Hawkes Bay and Wellington Provinces; Dist. No. 3, South Island.

3. *Resolved*, That we will choose, for the coming year, directors who are thoroughly acquainted with the tract society work, and who can spend some time with each of the churches in their respective districts.

4. *Resolved*, That we heartily approve of the action of some of our canvassers in sending to the Secretary the names of persons who would be pleased to receive literature on religious and temperance topics; and of the efforts of the Secretary to have all such supplied with tracts and journals, followed by correspondence.

5. *Resolved*, That we call upon the members and officers of our local societies to renew their zeal in the work, to study the literature we have for use, that they may select the best; to see what acts of kindness they can perform, and what rays of light they can impart; and that we request the librarians to maintain a regular correspondence with the Secretary, imparting all the encouraging information in hand, and especially the names and addresses of all who have lately become interested in the truths of the Third Angel's Message.

6. *Resolved*, That we recommend the holding of weekly meetings in the local societies.

7. *Resolved*, That we value the *Home Missionary* as an instructor in many lines of work, and that we request the librarians to introduce it to the families in their society, obtaining as many subscriptions as possible.

WHEREAS, One of the objects of our society is to disseminate information in regard to home and foreign missions, therefore—

8. *Resolved*, That we recommend the Board to procure a library of missionary publications, to be kept by the Secretary of the society for the use of Conference, Tract Society, and Sabbath-school officers.

WHEREAS, We believe that the *Bible Echo* is one of our best agencies for the dissemination of Bible truths, and—

WHEREAS, It has been made more attractive and useful by the recent changes that have been made in it; therefore—

9. *Resolved*, That we unite in making an organized and energetic effort to increase its circulation throughout the colony.

The third meeting was held April 9. After the opening exercises, the chair invited Bro. A. J. Read to speak on the missionary work in the islands. Elder Read then, in a few words, outlined the work which had been done before the *Pitcairn* reached her field, and many interesting experiences were pointed out which had been met with on the travels of those connected with the ship. One especially interesting was that of two ladies met with at Norfolk Island, who are now keeping the Sabbath, who had received a knowledge of the truth through the books and papers sent from the colonies.

The report on resolutions was adopted unanimously.

The Committee on Nominations presented the following names for officers for the ensuing year, and the report was unanimously approved: For President, M. C. Israel; Vice-President, James Harris; Treasurer and Secretary, M. H. Tuxford; Assistant Secretary, Jessie Israel; General Agent, James Harris.

Directors, District No. 1, Wesley Hare; No. 2, Jas. Harris; No. 3, S. McCullagh.

M. H. TUXFORD, Sec. A. G. DANIELLS, Pres.

## News Summary.

### NOTES.

ENGLAND has had its share of labor troubles of late. One of the strikes has ended, that of the Stalybridge factory hands, with the victory on the side of the employers. The Durham miners' strike is of the first magnitude, and has inflicted incalculable suffering and loss, not only on those immediately engaged in the strike, but upon those employed in other branches of industry which are affected by the coal supply. In the town of Middlesborough, the centre and port of the Cleveland iron district, 14,000 persons are receiving help under the poor laws, where a year ago only 2,000 were needing such aid; and in the northeastern counties of England, the persons subsisting on charity reach the enormous number of 100,000. Great distress exists among the miners themselves. When, driven by their needs, they offered to accept the proposed reduction of  $7\frac{1}{2}$  per cent. in their wages, they were met by a claim for a reduction of  $13\frac{1}{2}$  per cent. At present the miners stoutly resist this proposition, and the war goes on.

THE following clipping, which deals with one city only, gives some idea of the vastness of British manufacturing interests: "A statistician has calculated that a week's work in Birmingham comprises among its various results, the fabrication of 14,000,000 pens, 6,000 bedsteads, 7,000 guns, 300,000,000 cut nails, 1,000,000 buttons, 1,000 saddles, 5,000,000 copper or bronze coins, 20,000 spectacles, six tons of paper-maché wares, over £30,000 worth of jewellery, 4,000 miles of iron and steel wire, 10 tons of pins, five tons of hair pins and hooks and eyes, 130,000 gross of screws for woodwork, 500 tons of nuts and screw-bolts and spikes, 50 tons of wrought-iron hinges, 350 miles length of wax for vestas, 40 tons of refined metal, 40 tons of German silver, 1,000 dozen of fenders, 3,500 bellows, 800 tons of brass and copper wares, to say nothing of the myriad other articles, such as pianofortes, cylinder castings, perambulators, wheels, axles, safes, locks, etc."

In the ECHO of May 15 mention was made of the case of a trusted bank clerk who is under arrest as a self-confessed swindler, his defalcations amounting to several hundreds of pounds. Two other noteworthy cases of fraud have since come to light in Melbourne. One of them is a further revelation of the frauds on the Land Credit Bank, for which G. N. Taylor was arrested last December. It now appears that C. E. Clarke, who has just been placed under arrest, shared with Taylor the guilt and the spoils, the latter amounting to £36,632, including interest. The other is the case of a young man named Smith in the employ of Mr. Edward Waters, patent agent—a trusted clerk again. An examination of Smith's books showed defalcations to the amount of £925. The prisoner acknowledged his guilt, and expressed great remorse and an intention to commit suicide; but through delay or faltering in his purpose, he finds himself in the clutches of the law. There are no sadder results of the sin of covetousness, no more significant signs of the times, than such cases as these.

THE anniversary meeting of the Victorian auxiliary of the British and Foreign Bible Society, which was held in Melbourne on the 17th ult., calls to mind the valuable work which this important organization has done in many lands. During the past year, the income of the parent society has been £217,148 17s. 3d. It has issued nearly 4,000,000 copies of the Scriptures, the whole number since its organization in 1804 being 127,855,581. These have found their way into the different countries of Europe, and into Asia, Africa, and the islands of the Pacific; and the good that they

have accomplished can never be estimated until it is revealed by the judgment of the great day. The receipts of the Victorian branch for the past year were £969 2s. 3d.; of this sum £461 11s. was sent to the home society. Mr. Lawes, a missionary who was present at the meeting, has the honor of having translated the New Testament into two languages of the islands, that had never before been reduced to writing. The Bible, or some part of it, has now been translated into thirty different languages of the islands around Australia.

### ITEMS.

The anti-foreign feeling in China is still strong.

A German chemist claims to have discovered the germ of epilepsy.

A new Italian Ministry has been formed, with Signor Gioiotti as Premier.

With the return of spring, it is believed that the worst of the Russian famine is over.

Max O'Rell, the well-known French humorist lecturer and writer, is making a tour of Australia.

The Russian steamer *Wolkon* has foundered in the Caspian Sea, with the loss of two hundred lives.

On the 21st ult., fifteen young men were drowned in Port Phillip Bay by the accidental upsetting of a yacht.

The report that Emin Pasha had died in Equatorial Africa is contradicted; but he has completely lost his eyesight.

Three villages in Russian Armenia have been destroyed by an earthquake, in which twenty-five persons were killed.

Funds in aid of "General" Booth's "Darkest England" scheme are said to be at a standstill, only £4,000 having been received this year.

A Brazilian ironclad recently constructed at a cost of £500,000, has sunk in the estuary of the Rio de la Plata, with the loss of 105 lives.

The earnings of the Canadian Pacific Railway for the past twelve months are stated at £4,000,000, and the net profits at over £1,500,000.

Thirty-four persons have been killed in a dervish raid on a village near Wady Halfa, the most southerly Egyptian military post on the Nile.

Germany, Italy, Belgium, and Switzerland as well as Great Britain, will send delegates to the silver conference to be held at Washington.

Cholera is reported to have broken out in Harrar, the chief city of the coffee-growing Somali district, which was made an Egyptian province in 1875.

The receipts of the London Missionary Society for the year just closed exceed by £35,000 those for the year 1890-91, which amounted to £114,200.

There has been a rise of one half per cent. in the London market on Victorian, New South Wales, Queensland, and New Zealand  $3\frac{1}{2}$  per cents.

A river raft in Galicia, Austria, on which a number of workmen's families were living, was accidentally upset recently, and sixty persons were drowned.

Dr. Vaughan, an eminent English Catholic divine, has been officially enthroned as the successor of Cardinal Manning in the Archbishopric of Westminster.

Anticipating that the Victorian Government will increase the duty on spirits and tea, importers have rushed large quantities of these articles through the customs.

The first census ever taken in British Borneo shows the population to be over 8,000,000. There is every reason to believe that the population is rapidly increasing.

A proposition to utilize the waters of the Yarra in generating power for electrical motors, has been seriously discussed in a meeting of the Victorian Institute of Engineers.

The French naval forces have captured the chief stronghold of the Asiatic pirates, Tonquin, after severe fighting, in which the French lost 180 men killed, including five officers.

The managers of the Trans Caspian Railway have found it difficult keeping the line between the Oxus River and Bokhara clear of sand. The road passes through wastes of drifting sand.

The mortality from measles in England is said to exceed anything that can thus far be attributed to the influenza. There are 13,000 deaths from measles annually in England and Wales.

The production of gold in British Guiana has risen steadily in the past eight years. Last year's increase was 75 per cent. over the previous year, the value being £360,278.

A fearful hurricane has visited the island of Mauritius. The loss of life is appalling. The killed are stated at four hundred, while a thousand others were more or less injured.

The Victorian public service committee have been investigating the postal department, and hope to effect a saving of £70,000 per annum in its two branches, the postal and the telegraph service.

The Venezuelan insurgents have gained possession of the entire valley of the Orinoco; by a victory gained in a recent hard-fought battle, they have captured San Fernando on the River Apure.

Of the 90,207 arrests in New York City last year, according to police reports, no less than fifty thousand were attributable to the liquor traffic. Nearly forty thousand were directly credited to the traffic by the police.

During the financial year which closed on March 31, 1892, 3,779 persons took up land in New Zealand, aggregating 1,728,983 acres. This is an average of 458 acres each, or, excluding pastoral holdings, 198 acres each.

Mr. Playford, Premier of South Australia, has just returned from India, where he has been collecting information respecting coolie labor with reference to its adaptability to Australia in general and South Australia in particular.

M. Very, the proprietor of the restaurant where the anarchist Ravachol was arrested, has died of injuries received in the dynamite explosion on his premises. The French Government has bestowed a pension of £80 a year on his widow.

Very serious floods have occurred on the Mississippi River near its junction with the Missouri. It is stated that a hundred persons in the State of Iowa have been drowned, and eight thousand are homeless. The loss of property is estimated at £2,000,000.

General Rodil, commander of the Government forces in Venezuela, has been killed by his own men. They were incited to this act by the cruelty of the General in ordering the execution of six officers through whose treachery he believed he had lost a battle.

A company has been formed in Rio Janeiro with a capital of £1,000,000, to explore and develop the natural resources of the Amazon. Colonies are to be established and means provided for reaching a market for a region heretofore practically unexplored.

Lodz, a town of Russian Poland about seventy miles from Warsaw, was the scene of Socialistic riots not long ago; forty of the leaders have been sentenced to long terms of imprisonment, and three hundred persons (foreigners) who took part in the riot, have been expelled from the place.

The bill authorizing the introduction of Kanaka labor into Queensland has received the sanction of the Governor in Council. The measure has called out a great deal of adverse criticism from the press and the public, and the home Government has manifested no little solicitude with regard to it.

The Chinese Emperor not long ago began earnestly and systematically to study the English language, with the intention of learning to read, write, and speak it. Such a thing was never heard of before in the Flowery Kingdom, and it is significant of strong liberal tendencies at Peking, though the credit is largely due to the dowager empress.

Most of the displays made by Egypt, Morocco, Turkey, and Tunis at the Chicago Exposition, will be in the form of villages, in which will be shown the native workmen engaged in different branches of industry. It is expected that these countries will expend fully £240,000 in the reproduction of special buildings, outside of the different Government grants.

General Gresser, chief of police in St. Petersburg, has just died. At first it was believed that he had been poisoned by the Nihilists, to whom he was especially obnoxious on account of his zeal in suppressing their organizations; but on further investigation, lo! it appears that he died from the effects of a hypodermic injection of "Vitaline," a quack medicine which has been introduced to the public as a rejuvenating agent.

## Health and Temperance.

### CLIMB.

THE easy path in the lowland hath little of grand or new;  
But a toilsome ascent leads on to a wile and glorious view.  
People and warm is the valley, lonely and chill the height;

But the peak, that is nearer the storm-cloud, is nearer the stars of light.

—Frances Ridley Havergal.

### TOBACCO AND TOBACCO-USING.

*Origin of the Habit.*—Four centuries ago, tobacco was unknown in civilized lands, its use being confined to the few savages who inhabited the then undiscovered American continent.

In the month of November, 1492, when Columbus discovered the island of Cuba, he sent two sailors to explore it, who reported, when they returned, among many other strange and curious discoveries, that the natives carried with them lighted fire-brands, and puffed smoke from their mouths and noses, which they supposed to be the way the savages had of perfuming themselves. They afterwards declared that they "saw the naked savages twist large leaves together, and smoke like devils."

To civilized human beings this was the first sight of the vile habit which has become so common that every city, town, and village is actually perfumed, or more properly fouled, with the vile stench of the poisonous weed. The impression made upon the unsophisticated Europeans was evidently not greatly in favor of the custom.

Tobacco-using, together with the implements of its use and all the different modes of taking it, originated wholly with the heathen barbarians who roamed like wild beasts over the plains and through the dense forests of America four centuries ago. Civilized men have made no improvements or discoveries of any account in connection with its use; they have simply followed the example of those naked savages whom the discoverers of America saw chewing, snuffing, and smoking "like devils" almost four hundred years ago. As to how savages learned the use of the weed, history does not give us any hint; but the fact that pipes and snuff-taking tubes are found in their most ancient burial mounds, which are often surmounted by huge trees that must have required many centuries for their growth, is evidence of its great antiquity.

The smoking habit was after some years introduced into Europe, and, receiving the sanction of physicians who just at that time chiefly occupied themselves in searching for some new nauseous compound with which to experiment upon the lives of their patients, it was rapidly adopted. It must not be supposed, however, that the world was conquered by this most pernicious and tyrannical of vices without a struggle. The good, the wise, and the prudent everywhere opposed. In most instances, kings and others in authority placed every obstacle in the way of its introduction and propagation, and even imposed severe penalties upon those who used the weed.

In Russia, the use of tobacco was prohibited under the penalty of the bastinado (a severe whipping) for the first offense, cutting off the nose for the second, and loss of life for the third. History gives account of several persons who were subjected to punishment for a second offense, their noses being amputated in public.

Pope Innocent XII. issued a bull of excommunication against all who used tobacco in any form in church. Many years afterward, however, the bull was revoked by Pope Benedict, who was himself an immoderate user of tobacco.

In Persia, the laws against tobacco-using were so stringent that the devotees of the weed were obliged

to flee to the mountains, where they preferred to wander in exile among the rocks and caves with liberty to use their fascinating drug, rather than dwell in the peace and purity of home without it. In Switzerland, all users of the weed were punished as criminals. Punishment was inflicted upon a man in that country for smoking, so late as in the last century.

The opposition to the use of tobacco was not confined to the Old World. The governors of the American colonies followed the example of King James I. of England, in many instances, issuing edicts against its use, and placing every obstacle in the way of its introduction. The old "blue laws" of Connecticut and of several other States contained restrictions of its use of a most stringent character. In the city of Boston a law against smoking still exists; and less than a dozen years ago a workman was arrested on the public streets for the offense, and was fined in accordance with the law.

By degrees, the rulers who opposed the introduction and use of tobacco themselves became devotees of the weed, so that their opposition was withdrawn. The history of tobacco-using furnishes a most striking illustration of the readiness of human nature to seize upon anything which promises gratification to the senses, no matter how disgusting, how pernicious, or how fatal in its ultimate consequences. The history of the world affords no other example of a vice which has spread so rapidly and fastened itself so securely upon its victims.

*The Nature of Tobacco.*—Chemists, botanists, and physicians unite in pronouncing tobacco one of the most deadly poisons known. No other poison, with the exception of prussic acid, will cause death so quickly, only three or four minutes being required for a fatal dose to produce its full effect. It belongs to a class of plants known as the *solanaceæ*, which includes the most poisonous of all species of plants, among which are *henbane* and *belladonna*. There are more than forty distinct varieties of the plant, all of which possess the same general properties, though varying in the degree of poisonous character.

The active principle of tobacco, that is, that to which its narcotic and poisonous properties are due, is *nicotine*, a heavy, oily substance which may be separated from the dried leaf of a plant by distillation or infusion. The proportion of nicotine varies from two to eight per cent., Kentucky and Virginia tobacco usually containing six or seven per cent. A pound of tobacco contains, on an average, three hundred and eighty grains of this deadly poison, of which one-tenth of a grain will kill a dog in three minutes. A case is on record in which a man was killed in thirty seconds by this poison.

The poison contained in a single pound of tobacco is sufficient to kill three hundred men if taken in such a way as to secure its full effect. A single cigar contains poison enough to extinguish two human lives if taken at once.

The essential oil has been used for homicidal purposes. Nearly thirty years ago it was employed by the Count Bocarmé to murder his brother-in-law for the purpose of securing his property.

The Hottentots use the oil of tobacco to kill snakes, a single minute drop causing death as quickly as a lightning stroke. It is much used by gardeners and keepers of green-houses to destroy grubs and noxious insects.

A number of instances are recorded in which instant death has been produced by applying a little of the oil from the stem or bowl of an old pipe to a sore upon the head or face of a small child.

The poison of tobacco is so potent and violent in its action that even the external application of the moist leaves to the skin is sufficient to produce most serious symptoms. If a cigar be unrolled and the leaves composing it be applied over the stomach, great nausea will be produced in a very short time. This method has been used to induce vomiting.

Cowardly soldiers have been known to place tobacco leaves under their arms just before a battle, for the purpose of producing sickness.

Some years ago a man was detected in attempting to smuggle a quantity of tobacco by placing the leaves next to his skin. The nearly fatal symptoms which followed led to the discovery of the smuggler. —J. H. Kellogg, M.D., in *Home Hand-Book of Hygiene and Medicine*.

### DOWN WITH CIGARETTES!

#### PROPOSITION TO TAX THE DEADLY THINGS OUT OF EXISTENCE.

THE ways and means committee of the American House of Representatives will be petitioned to prepare a bill, invoking the paternal condemnation of the government upon the cigarette habit.

Three representatives have in their possession bills which they have been petitioned to introduce, providing for the suppression of cigarette manufacture by imposing an internal revenue tax of ten dollars per thousand on all imported or domestic cigarettes sold in the country. Accompanying the memorial is a statement which says:—

"During the past year there have been about one hundred deaths of young men, mostly under sixteen years of age, from the effects of smoking paper-wrapped cigarettes. In some cases there has been an analysis of the stomach, and in most instances there have been found acid, phosphorous, and arsenic, which are largely used in the manufacture of cigarette paper. There has never yet been a chemist of any responsibility who has examined paper-wrapped cigarettes who has not most decidedly pronounced them injurious."

Following the statement are the names and former addresses of over two hundred people of the various sections of the United States who have during the past year died or grown hopelessly insane as the effects of this pernicious habit.

### A PUZZLED JAPANESE OFFICIAL.

A DISTINGUISHED Japanese official visited New York recently, and a member of the municipal government, who had been in Japan and can speak the language of that country, undertook to show him around.

"Is that officer making an arrest?" asked the Japanese, as he saw a man stop a milk wagon.

"Not exactly," replied the official. "He is a milk inspector, and his duty is, under the law, to see that no impure milk is sold in the city. If the milk is all right, he will let the milkman pass on, otherwise he will arrest him."

"What is impure milk?"

"Milk that is mixed with chalk and water."

"Is the chalk a poison?"

"Oh, no; it impairs the quality, that's all!"

"Does water in milk make anybody sick?"

"Why, of course not! But when a person pays for milk, he wants milk, not water, which he can get for little or nothing when he desires it."

"But you say no one is hurt by it?"

"Feelings are hurt—that is all."

Soon after, they passed a low corner saloon, when the door opened and a man who came staggering out tripped, struck his head against a lamp-post, and fell heavily on the sidewalk, where he lay as one dead.

"What is the matter with that man?" asked the foreigner from Japan.

"Full of benzine," replied the municipal officer, with a glance of disgust.

"Benzine? What is that?"

"It is the name we have in this country for poor liquor—poor whisky, you understand?"

"Is there any good whisky?"

"Oh, yes, there is good whisky; but some saloons can make more money selling bad whisky!"



"Bad whisky is poison?" persisted the gentleman from over seas.

"Deadly poison, sometimes."

"Has the man license to sell whisky, same as the milkman has to sell milk?"

"Of course, or he couldn't carry on business."

"And do you inspect the whisky as you do the milk?"

"Never."

"Yet there may be poison in it, while milk is adulterated with chalk or water, that does no harm in particular, you say."

"Ahem!" said the city official, twisting about nervously, "let's look at the markets."

At the markets they found officials inspecting the meat that was on sale.

"What do they do that for?" asked the Japanese.

"To see that the meat is healthy," was the reply.

"If a man should eat a piece of unhealthy meat, would he stumble on the sidewalk and split his head open against a lamp-post, as the man did coming out of the saloon? Would watered milk do it?"

"Why, certainly not!"

"Yet you inspect meat and milk, and let men sell poisoned whisky, that kills people, as much as they please. I can't understand your country."

And we ask, Who can?—*Texas Siftings.*

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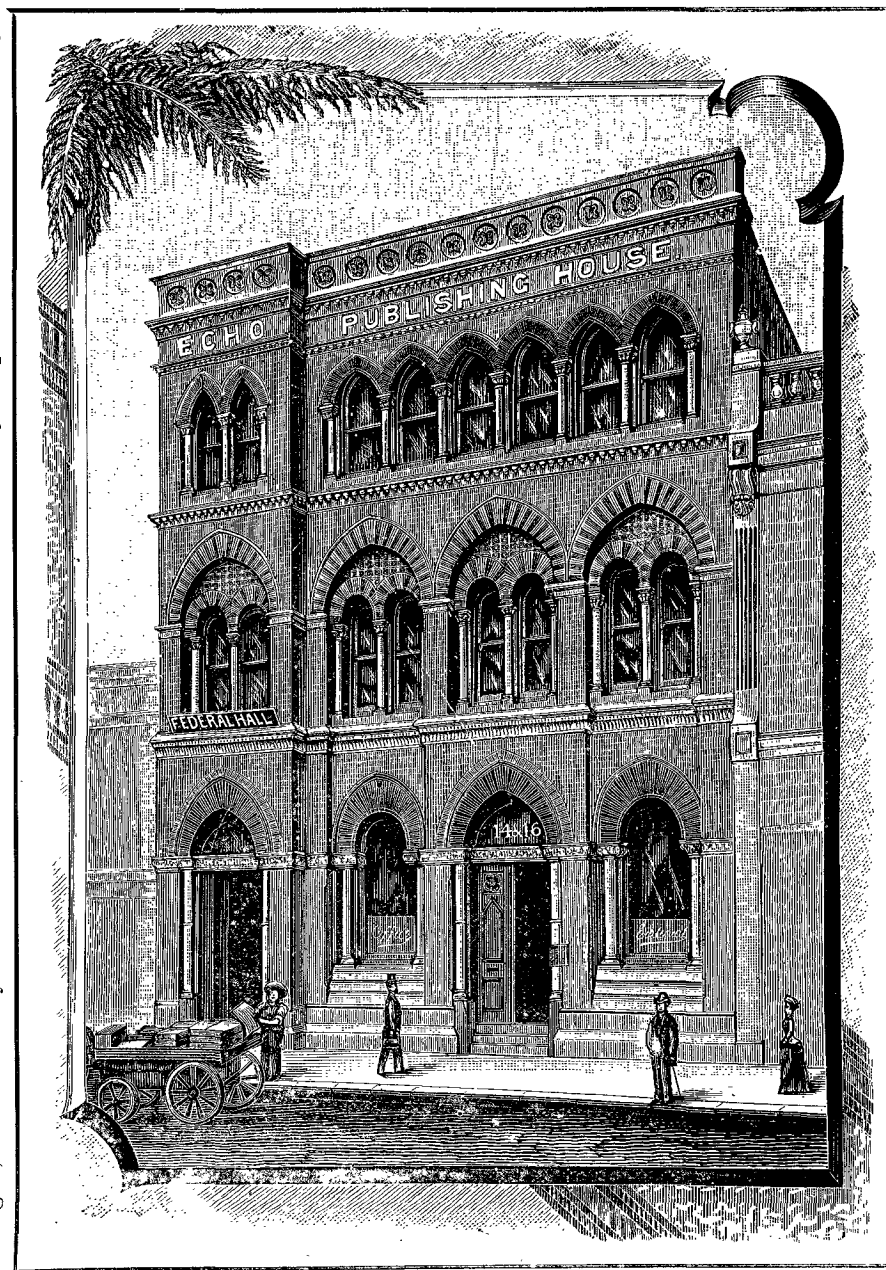
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# Bible Echo and Signs of the Times.

Melbourne, Australia, June 1, 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.

A VERY interesting letter from Brn. Hare and Steed, who are conducting a tent-meeting at Paramatta near Sydney, informs us that their meetings are attended with an excellent interest, and much good is likely to result. They receive every mark of kindness from the citizens, who fill their commodious tent nightly to listen to the truths of the Bible. We are promised a report soon.

For the purpose of seeking benefit to her health, which is feeble, Mrs. E. G. White intends to take up her residence for the winter months in Adelaide. It is thought that the more genial climate of South Australia during the cold months may, through the divine blessing, bring relief from pain and weakness. We hope and pray it may be so. A portion of the family remain in Melbourne for a time.

ELDER CURTIS reports very excellent meetings with the Adelaide church, and the addition of several members. As noticed in our last, Bro. Curtis is making preparations for an early departure for the United States by the way of the islands of the Pacific.

THE last news we have from Auckland conveys the very unwelcome intelligence of the continued and serious illness of Capt. Marsh of the missionary schooner *Pitcairn*, which lies in that port. Elder E. H. Gates, the superintendent of the Islands Mission, is also there in poor health; but he is seeking recuperation in the country with some success. The entire company have our heartfelt sympathy and earnest prayers. The vessel has been remodelled, and is said to be much improved for the comfort of those on board.

A LETTER from G. B. Starr written at Kaero, New Zealand, gives a very gratifying and interesting account of the meetings being held with the church there. God is blessing by his presence, and hearts are being drawn to him. Doubtless we shall be favored with a more extended account, that we can place before our readers.

FOLLOWING the action of other Conferences, the New Zealand brethren have amalgamated their Health and Temperance Association and Tract Society. The object of this move is to broaden the work of the Tract Society, and strengthen the health and temperance work.

WE are pleased to announce that Bro. J. Christianson, mate of the *Pitcairn*, is at present engaged with Brn. Pallant of Sydney and Robertson of Melbourne, in doing ship missionary work in the Sydney harbor.

WORD has been received from Messrs. Moody and Sankey, in reply to the invitation sent them to visit Australia, that they see no possibility of being able to comply.

It is already known to many of our readers that Mrs. E. G. White has lately written a little book entitled "Steps to Christ." It is published by the celebrated house of F. H. Revell Co., Chicago. In a late announcement they say of this work:—

#### "A REMARKABLE BOOK."

"It is not often that a publisher has the opportunity of announcing a third edition of a new work *within six weeks of the first issue*. This, however, is the encouraging fact in connection with Mrs. E. G. White's eminently helpful and practical work, *STEPS TO CHRIST*. If you will read this work, it will *ensure* your becoming deeply interested in extending its circulation.

"*STEPS TO CHRIST* is a work to guide the inquirer, to inspire the young Christian, and to comfort and encourage the mature believer. The book is unique in its helpfulness."

We are pleased to say that preparations are being made for the early publication of an edition of the work at this office, announcement of which we hope to be able to make soon.

## AUCKLAND, NEW ZEALAND.

AT the close of the Conference at Napier, Brethren White, Starr, Gates, and the writer left with the northern delegates for Auckland. A visit to Auckland is a privilege that I prize very much. It was here that my wife and I landed first in New Zealand. It was here that we did our first work in the colonies, among entire strangers. The dark hours of temptation, the victories of prayer and faith, the kindness of a people we had not known before, and the prosperity of the cause for which we left our native land, are experiences that will remain fresh in our memories while we live.

As we entered the Auckland harbor, the object of greatest interest to us was our little missionary ship, the *Pitcairn*. In the distance we could see men-of-war, steamers, and all sorts of sailing crafts, and from among all these Bro. Gates soon picked out the masts of the *Pitcairn*. We were met at the wharf by the mate and some of the sailors, who took us at once in a small boat to the missionary ship. We had heard a great deal said in praise of this little vessel, and of course expected to see something nice. And in this we were not disappointed. She is a model of neatness in appearance. With her sharp bow, fine tall masts, and large amount of canvas, we should judge that she could skim the water like a bird. We examined everything from stem to stern, some of us even going so far as nearly to the top of the main mast. The elevation of all the cabins to the deck we consider to be a very great and timely improvement.

In the evening Bro. and Sister Starr left by steamer for Kaero. Bro. White and I remained at Auckland a week. We held a number of very pleasant, and we believe profitable, meetings with the church. While at the Conference, an effort was made to raise throughout the colony £300 to be applied equally on the indebtedness of the three church buildings at Auckland, Gisborne, and Napier. Nearly two-thirds of the amount was pledged at the Conference. When the matter was presented to the Auckland church, they responded

nobly and raised nearly £40. We learn by letters that other churches have manifested the same interest, and have about made up the amount required. The erection of these churches has been quite a burden in addition to making the work self supporting. It is encouraging to see the interest the brethren in all parts of the colony feel in the welfare of each other. Those who first received the truth sacrificed nobly to send it to others. Those who have through this means been led to embrace the same cause, cheerfully bestow their gifts to aid those who have carried heavy burdens from the first. May this bond of union and brotherly love ever increase. There must be no sectionalism in this work, that is for all nations, kindreds, tongues, and peoples.

A. G. DANIELLS.

## THE NEW ZEALAND SABBATH-SCHOOL ASSOCIATION.

AT the third annual session of the above Association, held in connection with the New Zealand Conference, the Secretary read a report of the work done, which showed that the Association has prospered spiritually and financially, the increase of schools being eleven since the last general meeting, and all in a flourishing condition.

The Committee on Resolutions presented their report, which, after interesting discussion, was adopted as follows:—

1. *Resolved*, That we express our deep sense of gratitude to God for his mercy, and laying bare his arm in behalf of his work.

2. *Resolved*, That we advise our Sabbath-school officers to present briefly to their schools, as often as once a month, some interesting facts regarding the mission field to which the contributions are consecrated, following the outline presented in the *Sabbath-school Worker*.

WHEREAS, A deliberate and continual study of each week's lesson is absolutely necessary, for the benefit of each individual member, and the prosperity of the whole school, therefore—

3. *Resolved*, That this Association recommend the plan of taking up a few questions of the lesson each day at family worship.

4. *Resolved*, That this Association request the Conference Committee to take into consideration the time and labor spent by the Secretary with a view to some remuneration being given.

The following officers were elected for the ensuing year: For President, S. McCullagh; Vice-President, J. Harris; Secretary, E. Kelly; Executive Committee, S. McCullagh, J. Harris, E. Kelly, J. T. Camp, J. J. Paap.

We feel thankful, as we look back over the past and see how God has blessed us, but rejoice more as we look forward and see the great things that he has in store for us if we will only reach out and take them.

All felt at the close of the meetings that the blessing of God will rest on the work more than in the past, and delegates returned home determined to use the instruction received for the glory of God.

ESTHER KELLY, *Secretary*.

ACCORDING to good authority, some children were lately discussing the Sunday services in the fashionable establishment at which the family worshipped. "Well, now," said the seven-year old boy, "I should like to know what the sermon is for, anyway." "Why, Harry, don't you know?" answered his five-year-old sister. "It's to give the singers a rest, of course."

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