



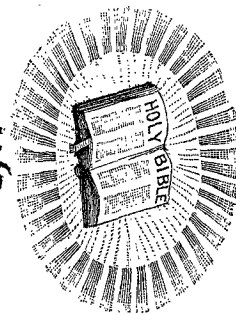
THANKSGIVING HYMN.

For bud and for bloom and for balm-laden breeze,
 For the singing of birds from the hills to the seas.
 For the beauty of dawn and the brightness of noon,
 For the light in the night of the stars and the moon,
 We praise thee, gracious God.

For the sun-ripened fruit and the billowy grain,
 For the orange and apple, the corn and the cane,
 For the bountiful harvests now gathered and stored,
 That by thee in the lap of our nation were poured,
 We praise thee, gracious God.

For the blessings of earth and of air and of sky,
 That fall on us all from the Father on high,
 For the crown of all blessing since blessing begun,
 For the gift, "the unspeakable gift" of thy Son,
 We praise thee, gracious God.
 —S. E. A.

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SYMPATHY.

BY us she waits, unglorified and meek,
 Forgotten in the blessings that she brings.
 We do not deem her eyes conceal the springs
 Of all the streams of gladness that we seek.
 Until she wills, kind words we cannot speak;
 Lacking her hint, the angels fold their wings.
 How soft her touch, and how for feeblest things
 The smiles and tears run races on her cheek!
 Without her counsel, Love might go astray,
 Or Charity itself would cast a chill,
 And Happiness on earth be but a name.
 Her golden key unlocks the poet's way,
 Else Genius, nathless all his mighty will,
 Might stumble blindly at the gate of Fame.
 —Charles H. Crandall.

General Articles.

"YE ARE COMPLETE IN HIM,"*

MRS. E. G. WHITE.

(Concluded.)

Text: Col. 2:1-10.

WHEN MOSES prayed, "Lord, show me thy glory," the Lord took this atom of humanity, who was yet a mighty man of faith, and placed him in the cleft of the rock, and covered him with his hand, and the Lord passed by before him, and proclaimed, "The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty."

The glory of the Lord is his goodness and love. Then do not teach your children that God frowns upon them, but that when they sin they grieve the Spirit of God, who always loves them. Draw your children to Jesus. But if you would draw your children to Jesus, you must not enter your home with cross words, with a frown upon your brow. If you come from your business weary and worn, just plead with God for his grace, for his restful spirit, that your heart may be melted into tenderness, and that your lips may be filled with words of kindness and comfort. Bind your children to your heart. Recommend your religion to them by its pleasantness. Your children are a part of you, and can you bear to have them separated from you in the day of Christ's coming? Give them a representation of the character of Christ, by your own Christlike character, and let your home be as a heaven upon earth.

The religion of Christ will take away all the ruggedness of the character, and will melt and subdue the soul. It is the Spirit of God that we need. Let the work begin by turning to the Lord with full purpose of heart, that the heart may be softened, and that Christ may mould and fashion you after his own divine image. But many feel that they cannot go to Jesus in confidence. They say, "It does not seem as though God heard my prayers. I have tried and tried to rid my soul of sin, but I cannot do it." Then say, "Lord, I am powerless to cleanse and save myself, and I cast my helpless soul on thee." That is what Jacob did. All night long he had been wrestling with One whom he supposed was his enemy; but it was the great I AM, the mighty God, the Prince of peace; and just as long as he continued his wrestling, he found no comfort, no hope. It was a life-and-death question with him, and his strength was almost exhausted. Then the Angel touched his thigh, and he knew that he wrestled with no common adversary. Wounded and helpless, Jacob fell upon his bosom, just as you and I must do, just as any soul does when he falls upon the Rock and is broken. "Let me go for the day breaketh," pleaded the angel; but Jacob ceased not his intercession, and Christ had to make terms with this helpless, broken, penitent soul,

in accordance with his own character: "And let him take hold of my strength, and make peace with me; and he shall make peace with me." Our precious Saviour cannot tear himself away from a soul wounded and helpless, and crying unto him for aid. Jacob pleaded with determined spirit, "I will not let thee go except thou bless me." Who was it that inspired this spirit of persistence?—It was He who wrestled with the patriarch; it was He who gave him the victory, who changed his name from Jacob to Israel, and said, "As a prince hast thou power with God, and with men, and hast prevailed."

But many of you say, "The nearer I seek to come to Christ, the worse I feel." Did not Jacob have this very experience? As you see the wounds and bruises that sin has made in you, look upon the bruised body of your divine Redeemer, wounded in your behalf, that the marks which sin has made may be healed. Have you not again and again felt distressed and agonized in looking to yourself for merit? I have. And now the question is, What will you do? You can say, "Lord Jesus, I cannot blot out one stain of sin from my soul. I must come to thee—

'Just as I am, without one plea,
 But that thy blood was shed for me.'

I can only come saying,—

'Nothing in my hand I bring,
 Simply to thy cross I cling.'

You might say, "I will give all my goods to feed the poor, I will give my body to be burned;" but that would not better your case. Man can do nothing to merit the favor of Heaven. That which avails for the sinner is to accept gladly the sacrifice which Christ has made, and appreciate his love, laying hold of his righteousness by faith. He loves you; and when you love him because he first loved you, you will feel that every power of soul and body belongs to him. Take his free gift to you, and then give yourself freely to him; and the power of God will come upon you.

But when you ask God for his blessing, do not mark out the way in which he is to give you that blessing. You will not always receive it in just the way you think it will come. Ask the Lord to give you the very blessing you need in the very way in which he sees will be for your best good. Let your prayer be, "Give me that which my soul needs, in order that I may be a faithful sentinel for God."

"Come, now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow, though they be red like crimson, they shall be as wool." Can we not believe the promise of God, and know that he will do for us just what he has promised? We need the vital touch of faith, that we may know that the mercy of God is extended toward us. God accepts us through Christ, and we are not to feel that we are of no value in his sight. He sent his only begotten Son into the world to die for us, and we are to value ourselves in the light of the cross of Calvary. Jesus declares: "I will make a man more precious than gold, even a man than the golden wedge of Ophir." And we may all be made precious in Christ; for he says to those who feel their own weakness, "Let him take hold of my strength, and make peace with me, and he shall make peace with me."

If the life of Jesus was in you, you would be filled with vital energy. The church would not be in a cold, backslidden state, but we should see a revival of the missionary spirit. You would not rest in ease, taking the privileges of the gospel as though they were meant exclusively for you; but you would seek to extend the glad tidings of salvation to this and that relative, to this and that neighbor or friend. You would go to them, not in a Pharisaical spirit, but in the spirit of love, seeking to break down all opposition. You would find your way into their hearts, and would tell them of the love of Jesus. You would present to the Lord in prayer those for

whom you carried a burden, pleading with him to give you this or that soul as a precious sheaf for the heavenly garner, to bring to the feet of the Master.

We are all to be missionaries, and it is essential for every one of us that we have the righteousness of Christ to go before us, and the glory of the Lord to be our rearward. My heart is lifted up as I think of the blessings that are in store for those who rightly relate themselves to God, and it causes a hope to spring up within me that we may be baptized with the Holy Ghost in this place. Jesus is holding out his precious gift to you; will you receive it? It is the Comforter which he promised should come and abide with you forever. Thank God for this precious promise.

It is known in heaven how we represent Christ to the world. It is known what impressions we make upon those around us. Our words and actions are all written in the books of heaven. Then how important it is that we reveal the fact that we have been with Jesus, and have learned of him. Do any of you who profess to know him indulge in light, trifling conversation? O, do not permit your lips to utter that which will be a stumbling-block to those who are watching to see what benefit you have received from your faith in Christ. Rather lift their minds to dwell upon eternal realities. When you mingle with the people in the market place, as you walk the street, or wherever you may be, be sure that you have a living connection with God, and that you represent the character of Christ to the world. Jesus said, "As the Father hath sent me, so have I sent you." As he represented the Father, so his followers are to represent their Lord to the world. But you cannot do this unless the converting power of God is felt in your own heart from day to day. Your life must be hid with Christ in God. Self must be hidden in Christ. There must be no great I in heaven but the great I AM.

"Ye are laborers together with God." God will work with the church, but not without their co-operation. May every one of you who have tasted the good word of God, "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Jesus says, "Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." The saving salt, the savor of the Christian, is the love of Jesus in the heart, the righteousness of Christ pervading the soul. If the professor of religion would keep the saving efficacy of his faith, he must ever keep the righteousness of Christ before him, and have the glory of God for his rearward. Then the power of Christ will be revealed in life and character.

O, when we come to the pearly gates, and have an entrance into the city of God, will any one who enters there, regret that he devoted his life unreservedly to Jesus? Let us now love him with undivided affections, and co-operate with the heavenly intelligences, that we may be laborers together with God, and by partaking of the divine nature, be able to reveal Christ to others. O, for the baptism of the Holy Spirit! O, that the bright beams of the Sun of righteousness might shine into the chambers of mind and heart, that every idol might be dethroned and expelled from the soul temple! O, that our tongues might be loosened to speak of his goodness, to tell of his power! If you respond to the drawing of Jesus, you will not fail to have an influence on somebody through the beauty and power of the grace of Christ. Let us behold him and become changed into the image of him in whom dwelleth all the fulness of the Godhead bodily, and realize that we are accepted in the Beloved, "complete in Him which is the head of all principality and power."

* A discourse in Melbourne, December 19, 1891.

SOME MEN OF THE REFORMATION.

JEROME.

W. L. H. BAKER.

WHEN John Huss began earnestly to "contend for the faith which was once delivered unto the saints," and so subjected himself to the cruel dealings of a popular priesthood, the Lord raised him up a friend to share with him the battles of life and finally to unite with him in glorious triumph. That friend was Jerome of Prague, who became one of the noblest followers of Huss.

But little is recorded of the early life of Jerome. Born in Prague about 1365 of a noble family, he is said to have received a liberal education and to have become greatly reputed for learning. This none will deny when we consider that he studied successfully at the universities of Prague, Oxford, Paris, Heidelberg, and Cologne, obtaining from three of these institutions the degree of Doctor of Divinity. While at Oxford he became acquainted with the writings of Wycliffe, whose teaching he received. Returning to Prague, he carried with him a number of these works, which he translated into the tongue of his people. He then became a zealous advocate of the stirring principles of truth he had recently received.

After a time we find him united with Huss in university work at Prague. How admirably the characters of these two men blended. While the splendor of Jerome shone in his profound learning and brilliant eloquence, Huss, although the younger, excelled in judgment and moderation. While Jerome could sway the multitudes by his gifts, he ever lovingly retained the relation to Huss of disciple. What a beautiful picture of Christian humility!

In 1410, the king of Poland employed the assistance of Jerome in putting upon a proper basis the University of Cracow. Later he was invited to preach before the king of Hungary, which invitation he accepted. But while laboring in Hungary, he was suspected of "Wycliffite heresy," at which he fled to Vienna. Here he was soon arrested and thrown into prison; but by the intervention of friends in the University of Prague, his release was secured. Returning to Prague, he entered into the labors of Huss. Here he seems to have continued until the call of the Council of Constance in 1414, to which Huss was summoned. Hearing of the injustice done his beloved master, both in denying him a hearing and in his cruel imprisonment, Jerome prepared to appear before the council in his defense.

Consequently on the 4th of April, 1415, he quietly entered Constance; but after finding that his presence could be of no service to Huss, and that he himself was in constant danger of being seized, he withdrew to Iberling, a town a short distance from the city, from which he appealed to the emperor for a safe-conduct to and from the council.

But this would not be allowed. All that was granted was "We will give him a safe-conduct to come, but not to depart." At this he attempted to return to Bohemia, but not until he had abundantly signified his willingness to answer for his doctrine and to retract every error proved against him, if but a hearing would be granted and his security pledged.

He had proceeded well on his way; but as he was about to enter the Black Forest, he accidentally fell in with a company of priests. The result, briefly told, was, he was soon in the hands of an officer, loaded with irons, and conveyed back to Constance under guard of soldiers as if he were some great outlaw. When he was brought to trial, the council was thrown into uproar, as on the occasion when Huss was first brought before them. "A thousand voices burst out from every quarter, 'Away with him! buru him! burn him!'" Many accusations followed amidst great confusion. When order had

have been continued it is impossible to say, had it not become necessary to reduce, in a measure, its severity in order to spare his life; for he was taken dangerously ill. It was not their design to terminate his existence so soon, but rather to protract it in as great suffering as could be endured.

Several times he was brought before the council, and then carried back to the horrors of his dungeon. The rigor of his imprisonment began to tell on him. He trembled. What will the end be? At length the fatal day came—the 23rd of September—when, worn by pain and terrified by threats, he retracted, declaring the sentence against the writings of Wycliffe and against Huss just and right, and promising to maintain the faith of the Catholic Church as long as he should live. Contrary to expectation, he was then carried back to prison, but not so securely chained as before. However, he did not get rid of his load. It was now transferred to

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his heart. He became sad and dispirited. His enemies noticed it, and concluded that his retraction was insincere. In this dark hour he looked away in sadness to his God. Faith revived, and the love of Jesus once more filled his heart. His courage arose, and we hear him say, "No; although I should stand a hundred ages at the stake, I will not deny my Saviour. Now I am ready to face the council. It can kill the body, but it has no more that it can do."

Again his enemies plotted his destruction. They laid against him one hundred and seven charges, which, they concluded, would certainly overthrow and condemn him. In order to avoid publicity, they proposed to conduct the trial in his prison. But he refused to answer them there, and insisted on being brought before the public. Perhaps he would retract again. So he is brought forth, May 23,



JEROME SPEAKING AT HIS TRIAL.

in a measure been restored, Gerson, chancellor of Paris, spoke, saying, "Jerome, when thou wast at Paris, thou thoughtest thyself by means of thy eloquence to be an angel, and didst trouble the whole university, alleging openly in the schools many erroneous conclusions . . . with many other very offensive questions." Then another arose, saying, "When thou wast at Cologne, . . . thou didst propound many erroneous matters." To whom Jerome replied, "Show me first one error which I propounded." "I do not remember them now at the first," was the response, "but hereafter they shall be objected against you." Confusion again followed. The cry rang out, "Let him be burned! let him be burned!" To which Jerome calmly responded, "If my death do delight or please you, let it be so."

When evening drew on, he was taken to a dungeon, in which he was securely bound with chains, his feet being elevated and made fast in stocks, his head forced downward, and his hands tied behind him. In this excruciating position it seems he was kept eleven days, being fed on the meagre fare of bread and water. How much longer this treatment would

1416, to the cathedral church where the council is assembled. Laden with chains, and emaciated and enfeebled with an imprisonment of almost a year's duration in a dark and noisome dungeon, his accusers, strange to say, fear the power of his eloquence, and seek to restrict his answers to simply yes or no. This he would not agree to. The confusion that followed was so great that it became necessary to postpone the trial. On the 26th they again proceed. He now answers to his charges, some of them very adroitly framed in order the more readily to secure conviction. How calmly he weighs every argument. Even his enemies could not withhold a tribute of admiration to the logic of his reasoning, the powers of his memory, and the beauty of his eloquence. Says Poggio, the secretary of the council, "Not once during the whole time did he express a thought which was unworthy of a man of worth."

When he came to speak of his inconstancy in retraction, he said, "Of all the sins that I have committed since my youth, none weigh so heavily upon my mind, and cause me such frequent remorse, as

that which I committed in this fatal place when I approved of the iniquitous sentence recorded against Wycliffe and against the holy martyr John Huss, my master and friend. Yes, I confess it from my heart, and declare with horror that I disgracefully quailed, when, through a dread of death, I condemned their doctrines. I therefore supplicate Almighty God to deign to pardon me my sins, and this one in particular, the most heinous of all."

Raising his voice, which, says Poggio, "was touching, clear, and sonorous, and his gestures full of dignity," Jerome continued: "What! do you think that I fear to die? You have kept me a whole year in a frightful dungeon more horrible than death. You have treated me more cruelly than Saracen, Turk, Jew, or Pagan, and my flesh has literally rotted off my bones, . . . and yet I make no complaint, . . . but I cannot but express my astonishment at such great barbarity towards a Christian."

Being condemned as a heretic, he was delivered over to the secular power, with the request that the judge "deal leniently with him and spare his life." A hypocritical request indeed, when we consider that the stake was already set, the faggots prepared, and officers in attendance to conduct him thither. The place selected was the same spot on which Huss had suffered the year before. The time was May 30. He was degraded in a similar fashion as was Huss. When the mitre was placed upon his head, he exclaimed, "As my Lord did, for me, wear a crown of thorns, so I, for him, do wear with joy this crown of ignominy." When they led him forth, he joyfully sang a familiar hymn. And as they piled the wood about him, he sang, "Hail, happy day!" Then speaking to the people in German, he addressed them as dearly beloved. When the pile began to burn, he exclaimed, "Into thy hands, O Lord, I commit my spirit." As the heat became greater, he cried out in the Bohemian tongue, "O Lord God, Father Almighty, have mercy upon me, and be merciful unto my offenses; for thou knowest how sincerely I have loved thy truth."

He suffered with great firmness, composure, and Christian fortitude, as even his enemies acknowledged. His ashes, like those of Huss, were carefully collected and thrown into the Rhine. If the council thought they had now suppressed the doctrine of this faithful and pious man, they were mistaken; for they had given it world-wide publicity, and perpetuated his name to all generations.

ON THE RHINE.

MRS. FLORENCE J. MORRISON.

At Mayence we take the boat, and sail down the Rhine to Cologne. This river with its magnificent scenery has been from ancient times a favorite theme with poets and prose writers. The Rhine River, nearly one thousand miles in length, whose source is 1,700 feet above sea level, is navigated by upwards of a hundred steamboats, while the average number of passengers exceeds one million annually. Nature favored us with a bright day, so that we had a grand view of the numerous castles, the broad valleys, the perpendicular cliffs, the vine-clad hills, and the remains of ruined walls, together with towns of historical interest.

As on account of the melting snows on the Alps the river at this time of the year is at its highest, we were carried along at a more rapid rate than was pleasing, especially at times when a sudden turn or bend in the river opened to our view new and interesting sights. The steep slopes of the mountains yield excellent grapes, and terrace rises above terrace to secure the soil from falling. The hills are completely covered with walls and arches, the careful preservation of which conveys an idea of the value of the vine. Bingen is passed, a Hessian town of several thousand inhabitants, and the home

of the poor soldier "who lay dying in Algiers," as we are told in the poem so familiar to every school-boy. A short distance below the town, on a quartz rock in the middle of the Rhine, is situated the "Mouse Tower," which is said to have derived its name from the well-known legend of the cruel Archbishop of Mayence. Having compared a number of poor people to mice bent on devouring the corn, he caused them to be burned in a barn during a famine; he was immediately attacked by mice, which tormented him day and night. He sought refuge on this island, but was followed by his persecutors, and soon devoured alive. The tower was really erected in the Middle Ages as a watch-tower, and later was converted into a tower for making signals to steamers, which in descending the river are required to slacken speed here when other vessels are coming up the stream.

At this point the river suddenly changes its character, and becomes so narrow that room is barely left for the high roads and railways which traverse it. The castle of Drachenfels, or dragon's rock, more than a thousand feet above the Rhine, is reached, on the top of which are the ruins of a castle erected in the twelfth century. The wine yielded by the vineyards on its slopes is known as Drachenblut, or dragon's blood. The cavern among the vines, visible from the Rhine about half way up the hill, is said to have once housed the dragon; it was slain by a hero from the lower countries, who, having bathed in its blood, became invulnerable. It is upon this that Byron writes the following:—

"The castled crag of Drachenfels
Frowns o'er the wide and winding Rhine,
Whose breast of waters broadly swells
Between the banks which bear the vine;
And hills are rich with blossom'd trees,
And fields which promise corn and wine,
And scattered cities crowning these,
Whose far white walls along them shine,
Have strew'd a scene which I should see
With double joy wert *thou* with me."

The valley again widens, and, rounding another curve, the "Seven Mountains," consisting of a group of peaks, cones, and long, rounded ridges, some of which are covered with forests and luxuriant herbage, are in full view.

Beyond the bridge of boats, the steamer passes the island of Oberwerth. The buildings on the island, now private property, belonged to a nunnery suppressed by the French in 1798. The bridge of boats, about 1,200 feet in length, connects the town of Coblenz with the fortress of Ehrenbreitstein, which is called the "Gibraltar of the Rhine," and is situated on a precipitous rock several hundred feet above the Rhine. This castle, or fortress, is inaccessible on three sides, and afforded an excellent asylum in troublous times. It was strengthened from time to time, until it became so important that its commandant had to swear allegiance to the emperor as well as to the princes of the country. During the war of the French Revolution, this castle was besieged four times, but did not surrender until all the provisions had been exhausted. When peace was declared at Paris, the French Government paid to Prussia for the restoration of the works fifteen million francs. The scenery on the Rhine, constantly changing, brings to view new objects of interest. Some of the many castles to be seen at every turn were in ancient and mediæval ages the stronghold of robbers, and each has a history complete in itself.

As we reach the city of Bonn, the most picturesque and famous portion of the river is quitted. The retrospect here is one of the finest on the Rhine. The shrines on the banks, the Drachenfels with its castle, the cliffs, and the whole of the peaks of the Seven Mountains, upwards of thirty in number, the ivy-clad ruins of many castles, form a picture of incomparable beauty, while the lovely

islands and the grand river itself constitute the foreground.

Cologne, the largest town in the Rhenish Province of Prussia, is one of the most important commercial places in Germany. Here we leave the boat, and after a short stay cross Holland by rail, take the steamer, and proceed to London.

The only description we will attempt to give of Cologne, will be of the cathedral, which excites the admiration of every beholder, and is probably the most magnificent Gothic edifice in the world. This cathedral is not only the pride of the citizens of Cologne and the Rhineland, but also of the whole German nation, that look upon it as an unapproachable monument of German genius and workmanship. The cathedral was founded in the fourth century, and was dedicated to St. Peter. Work has continued on it ever since, though not without interruption. Near the beginning of the nineteenth century, the talented Zwirner, a thorough master of the Gothic style, formed the project of completing the cathedral, an idea hailed with general enthusiasm; and sums aggregating more than 900,000 pounds have been expended on it during the last half century.

The ground plan of the cathedral displays a clearly defined cross. The total length of the exterior is 444 feet, breadth over 200 feet; length of the walls 150 feet; the towers, 512 feet in height, are the loftiest church towers in Europe, and consist of four stories, crowned with elegant open spires. This enormous mass of masonry is enlivened with a profusion of flying buttresses, galleries, cornices, foliage, etc. The crane in the south tower, which stood there for four hundred years, and constituted one of the landmarks of Cologne, was removed a few years ago, and a steam engine, which brought the building materials in a much shorter time to the enormous height, took its place. The largest of the many bells was cast with the metal of French guns, and weighs twenty-five tons; the central window is forty-eight feet high and twenty feet wide. The portals are elaborately decorated and embellished with statues.

The interior of the building, which is borne by 56 pillars, is 390 feet high; the nave, 48 feet wide and 145 feet in height, is flanked with double and the transept with single aisles. The choir, flanked with seven chapels, displays in magnificent and bold outlines the consummated Gothic art. The many large stained-glass windows are among the finest examples of the kind. Most of the paintings are scenes from Old and New Testament history. These windows, each of which cost many hundreds of pounds, have been presented by the rulers of the different countries of Europe, directors of different railway companies, churches, and private individuals. Tombs of noted personages are found in various parts of the building. Images and shrines are everywhere. In a glass case are bones, said to be the bones of departed saints, and thought, by superstitious persons, to contain great virtue.

This structure, so richly decorated, impresses the visitor by its majesty and grandeur. It can scarcely be imagined that this magnificent building is the work of so many centuries. While nearly all other churches show signs of the past ages by different styles, the Cathedral of Cologne represents in its whole a remarkable harmony.

ALLEGED LIBEL ON A HINDOO GOD.

THE trouble still continues in Bombay over the alleged libel by missionaries on the Hindoo god Krishna. An important meeting of the Maharashtra Hindoos was held in the Thakordwar Temple, at Bombay, the other day, to consider what steps should be taken to protest against the further issue of handbills relating to the god Krishna among the natives. The chair, on this occasion, was taken

by Mr. Dhondu Shamrao Garud, who said that handbills containing a gross libel on their great Hindoo god had been circulated by the Bible Tract Society. A great slur was cast on their god Krishna, and it was high time to take steps to nip in the bud such misrepresentation, which greatly wounded the religious feelings of the Hindoos. He was quite astounded on reading the contents of the handbills. He advised them to memorialize the Government, praying that the missionaries should be stopped from interfering in their religious matters and defaming their gods. Mr. Narayan Rowjeebhoy said he was deeply grieved at the conduct of the missionaries, who had circulated the handbills. It was a gross outrage on the god Krishna, whom they held in the highest esteem and reverence. They should take steps to prevent the libellers from desecrating their god in such a way. Since the Queen's Proclamation of 1858 protected their religious freedom, no one had a right to interfere with their religion. After several gentlemen had expressed their opinion in favor of organizing a strong protest against the conduct of the missionaries, it was unanimously resolved to ask the mahajans to convene a monster meeting to take steps in this matter, and to memorialize the Government, praying for redress.—*Colonies and India.*

Timely Topics.

MOHAMMEDAN MISSIONARIES.

A PARAGRAPH in the daily papers tells us that Mohammedanism is about to undertake the work of proselytism, apparently on the principle that "turn about is but fair play." It is stated that under an organized movement, missionaries of the Moslem faith will shortly proceed to England to convert the people of Christian lands from the error of their ways, to bring the beneficent influences of the faith of Allah into the dark realms of Christendom. They will preach that there is no god but God, and Mohammed was his prophet.

We can readily imagine the effort of self-sacrifice and devotion these emissaries make, as they separate themselves from the endearments of home to go to a land of Christian darkness, for the purpose of showing the benighted and ignorant people the glorious advantages of their long-cherished religion. But why shouldn't they? If Christianity can infuse men with a missionary zeal, why should not Islamism so infuse its followers? Indeed, the missionary spirit, such as it was, was almost the first development of the Mohammedan genius. The original prophet himself approached Chosroes II. with a handful of followers and a demand for recognition as the only prophet of the only God. The Persian king did not take kindly to the doctrine, but tore the gracious message to shreds. "Thus," says Mohammed, "shall God rend the kingdom of Chosroes." It was rent sure enough. Mohammed decided to compel the world to receive what they seemed reluctant to believe. In little more than one hundred years, the "faithful" had by force of arms cut a wide swath for their faith around the Caspian and Black seas, across Northern Africa, over Spain; and but for the victory of Charles Martel at Poitiers in 732 A. D., the whole world would apparently have soon been sitting at the feet of the apostles of Mohammedanism. Like a swarm of locusts from the bottomless pit, they poured their hordes over the face of the earth. With all their reverses, they succeeded in establishing a mighty empire, which for a time filled all the East with its colossal proportions.

Islam can no longer prevail with fire and sword. The hand of civilization is upon it. To prosecute its work by moral and intellectual suasion, it has as

good a right in the sight of human justice as other religions.

No doubt there are people in London who would be improved if they were to become consistent, faithful Mohammedans. In fact, Mohammedanism well lived out would be a profitable exchange for some people's Christianity, allowing it to be called by that name.

But the nearly dead and withered carcass of Mohammedanism does not possess sufficient vitality to push a very vigorous work. Prophecy tells us that the great river Euphrates (the Turkish Empire), is soon to be dried up. That there are people in England and other places foolish enough to embrace this novel incubus on religious progress, we need not doubt. We learn that it has with Buddhism already obtained a footing there, that there are in Great Britain and Ireland about 2000 adherents to the prophet of Mecca. But its days are numbered. Satan has worked his game almost to a conclusion; and Mohammedanism will soon come up before God to receive the fruit of its sowing.

STEPS FORWARD AND BACKWARD.

It is commonly said that "the world moves." No doubt it does; not in one direction, however. Its progress is like that of the clouds above us, sometimes scudding in one direction, sometimes in another, sometimes in all directions at once. Forms are changing, appearing, and disappearing.

Lately on the same day came two announcements; one was to the effect that Zanzibar, until recently a centre of the African slave trade, had declared freedom for bondmen and death to slavery. The celebration of this step was attended with great enthusiasm. This shows progress toward light. It is the triumph of goodness over greed. It is a step in the upward path. The other announcement is the one alluded to in our news department that Russia contemplates returning, like a sow that is washed, to her wallowing in the mire of serfdom. It is hardly creditable that an enlightened state can in this day exult in the abasement, the degradation and humiliation of its citizens. But the rulers of Russia appear to be enamored of darkness; they love it because their deeds are evil. Submissive ignorance seems to be their ideal of the qualification of citizenship. Too much freedom or very many privileges are apt to corrupt slaves by giving them glimpses of their God-given rights and rendering them restive under tyranny. Thus the seat of the autocrat becomes uneasy, his crown shakes about on his head, he sees ghosts and hobgoblins in his dreams. It would be better to keep people down where they could not look over the fence of their cruel imprisonment upon others who are at liberty.

Should this step really be entered upon, it is to be devoutly hoped that Christendom will make itself heard in St. Petersburg in such tones as will awaken this Rip Van Winkle government to the fact that the age of progress is upon us; that men have begun to understand the grand truth that "all men are created free and equal; and are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness."

CHARLES H. SPURGEON.

THE Christian world has received with profound sorrow, the news of the death of one of the greatest of preachers. For a generation Mr. Spurgeon's name has been a familiar word in every Christian household and circle. For two years or more his health has been unsatisfactory, while for several months he has been in a precarious condition, vacillating between the hopeful and the doubtful. His faith has been, as expressed but a short time since, that he should be restored to his loved work

again. But so it was not to be. He died at Mentone, in France on the Mediterranean, on the 31st ult.

Mr. Spurgeon was born in Essex in 1834, and for thirty-six years has stood prominently before the world as a preacher of extraordinary power and eloquence. During this time he has ministered to one congregation, a very large one, several thousands being attracted by his remarkable powers. These did not consist of the subtle forces of polished oratory, but rather of the strength of clear and sincere convictions expressed plainly, even bluntly, in a manner which stirred the consciousness of his hearers to its depths. The influence of his work extended far wider than the circle which included the congregation of the Metropolitan Tabernacle; it is world-wide. The words which rang out from the Tabernacle pulpit were put in type and circulated in every community.

Mr. Spurgeon was a Baptist, and he was more; he was zealous for God. He thought that modern religion is on the down grade track, and plainly said so, even though it brought censure and ridicule upon his head. One of the last steps he took, when his life seemed to have come to its close, was to make a written declaration of his unqualified belief in the Bible, as the word of God. This is a noble record for a man in his station to leave behind him, in these days of skepticism of every grade. The present generation has produced few men who have exerted a wider influence for good than Mr. Spurgeon. We can ill afford to spare him.

HARD TIMES.

THE distress of the unemployed is being made apparent in our great cities. Especially is this true of Melbourne, where the financial depression is very much felt. The public funds are exhausted, so is public credit abroad. No money can be borrowed on the London market, colonial securities are flat, and the consequence is that public works are stopped, and thousands of men are forced into idleness. All other industries are necessarily affected by the stringency in money. An M. P. lately remarked in a public speech that people were starving; the papers thought he was speaking hyperbolically, but he assures them that he was speaking of actual facts. Philanthropic people are devising means for relieving the wants of the sufferers; but the prospect, with winter just before us, is not very assuring.

Yet the flow of money into the maw of intemperance and amusement does not seem to diminish appreciably. The public houses are in full blast, drunkenness is as plenty as ever. At a "tug of war" show, the great Exhibition building was crowded for several nights by twelve to fifteen thousand people, who fought like beasts to obtain entrance at the crowded stiles. Horse races are abundantly patronized, and the whole programme of devil-worship is carried out without abatement of the fearful sacrifice of money which is so sadly needed. There is not the least doubt that if the money spent in sinful indulgence in Melbourne were put to a good use, prosperity and plenty could be made to dwell in every home in our land. Hard lines! Yes; but the hardest lines into which mankind ever fell is bondage to Satan in his service of lust, appetite, greed, and debauchery. Enough money is spent on drink in this metropolis to put in the proposed system of sewerage and pay for it in less than two years. All this terrible destitution is the result of the sacrifices made to Moloch. The cruel monster swallows with insatiable gust the money, strength, manhood, and life of his slaves, while his burning arms are extended to receive their innocent children and wives.

The Home Circle.

THE SOLITARY WAY.

THERE is a mystery in human hearts;
And though we be encircled by a host
Of those who love us well, and are beloved,
To every one of us, from time to time,
There comes a sense of utter loneliness.
Our dearest friend is stranger to our joy,
And cannot realize our bitterness.
"There is not one who really understands,
Not one to enter into all I feel."
Such is the cry of each of us in turn.
We wander in a "solitary way."
No matter what or where our lot may be,
Each heart, mysterious even to itself,
Must live its inner life in solitude.
And would you know the reason why this is?
It is because the Lord desires your love,
In every heart he wishes to be first.
He therefore keeps the secret key himself,
To open all its chambers, and to bless
With perfect sympathy and holy peace,
Each solitary soul who comes to him.
So when we feel this loneliness, it is
The voice of Jesus, saying, "Come to me."
And every time we are "not understood,"
It is the call to us to come again.
For Christ alone can satisfy the soul,
And those who walk with him from day to day
Can never have a solitary way.
And when beneath some heavy cross you faint,
And cry, "I cannot bear this load alone,"
You say the truth. Christ made it purposely
So heavy that you must return to him.
The bitter rief which no one understands,
Conveys a secret message from the King,
Entreating you to come to him again.
The Man of sorrows understands it well;
In all points tempted, he can feel with you.
You cannot come too often or too near.
The Son of God is infinite in grace;
His presence satisfies the longing soul,
And those who walk with him from day to day
Can never have a solitary way.—Selected.

A GOOD THANKSGIVING SERVICE.

LIKE hundreds, perhaps thousands, of other pastors in the land, Rev. M. Crandall was almost in despair in regard to the audience on Thanksgiving Day. It was always very small and composed of the same persons, "regulars" he called them.

As Thanksgiving drew near, his heart sank within him. There was so much cause for collective thanks, how could he attract, collect the people *en masse*?

Of course, this feeling of his communicated itself to his family, especially to his daughter Ella, a bright, graceful young lady who had just completed her college studies. She possessed a vein of originality, perhaps a little uncommon, but thoroughly proper and devout, not loud or reckless.

"Father," said she, "let us make it a personal thanksgiving for all the people. Get them into church to tell each other and the Lord how thankful they are and for what. No humdrum remarks, such as anybody could make without a moment's previous thought or a quaver of feeling, but thrilling little speeches, full of real gratitude for real and peculiar blessings. Live hearts will make a live meeting.

"Canvass the parish and interest the people in the scheme. You can see the men, mother will call on the ladies, and I will take in hand the children and youth. Find out who has had an experience worth relating, worth hearing. Give every one who will be entertaining a chance."

From some such a brief prospectus the Thanksgiving service had its origin. In order to guard against failures and insure brevity and interest, the pastor saw each speaker once or twice for a sort of rehearsal, and thus he was enabled to arrange an appropriate programme.

When the hour for Thanksgiving service arrived, every one was surprised to find himself one of an

audience that packed the house, and this at the outset awakened enthusiasm.

The form of service was exceedingly simple; no stately anthems, but a few sweet familiar hymns interspersed through the meeting, a short Scripture lesson read by the pastor, and two or three brief prayers by young men. The pastor led in a three-minute talk, in which he alluded to their common causes for giving thanks, thus opening the way for the twelve speakers who followed him, all occupying but sixty minutes. A list of the speakers, arranged in order and numbered, had been handed to each, so that he knew when he was to speak, thus avoiding the formality of calling up each one.

First, came two prominent, forehanded, middle-aged gentlemen, one up each aisle, to the platform, smilingly shaking hands as they met, a great surprise to everybody, as they had been bitter enemies for ten years, engaging in litigation and all the forms of warfare employed between alienated citizens. As they faced the audience, the older, having the appearance of an invalid, said:—

"Mr. Hayes and I are friends again, and I earnestly desire you all to join me in gratitude and praise to God that such is the fact. As the aggressor in the past, I confess that our difficulties were all not only needless, but wrong. They could have been sweetly settled at any time on gospel principles, and I see and acknowledge it now. When I was so very ill last summer, dear Bro. Hayes came directly from the new-made grave of his lovely daughter Lilian, to my sick room, and asked my forgiveness for the past, while I should have gone to him first. It broke my heart, and I am not ashamed to confess that we both cried like children, as we ought to have done."

At this both men broke down in tears, and unable to say more, though Mr. Hayes was to have spoken, left the platform together, hand in hand like two little boys, and sat together during the rest of the meeting. At the conclusion of this scene, there were many moist eyes, and when the pastor led in singing the following stanza, it was rendered "with the spirit and the understanding":—

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

An aged gentleman and his son, a stalwart man of thirty, arose in their seat, and with tremulous voice the father said:—

"I rejoice that I am able to be here to-day, and publicly give thanks to God for the home-coming of my beloved and only son, the stay and staff of my old age. I mourned for him as one dead, but now I weep for joy at his return. Now his mother and I can make our way to the end without fear or sorrow—blessed be God!"

The young man said but few words ere emotion compelled his silence. He confessed himself a returning prodigal, and felt that he was welcomed by both the earthly and the Heavenly Father.

A man and wife and their four children, the family filling an entire seat, arose in their place, and the man told his story:—

"As you all know, I have been a common drunkard for years. I admit it with shame for myself and sorrow for my family. But over eight months ago, moved by the influence of our good pastor and helped by some of you, generous friends, I ceased drinking and went to work. I have not touched the poison cup since, and I hope and believe I am a new man. It has been a struggle; but God has helped me, and now it is all easy. We are prosperous and well provided for, and our home is comfortable. This is the first real Thanksgiving I ever had. My wife and children, as well as myself, are unspeakably happy."

A sturdy, handsome lad, the most popular fellow in the community, walked up the aisle to the edge

of the platform, which his bashfulness kept him from ascending. With a boy's diffidence, yet with touching simplicity and directness, he told how, by the death of a schoolmate, he had been shown the baneful effects and dangerous tendencies of bad habits, such as smoking, tippling, profanity and the like, and had been led to give up such things and yield his heart and life to Jesus. He was now trying to do only what his better judgment told him was right, while previously he had obeyed his impulses.

"I am happy and at peace in my mind," said he "This is the right way, I know, and this is why I give thanks to-day. But I don't want to be alone. I want all my young companions to join me, quitting all bad habits, especially smoking, and come, let us serve God."

The young people of the congregation were keenly interested in these remarks, and some were greatly moved; for both Willie Porter, the schoolmate to whom he had alluded, and the speaker himself, were universal favorites. Before the interest thus aroused among the youth had time to abate, it was rekindled by Judge Gilbert, a man of great ability and noble bearing, holding high official station and familiar with public speaking. Arising in his seat and speaking in a deep, mellow voice, he said:—

"Our pastor has requested me to bear a part in this meeting; but I almost fear to undertake it, lest I fall so far below the thrilling keynote already sounded as to cast discord into the harmony. I have two causes for intense gratitude to-day, with which my heart is over-full, so that I must speak whether I will or not. In the first place, I am personally thankful to God for suggesting to our pastor such a service as this. I have not attended a Thanksgiving service in years. Nothing but the novelty of our pastor's plan would have called me here to-day. My soul is deeply moved. It is a blessed occasion. We all feel it." Here the speaker's voice choked with emotion, but in a moment he resumed:—

"You are all familiar with my other especial ground for thankfulness, the miraculous preservation of my darling daughter in the recent railroad disaster. You know that every other person in that car was either killed or frightfully mangled; she was not hurt a particle. It was wonderful! I shudder as I think what my home would have been had she perished also. I rejoice with inexpressible gratitude that she escaped. I also voice her gratitude, as she sits here by my side, that she lives to enjoy this occasion, and lives unmangled, uncrippled. By the help of God I mean to meet my responsibilities hereafter more in the loving and holy spirit of Christ. Pray for me."

Judge Gilbert's daughter, a lovely girl of sixteen, was almost the idol of the young people, and this allusion to her touched a tender chord in many hearts.

During the silence succeeding the Judge's remarks, one of the ushers wheeled an invalid's chair up the aisle to the vicinity of the platform, and turned it about so that its occupant faced the audience. She was Miss Daffington, formerly the chief soprano singer of the church and of the place, but now for nearly four years an almost helpless invalid.

She spoke in a low and trembling tone, heard, however, in every part of the church, so intense was the silence:—

"I have been an invalid so long, house-bound, bed-bound, pain-racked so many slow months, that it seems like heaven to be here again. But the worst thing of these years has been my own insubmission. I have been rebellious and bitter. I have often grieved my best and truest friends. I have been a slow learner in the school of discipline. But during the present year I have changed. God has breathed into me the spirit of patience and given me peace. Although far from being what I long to be, my soul sings in grateful praise to-day."

Then with a fervor and power far surpassing her former self, she sang the hymn commencing :—

“Oh to be nothing, nothing,
Only to lie at his feet.”

With a brief and simple prayer the service closed; but it was the seed from which sprang a great revival and a new spiritual life, still pulsing through all the religious activities of the community.—*The Illustrated Christian Weekly.*

Useful and Curious.

PATHETIC ORIGIN OF A HYMN.

MANY of our best hymns, which have so deeply moved the church and stirred all Christians, have been written under the most pathetic circumstances. They have been born of the heart, and so readily find their way to the hearts of others. They are the

was before!” The people who had cried with grief now began to cry with joy. He wrote to the London congregation that his coming was impossible; and so he buckled on his armor for renewed toils in Yorkshire on a salary less by £40 a year than that which he declined. To commemorate this incident in his history, Dr. Fawcett wrote that hymn. He was converted at the age of sixteen, under a sermon preached by George Whitefield, and at first united with the Methodist Church, but afterward joined the Baptists.—*Selected.*

THE GREAT EARTHQUAKE IN JAPAN.

ONLY details can give vividness to the picture of this calamity. The centre of disturbance was in the most densely populated part of a thickly peopled country, and over an area of some 500 square miles the severity of the shocks was such that nothing could withstand them. Double that area was violently though less destructively shaken,

stroyed by fire. Over an area of hundreds of square miles every work of man's hands has been reduced to ruin, with the exception of an occasional temple or a feudal castle of quite unusual solidity. Railways have been shaken into fantastic curves, as a man may shake a few yards of rope. The solid piers of the bridges constructed by English engineers have been snapped at their bases as if they were carrots, and their mass, though loaded with 100-foot girders, rotated and twisted in all directions. Embankments have been broken down, leaving the country at the mercy of the larger rivers.

In other cases the rivers have been dammed, with equally disastrous results. The wells are destroyed, the springs have ceased to flow, the solid earth is rent by fissures, and, in a word, the whole work of a patient and industrious civilization has been reduced to shapeless ruin. Far beyond the area of maximum disturbance, the same phenomena are found, though in gradually diminishing intensity. F4225



JEROME, BEING LED TO MARTYRDOM.

(See “Men of the Reformation,” page 51.)

expression of intensified life and feeling, and so they irresistibly press their way into the soul and the life of others. Such hymns are a mighty power in the church, and many a soul owes its quickening through divine grace to them. Dr. Fawcett, author of the hymn “Blest be the tie that binds,” was the pastor of a small Baptist church in Yorkshire, from which he received only a meagre salary. Being invited to London to succeed the distinguished Dr. Gill, he accepted, preached his farewell sermon, and began to load his furniture wagons for transportation. When the time for departure arrived, his Yorkshire parishioners and neighbors clung to him and his family with an affection which was beyond expression. The agony of separation was almost heart-breaking. The pastor and his wife, completely overcome by the evidences of attachment they witnessed, sat down to weep. Looking into his face, while tears flowed like rain down the cheeks of both, Mrs. Fawcett exclaimed, “O John, John, I can't bear this! I know not how to go!” “Nor I either,” said he; “nor will we go; unload the wagons, and put everything in the place where it

and even in the capital, 170 miles distant, the earth movements were of a kind to which there has been no parallel since the great Yeddo earthquake thirty-seven years ago. In Osaka, seventy-five miles to the southwest, the horizontal movement of the earth is said to have amounted to four inches, and together with great destruction of property, there was serious loss of life. But in the Nagoya-Gifu plain or basin, destruction was wholesale and complete. Three hundred thousand people have been suddenly rendered homeless, 8,000 have perished either by the fall of buildings, by the fires which in Japan are the invariable concomitants of earthquakes, or by the various accidents to which men are subject when the whole physical conformation of the region they live in is distorted and changed. There are 10,000 wounded and maimed, many of whom will doubtless go to swell the list of deaths, while it seems nearly certain that the returns are still far from complete. Eighty-four thousand houses have been totally destroyed, twenty thousand more have been more or less wrecked, and to these must be added other five thousand de-

To all this instantaneous and almost incredible ruin, the Japanese oppose a cheerful and invincible fortitude. Panic there may have been during the fearful ten or twelve minutes while the earth surged like a sea beneath their feet, and all the works of their hands toppled like a house of cards upon their heads. But in the midst of this widespread desolation and bereavement, they maintain their customary demeanor, and accept the inevitable with laughing stoicism.—*Times, London.*

It is said that at the Siege of Steenwick, in 1581, leaden cannon-balls were used, each weighing about five pounds. These were hollowed out on one side, and a letter or other missive was placed in the cavity, which was afterwards closed with a lead capsule. To the other side of the ball was attached a piece of tarred rope. When one of these balls was fired from a cannon into the town, as a messenger from the camp of their allies, the blazing rope informed the inhabitants that the ball contained letters, and it was then opened. Similar projectiles were used to convey messages during the siege of Turin, in 1640.

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;

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S. N. HASKELL, *Contributing Editor.*

Melbourne, Victoria, February 15, 1892.

HOPE BEYOND.

SOJOURNERS in this world of sorrow, pain, and death have heard of a beautiful world where all is happiness without alloy; where death never comes, where there will be no crying nor tears, the former things having passed away. We learn that God the Father, Christ the Son, innumerable angels, are there; that the glory of their presence dispels all shadows from the eyes and from the heart. There eternal springtime and perpetual autumn combine to produce everlasting bloom and fruitage. And after we have told all we know of it, have imagined all we can think but cannot express, still it is said that the realities of that blessed country have never been grasped even in the conception of the mind.

In this world we have many blessings, much that is good and desirable, but the sweetness is so mixed with bitter, there is so much uncertainty associated with every expectation, so many disappointments even in that which we may reasonably hope for, that there are times in which the heart sickens and wearies of the strife. We cry out for rest. But besides the sad emergencies which may at any time appear, every earthly path leads down into the dark valley of death. A cloud at last receives every earth-born pilgrim out of sight. Not a cloud of glory, alas! but a thick black cloud of deep mystery, through which no human eye can pierce, and which gives back no echo or trace of our lost ones.

This frightful region is called "the valley of the shadow of death." It encircles the land wherein we live, so that whoever leaves the walks of human life must enter the land of the enemy. We naturally contemplate the prospect with a shudder of fear; we instinctively shrink from its chilly, dreadful border. The man who knows not God can at best only await his end with a stoical resignation to the inevitable without a thought of the future. To him life is all in the past; hope ends with the present. With others, terrible apprehensions of what the future may contain for them rack their souls with fear, as they realize that their feet are slipping irrecoverably on the borders of the land of darkness. Here a remarkable contrast appears between these and such as have hope in Christ. Says one old pilgrim: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." The humble child of God meets the king of terrors without a tremor of fear. He whose life has been clouded with anxiety suddenly becomes filled with an unspeakable joy as he feels his grasp upon life loosening. Why is this? How can it be so with the Christian?—By faith he sees an opening in the dark cloud. His lowly path emerges on the other side, a highway of glory. "I know that my Redeemer liveth," he exclaims, "and that he shall stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another." Job 19:25-27. He believes without the shadow of a doubt, in the death, burial, and resurrection of Christ, and upon the assurance of God's word, he accepts this as a

pledge of his own resurrection. "If the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. 8:11. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." 1 Thess. 4:14. "He which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you." 2 Cor. 4:14. All the way through the Scriptures, the resurrection is brought to view as the avenue of hope beyond the grave. "If the dead rise not, let us eat and drink; for to-morrow we die." "But now *is* Christ risen from the dead; and become the first-fruits of them that slept."

Sin involves mortality in hopeless despair. It darkens the present, and blots out the future. Christ brings in a glorious light: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him *should not perish*, but have everlasting life." "In him was life; and the life was the light of men." John 1:4. After his resurrection we hear him declaring: "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell [the grave] and of death." Rev. 1:18. What comfort! What glory! Our "life is hid with Christ in God." Our redemption has been paid; the bands of death have been broken; and as surely as God called his Son from Joseph's new tomb, so surely will he call all those who fall asleep in him. As a weary child trustingly falls asleep in the arms of his mother, so the Christian falls asleep, reposing his confidence in Him who is able to keep that which is committed to his trust. "For I am persuaded that neither death, nor life, . . . nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

IMPORTANCE OF STUDYING THE LIFE OF CHRIST.

S. N. H.

CHRIST is the theme of all who appreciate his saving grace. He was the theme dwelt upon by the early disciples and the apostles. When the gospel was preached at Antioch by the apostles Barnabas and Saul, they dwelt so much on Christ, what he had done and said, how he healed the sick when he was on earth, his resurrection and glorification, that the believers were first called Christians there. Acts 11:26. He is adored and worshipped by angels. "When he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him." Heb. 1:6. He will be the song of praise by the redeemed throughout a never-ending eternity. "And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests; and we shall reign on the earth." Rev. 5:9, 10. The millions upon millions of angels also join in the song of praise in the following strain: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:12, 13.

This song of praise will be inspired by new revelations of the infinite love of God as mani-

festated in the life of Christ on the earth, and this will continue to be the case throughout a never-ending eternity. His life must be studied to be appreciated. He laid aside the glory he had with the Father, that he might reveal to the children of men the character of the divine in humanity, and thus connect earth and heaven. By partaking of our nature, his human arm encircles the fallen race, while his divine arm grasps the throne of the Eternal. He was as much divine when he walked the earth as when at the right hand of God, on the throne of universal dominion, before he came to this world of sin. He was also as really human when he walked the country of Judea, entered the synagogues of Galilee or the temple at Jerusalem, or sat at the feasts prepared for him, and conversed freely with humanity, as though he were simply earth-born. God was his Father, and humanity his mother. "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man. For verily he took not on him the nature of angels; but he took on him the seed of Abraham." "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. 2:9, 16, 17. The two natures in their perfection are blended in one, without any diminution in either. Yes; verily "when we were yet without strength, in due time Christ died for the ungodly." "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his LIFE." Rom. 5:6-10.

To walk as he walked and to live as he lived is salvation. There was not an act in his life nor a precept in his teaching but of itself contained instruction. He became our example in his life, and while his teaching was expressing in words the perfection of a righteous character, the excellence of such a character was manifested as he walked among men. His teaching was the words of God, the perfection of God in theory; but his life was his teaching in practice, it was the works of God. "But I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do bear witness of me, that the Father hath sent me." "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment what I should say, and what I should speak." "Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise." To Philip the Saviour said, "Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me, or else believe me for the very works' sake." John 12:48, 49; 5:19, 36; 14:10, 11.

The works and the teachings of Christ were the same; they were in no sense independently his own, but they were the works and the teachings of God the Father. Then to receive Christ was to receive the Father; to receive the Father is to receive his Son; and to honor the Son is to honor the Father.

CHURCH AND STATE.

THE ROMAN THEOCRACY.

J. O. CORLISS.

THE result of the adoption of the theocratic principles in Rome is matter of history. Decrees were issued by the emperor regulating the conduct of all Roman subjects in matters of religious faith, and that, too, without consulting those outside of the church with which the Government had formed the political compact. To these edicts were attached penalties so severe that all feared to disobey who desired to preserve their lives. Hence nearly all conformed to the decrees, even though at heart they were not in harmony with them. Such a course made hypocrites, from whom were chosen the chief dignitaries of the church and empire. The result was that the bishops became ambitious, bold, and unscrupulous. But the Government, having bargained with the church for its influence, could not well withdraw from the compact, because the political influence for which it had bargained had become the dominating one. To combat it at that stage in the drama meant the loss of the empire to the civil power; yet to let matters still go on was sure to bring the same result at some future date.

As the rapidly growing influence of the church in secular matters was a dangerous thing to oppose, it was allowed to strengthen year by year till the church clearly gained the ascendancy in political intrigue. In fact, the emperors, in order to maintain their authority, had themselves recognized as bishops of the church, in order to administer affairs of the church as well as those of the state. The result of all this was most natural; men who desired some rich benefice became extremely servile before those from whom they expected favors, and were ready to bestow upon their anticipated benefactors the most flattering titles. This, in turn, placed the suppliants where they were ready to be used as tools by the bishops to do the vilest work.

Not only were appeals made to the bishops to settle religious controversies; but Rome being the first city in the empire, other bishops appealed to the bishop of Rome to arbitrate their differences. Then Constantine enacted a law "permitting judgment to be passed by the bishops when litigants preferred appealing to them rather than to the secular courts; he enacted that their decree should be valid, and as far superior to that of other judges as if pronounced by the emperor himself; that the governors and subordinate military officers should see to the execution of these decrees; and that sentence, when passed by them, should be irreversible."—*Sozoman's "Ecclesiastical History," book 1, chap. 9, par. 2.*

Neander says that this furnished to worldly minded bishops "a welcome occasion for devoting themselves to any foreign and secular affairs, rather than to the appropriate business of their spiritual calling; and the same class might also allow themselves to be governed by impure motives in the settlement of these disputes."—*Vol. 2, sec. 2, part 1, div. 1, par. 12.*

Thus the way was opened for the church to exalt itself above the civil power, and the dignitaries of the church were not slow to seize the opportunity. This point gained, the highest offices in the church were filled by political methods, and through intrigue and bloodshed the worst characters became bishops, sometimes before they were formally initiated into the church. With these, no opposition of whatever kind was tolerated, and any who dared to be out of harmony with a bishop paid the penalty with his life.

All this grew naturally out of the false notions of theocracy entertained by the church of that time. If the state was a theocracy, all government must be moral, as the government of God. In this way the church became the state, and the state the church. This accomplished, the church of Rome was not long in securing an empire, known as the Estates of the Church, and its bishops lived in a style of luxury and pomp rivalling that of the emperor himself. But when the church thus permitted itself to surrender the power of the gospel for that of regal splendor, it was the stepping-stone of the nation's downfall. Corruption of the most fetid kind permeated the government and enervated the people. This made them an easy prey to the barbarians of the North, who dismembered and destroyed the empire.

The Dark Ages followed, and for hundreds of years religious wars and religious persecutions afflicted the people of Europe. Not one of these was necessary, had the great truth been recognized, "that the state has no concern with the opinions of men, and no right to interfere, even in the slightest degree, with the form of worship which they may choose to adopt."—*Buckle's "History of Civilization," Vol. 1, p. 190.*

The theocratical theory has in fact always wrought mischief when introduced into human governments. It could not be otherwise; for that theory undertakes to make the Bible the rule of government, and to administer the rule according to the interpretation placed on the Bible by the officers of the government. This takes away the right of private judgment, extends the authority of law to opinions as well as to acts, and so invades the individuality of every subject of the government, which always was, and always will be, extremely wrong.

CHRIST THE END OF THE LAW.

E. J. WAGGONER.

IN Rom. 10:4 we read as follows: "For Christ is the end of the law for righteousness to every one that believeth." Before showing what this text means, it may be well to briefly show what it does *not* mean. It does not mean that Christ has put an end to the law; because (1) Christ himself said concerning the law, "I am not come to destroy." Matt. 5:17. (2) The prophet said that instead of destroying it, the Lord would "magnify the law, and make it honorable." Isa. 42:21. (3) The law was in Christ's own heart: "Then said I, Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:7, 8. And (4) since the law is the righteousness of God, the foundation of his government, it could not by any possibility be abolished. See Luke 16:17.

The reader must know that the word "end" does not necessarily mean "termination." It is often used in the sense of design, object, or purpose. In 1 Tim. 1:5 the same writer says: "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." The word here rendered "charity" is often rendered "love," and is so rendered in this place in the New Version. In 1 John 5:3 we read: "This is the love of God, that we keep his commandments;" and Paul himself says that "love is the fulfilling of the law." Rom. 13:10. In both these texts the same word (*agapa*) is used that occurs in 1 Tim. 1:5. Therefore we say that this text means, Now the design of the commandment (or law) is that it should be kept. Everybody will recognize this as a self-evident fact.

But this is not the ultimate design of the law. In the verse following the one under consideration, Paul quotes Moses as saying of the law that "the man that doeth those things shall live by them." Christ said to the young man, "If thou wilt enter into life, keep the commandments." Matt. 19:17. Now since the design of the law was that it should be kept, or, in other words, that it should produce righteous characters, and the promise is that those who are obedient shall live, we may say that the ultimate design of the law was to give life. And in harmony with this thought are the words of Paul, that the law "was ordained to life." Rom. 7:10.

But "all have sinned and come short of the glory of God," and "the wages of sin is death." Thus it is impossible for the law to accomplish its design in making perfect characters and consequently giving life. When a man has once broken the law, no subsequent obedience can ever make his character perfect. And therefore the law which was ordained unto life, is found to be unto death. Rom. 7:10.

If we were to stop right here, with the law unable to accomplish its purpose, we should leave all the world under condemnation and sentence of death. Now we shall see that Christ enables man to secure both righteousness and life. We read that we are "justified freely by his grace through the redemption that is in Christ Jesus." Rom. 3:24. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1. More than this, he enables us to keep the law. "For he [God] hath made him [Christ] to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21. In Christ, therefore, it is possible for us to be made perfect,—the righteousness of God,—and that is just what we would have been by constant and unvarying obedience to the law.

Again we read: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. . . . For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:1-4.

What could not the law do?—It could not free a single guilty soul from condemnation. Why not?—Because it was "weak through the flesh." There is no element of weakness in the law; the weakness is in the flesh. It is not the fault of a good tool that it cannot make a sound pillar out of a rotten stick. The law could not cleanse a man's past record, and make him sinless; and poor, fallen man had no strength resting in his flesh to enable him to keep the law. And so God imputes to believers the righteousness of Christ, who was made in the likeness of sinful flesh, so that "the righteousness of the law" might be fulfilled in their lives. And thus Christ is the end of the law.

To conclude, then, we have found that the design of the law was that it should give life because of obedience. All men have sinned, and been sentenced to death. But Christ took upon himself man's nature, and will impart of his own righteousness to those who accept his sacrifice, and finally, when they stand, through him, as doers of the law, he will fulfil to them its ultimate object, by crowning them with eternal life. And so we repeat, what we cannot too fully appreciate, that Christ is made unto us "wisdom, and righteousness, and sanctification, and redemption."

ANGELS AND THEIR MINISTRY.

ANGELS are the divinely-commissioned messengers sent to minister to those who shall be heirs of salvation.

ANGELS ARE NOT THE SPIRITS OF THE DEAD.

We cannot admit that the spirits of dead men ever come back to communicate with the living; and we affirm, upon the authority of the Holy Bible, that they know nothing concerning their friends here or of what is done in this world. Thus Job says: "Thou destroyest the hope of man. Thou prevailest forever against him, and he passeth [*i. e.*, dies]; thou changest his countenance, and sendest him away. His sons come to honor, and he knoweth it not, and they are brought low, but he perceiveth it not of them." Chap. 14:19-21.

This testimony shows that after a man dies, he has no knowledge of what befalls his friends here. It plainly contradicts the idea that our dead friends become our guardian angels, watching over us, sympathizing with us in our sorrows, and rejoicing with us in our prosperity. It plainly declares that after a man is dead, he knows nothing of what befalls his children in this world. Here is another testimony still more decisive: "For the living know that they shall die, but the dead know not anything. . . . Also their love, and their hatred, and their envy is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:5, 6.

This text declares positively that the dead know nothing concerning the things of this life. They have no part in anything that takes place under the sun. So says the Word of the Lord, and so we believe. Indeed, it would be a source of the keenest anguish to a mother, after death, to see her children left destitute, abused, and led into crime and to degradation, as orphan children frequently are. How much of a heaven would this be to her? What good could result from consciousness in heaven under such circumstances? But there is neither reason nor revelation to support such a theory. Spiritualism is one of the greatest schemes that Satan ever devised for the deception and destruction of the human family. It is based upon the supposition that all the spirits who communicate are the spirits of the dead. We propose, therefore, to enter into a Bible investigation of this subject.

THE HEAVENLY FAMILY.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." Eph. 3:14, 15. By this we learn that there is a family in heaven. Who composes that family? Not the spirits of our dead friends, but the holy angels who were created in heaven before man was made upon the earth. We read in many places of the angels in heaven. Thus in Rev. 5:11: "And I beheld, and I heard the voice of many angels round about the throne and the beasts [or living creatures] and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands."

Spiritualists claim that these angels are the souls of the departed ones who once lived on this earth. As a man cannot die till he is created, of course if angels are only the souls of dead men, there could have been no angels until after the sixth day of creation; no, not even then until one or more men had died. But angels did exist before man was created, or even the foundations of the world were laid. If this be proved, the theory above named, that angels are the spirits of dead men, must fall to the ground.

In Gen. 3:24 we read that God placed cheru-

bim to guard the way of the tree of life when Adam and Eve were driven out of the garden. Cherubim are a high order of angels. This was before any man had died; therefore they were not the souls of dead men. The word of the Lord to Job was: "Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the cornerstone thereof; when the morning stars sang together, and all the sons of God shouted for joy?" Job 38:3-7. By this we see that when God laid the foundations of the earth, the morning stars sang together, and all the sons of God shouted for joy. This proves that the heavenly family did exist before man was created; therefore they are not disembodied spirits.

Furthermore, men and angels are not of the same nature. Thus the psalmist says: "What is man, that thou art mindful of him? and the son of man, that thou visitest him? for thou hast made him a little lower than the angels." Ps. 8:4, 5. Speaking of Christ, Paul says: "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." Heb. 2:16. Then, in their very nature angels are different from men, and of course are not men. But does not the Bible say that at the resurrection we shall become angels?—It does not. Jesus says the saints shall be equal to the angels, in that they can die no more. Luke 20:36. But this does not intimate that angels and men are of the same nature.

ANGELS ARE REAL BEINGS.

The angels of God are not mere incorporeal phantoms, as is generally taught. They are real personal beings, possessing form and substance. The tendency of investigation, in the present day, is towards Spiritualism; there is, on almost every hand, a needless and very unreasonable prejudice existing against the idea that all created beings must be material. The Spiritualistic view is not at all the theory of the Scriptures.

On this point, J. H. Kurtz, doctor of theology, has some just remarks in "Bibel und Astronomie," chap. 4, sec. 14, on 1 Cor. 15:40. He says: "We cannot conceive of a creature without a body, because everything created can only as creature live, act, and exist in space and time, and it is bodily form alone which binds the creature to space and time." "If we conceive of the angels as being ever so spiritual and heavenly, ever so exalted over the obnoxious laws of our bodily form, over the hindrances of our grosser substance, still they are creatures, and must, as such, pay the tribute of bodily form, be this ever so ethereal, fine, and incomprehensible, to our senses." "Therefore in creation, bodily form is the condition of all existence."

The same idea is taught in many instances where the angels are mentioned in the Scriptures. Isaiah describes them as possessing a face, feet, wings, etc.: "I saw also the Lord sitting upon a throne high and lifted up, and his train filled the temple. Above it stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly." Isa. 6:1, 2. The whole description indicates an actual bodily existence—a body having hands, feet, wings, etc.

The circumstance of Gen. 18:1-8 is to the point. Three strangers appeared to Abraham as he sat in the tent door, whom he hospitably entertained. It is said they did eat the food which Abraham prepared for them. That they were angels, we

learn from what follows: "And the men rose up from thence, and looked toward Sodom; and Abraham went with them to bring them on the way." Two of them went on to Sodom. "And there came two angels to Sodom at evening; and Lot sat in the gate of Sodom; and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; and he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat." Gen. 19:1-3.

Here those who met Abraham are called angels. They are represented as having hands and feet; and it is said they did eat material food, which shows that they were material beings.

This idea is further sustained by the fact that Jesus, after his resurrection, had flesh and did eat. At his appearing to his disciples he said: "Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones, as ye see me have." Luke 24:36-43.

But Jesus is the first-fruits, the example of the saints in the resurrection. He ate with his disciples; and so he promised them that they shall eat and drink with him in his kingdom. See Matt. 26:29; Luke 12:37; 22:16, 18, 29, 30. And speaking of the new earth, where the immortal saints shall dwell, the Lord says: "From one Sabbath to another shall all flesh come to worship before me." Isa. 66:23. The saints will be called flesh in the kingdom of God. And as Christ is, and the immortal saints will be, material, so also we conclude that the angels are material beings.

In the history of Balaam we have an incident upon this point. As soon as his eyes were opened, he saw the angel. The idea is conveyed clearly that the angel was just the same before Balaam saw him as he was afterwards. This is further evident from the fact that the beast could see the angel, while Balaam could not see him. With regard to this occurrence, one of two things is true, either the angel had a material form before the eyes of Balaam were opened so that he could see him, or the dumb brute saw an immaterial spirit. The last will scarcely be claimed: therefore it must be acknowledged that the angel was there in his own bodily form before Balaam saw him.

An objector says: "If the angels are material, how can it be that they can be present and be seen at one moment, and not seen the next moment while occupying the same position?" It is not correct to claim that all matter can be seen. Air is material, but its presence is not detected by the eye, though it is by other senses. Much of the prejudice upon this subject arises from not duly considering the almost infinite diversity of forms under which matter may appear. Here it is a ball of mud, and there it is a fine gold watch. Both are material, but how different! Here is a piece of ice, and there is a jet of the hottest steam. Each seems to be exactly the opposite of the other; yet they are only different conditions of the same matter. One is water frozen; the other is water highly heated. So some matter we see in a gross form, and some most exquisitely organized. Still it is all matter, and the same matter may be visible at one time and invisible at another, as is the case with water converted into steam and dissolved in the air.—*F. H. Waggoner.*

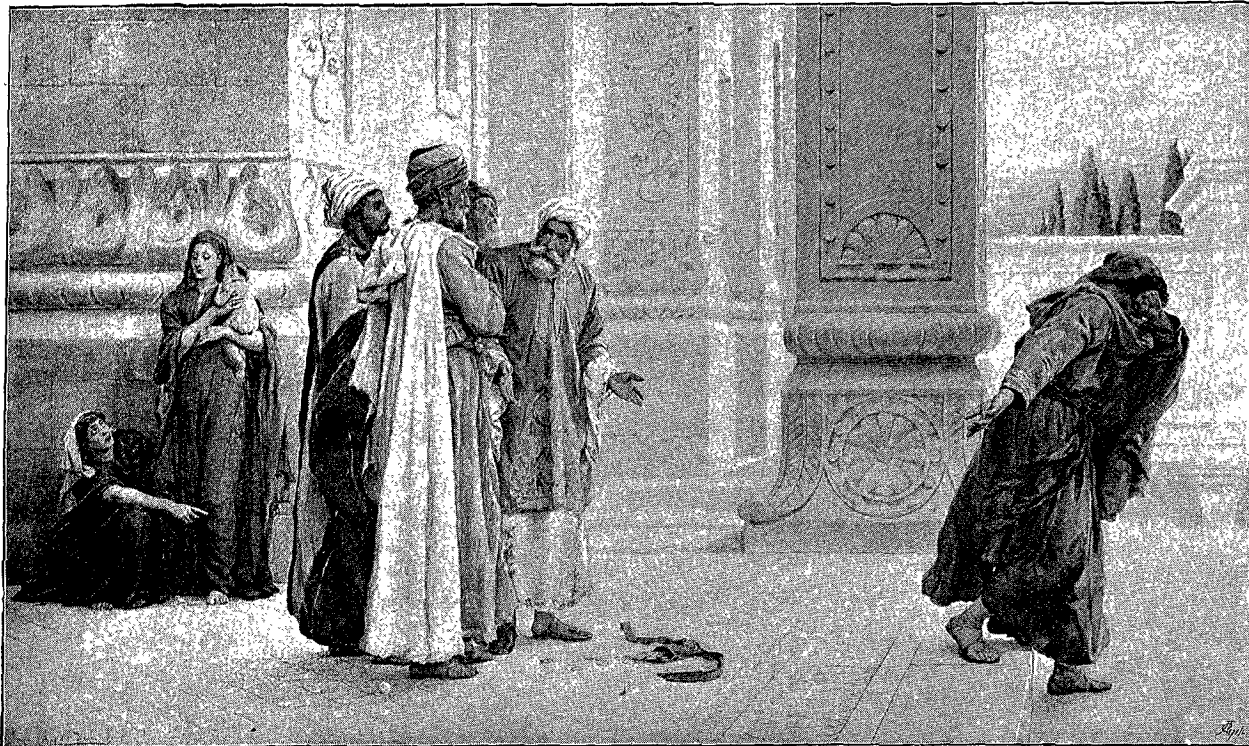
Bible Student.

LESSONS FROM THE GOSPEL BY MARK.

Lesson XXIII.—March 5, 1892.

Christ's Agony and Betrayal.—Mark 14:27-53. Parallels: Matt. 26:30-56; Luke 22:38-53; John 18:1-11.

1. Where did Jesus and his disciples go after the Lords Supper? Mark 14:26.
2. What did he say to his disciples on the way? Verses 27, 28.
3. What response did Peter make to this? Verse 29.
4. What solemn warning did Jesus again give him? Verse 30. See note 1.
5. What did they all reply to this? Verse 31.
6. To what part of the Mount of Olives did he then go? Verse 32.
7. What instruction did Jesus give his disciples on the way? *Ans.* The instruction recorded in John 15 and 16, and offered the prayer recorded in John 17.
8. Who entered with him into the garden, and



- what did he say to them? Mark 14:33, 34; Luke 22:40.
9. How and what did he pray? Mark 14:35, 36.
10. After his prayer, in what condition did he find his disciples, and what did he say? Verses 37, 38.
11. How many times did he pray? Verses 39-41, first clause; Matt. 26:44.
12. Was his prayer answered? See note 2.
13. What did he say when he came the third time? Mark 14:41, 42. See note 3.
14. While Jesus spoke, who came? Verse 43.
15. What conversation then took place, and how were the power and love of Christ shown? John 18:4-9.
16. What sign had Judas given the priests? Mark 14:44, 45.
17. What did Jesus say to him? Matt. 26:50; Luke 22:48.
18. What step did the soldiers then take? Mark 14:46.
19. What then took place? Verse 47; John 18:10.
20. What mild reproof did Jesus give Peter? John 18:11.
21. How did he reprove the Jews who apprehended him? Mark 14:48, 49.
22. What did his disciples do at this time? Verse 50. See note 4.

NOTES.

1. QUESTION 4.—The solemn, tender assurance, warning, and instruction given to Peter by the Lord, as recorded in Luke 22:31-34, seems to be one phase of the same conversation as recorded in John 13:36-38, and occurred before the Lord's Supper. This conversation recorded in Matthew and Mark took place on the way to Gethsemane.

2. QUESTION 12.—There were two petitions in the prayer of Christ: (1) "Take away this cup from me;" (2) "Nevertheless not what I will, but what thou wilt." The first was in his mind of secondary importance; the second petition was primary. He longed for the first; he shrank from the ordeal with an agony that forced from his pores great drops of blood; but he longed for the second more. The first petition was not answered; the second and important petition was; and hence his prayer was answered. Such should be the prayer of every follower of Jesus. Whatever difficulty, trial, affliction, or cross lies before us, while we pray for its removal, let us pray above all that God's will may be done. Our prayers will then never go unanswered, and we may know that God's will is best. Believing this, we may say with all our heart, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." Matt. 26:42. Only in so doing is there peace.

3. QUESTION 13.—As Jesus comes to his disciples, whom he had entreated to watch with him, he finds them sleeping. While gently reproving Peter, he yet frames an excuse for their sleeping. The spirit was ready, but the flesh weak. But the third time when he comes, the struggle is over, the victory won. He longs for their companionship in watching no longer; they may sleep on and take their rest. It is enough: the hour of agony was over. But even as he speaks, the footsteps of the mob are

9. What question, under oath, did the priest then ask Jesus? Verse 61; Matt. 26:63.
10. What did Jesus reply? Mark 14:62.
11. On what charge and by whose testimony was Jesus condemned before the Sanhedrim? Verses 63, 64.
12. What insults did they begin to heap upon him? Verse 65.
13. How did Peter regard his Master under this humiliation? Verses 66-72.
14. Where was Jesus again brought as soon as it was day? Luke 22:66.
15. How were the examination and condemnation again repeated? Verses 67-71. See note 1.
16. How did this condemnation affect Judas? Matt. 27:1-10.
17. Of what was Jesus accused before Pilate? Luke 23:1, 2; John 18:29, 30. See note 2.
18. What conversation took place between Christ and Pilate? John 18:33-38; Mark 15:2.
19. What did Jesus reply to the accusations of the Jews? Mark 15:3-5.
20. What did Pilate decide after this examination? John 18:38.

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21. What further accusation did they bring? Luke 23:5.
22. In what did this result? Luke 23:6-15. 1. Herod found no fault in Jesus. 2. Pilate and Herod were made friends.
23. Whom did the Jews prefer to have released in preference to Jesus? Mark 15:6-11. See note 3.
24. What further cruel treatment did Jesus undergo? John 19:1-11.
25. How did Pilate further appeal to the Jews? Mark 15:12-14.
26. What was the final argument of the Jews and its effect? John 19:12-15; Luke 23:24, 25.
27. For what was Jesus condemned by Pilate? See note 4.

NOTES.

JUDAS.

[BY F. W. W. T. PHAM.]

heard, and Jesus says, "Rise up, let us go; lo, he that betrayeth me is at hand."

4. QUESTION 22.—"And they all forsook him, and fled." This is just what Jesus had warned them of, that all would be offended because of him. All had denied it, but the words of the Master were true. How little do men know of what is in their own heart. Jesus was left alone, and yet he was not alone, for the Father was with him. John 16:32.

Lesson XXIV.—March 12, 1892.

Christ's Trials and Condemnation.—Mark 14:53-72; 15:1-14. Parallels. Matt. 26:57-75; 27:1-23; Luke 22:54-71; 23:1-23; John 18:12-40; 19:1-16.

1. Where was Jesus first taken when apprehended? John 18:13.
2. Who followed Jesus before the council? Mark 14:54; John 18:15, 16. The other disciple was evidently John.
3. What question was Peter asked, and what did he reply? John 18:17.
4. What did Jesus say to the questions put to him? Verses 19, 21.
5. What incident occurred because of Christ's righteous answer? Verses 22, 23.
6. As Annas could elicit nothing from Jesus to condemn him, where did he send him? Verse 24.
7. What were the priests determined to do at all hazards? Mark 14:55-58.
8. Why had Jesus no need to answer these witnesses? Verse 59.

1. QUESTION 15.—This was the formal and regular trial and condemnation. The Jews, according to law, could not condemn a prisoner in the night unless the trial had lasted through the day previous. It is hardly to be supposed that previous to this the Sanhedrim had been regularly summoned.

2. QUESTION 17.—The former trials were to satisfy the Jews. They had no right to sentence Jesus to death, much less to execute the sentence. He was condemned as worthy of death, not because he called himself the Messiah, but because he said he was the Son of God. He must be sentenced by the Roman governor if he was to die; and they therefore accuse him before Pilate of treason, of setting himself up as a king in the place of Cæsar. Pilate's "Take ye him, and judge him according to your law," brought out the fact that they were determined to put Jesus to death. John 18:31.

3. QUESTION 23.—The limited space of one lesson will not permit the bringing in of the wonderfully interesting details of the trial of Jesus. The narrative will endure all the study which the student may be able to put upon it, and new light and new phases will flash upon him at every turn. It would be interesting to bring out what led the people to choose as they did, how each step Pilate took led him farther and farther into the power of the priests, how he tried to cleanse himself from guilt, how he was warned of God, how he repeatedly tried to set Jesus free, appealing to their sense both of justice and of pity, but how at last he felt compelled to yield or lose his position, etc., etc.; but much of this the student must seek out for himself.

4. QUESTION 27.—Jesus was condemned by Pilate for treason or rebellion against the Roman Government. Pilate no doubt would have released him, if it had not been for the last argument brought by the Jews: "If thou let this man go, thou art not Cæsar's friend; whosoever maketh himself a king speaketh against Cæsar." Although Pilate knew that Jesus did not design to usurp the earthly power of any, that his kingdom was not of this world, he also knew that the unscrupulous priests would not stop at any measure to accomplish their end, and that they would work his own ruin if he did not condemn Jesus. He therefore gave sentence as they required, and condemned him for setting himself up as King of the Jews. See Mark 15:26.

From the Field.

THE HOLY BIBLE.

M. DEAKIN.

O HOLY BIBLE—sacred prize—
The greatest boon our race enjoys,—
God's precious, priceless gift to men
(Inscribed by Inspiration's pen),
To teach us all we need to know
And point the way that we should go,—
Oh, how I cherish thy blest page!
For youth, maturity, or age,—
For ev'ry class in ev'ry clime
Thou hast eternal truths sublime,—
Great joy and gladness to proclaim
Through Jesu's loved and honored name.

Thou Spirit of unbounded Light,
Teach me to use thy Word aright—
Creation's Mighty God adore
When I its records ponder o'er,
My fallen nature to lament
And truly of my sins repent,
Its warning admonitions heed,
And all with prayerful rev'ence read.
Redemption's noble, grand design,
Revealed in messages divine,
Therein made known to all mankind,
Let me embrace with heart and mind,
And glory in the boundless love
That stooped to earth from heaven above
To save a worthless thing like me
By dying on the cursed tree.
Let me peruse it day by day
And seek thereby the *only* way
That leads the soul to regions bright—
To realms of pure unfading light.
Great Spirit, on my heart impress
Its lessons and thy holiness.

TRAPPISTS OF MARION HILL, NATAL.

THE Trappists have seven stations in working order in South Africa, and they own about 75,000 acres of land. Marion Hill is their headquarters, where they have been established for nine years. There are in the neighborhood of six hundred souls on the place. The buildings are numerous, being built of brick with stone foundations, and the outside painting is all a uniform dark-red color. They quarry the stones, and make the bricks themselves. They have horses and mules, and manufacture all their own harness from leather tanned on the place. The water system is very perfect, being supplied by hydraulic pressure from a dam at a distance of two miles from the station. There is a good cistern for rain water, cemented and covered in.

A warehouse and music room in one building has lately been erected. It is 180 by 50 by 40 feet. They have seven companies of masons, and do all their own building. There is a large chapel, and a smaller one for the natives. In this latter is a very complete representation of the birthplace of Christ, and some other scenes in the same way.

They have a goodly number of native boys at school, and these, whether at play or at work, are always under the supervision of one of the brethren. To each of the natives a German name is given, and all the monks are given a name on their taking the order.

The Trappists wear long gowns, the lay brethren having theirs of a dark-brown color, with a leather girdle and a flesh chastiser. The monks and the novices have similar gowns, only they are white. None of them wear shoes or socks, only a low sandal. Their heads are always kept closely shaven, so as to save the expense of combs. They eat no meat of any kind whatever, and never use medicine; they are hygienists, hydropathists, and have treatment rooms, sun-baths, etc., and are contemplating erecting a large hospital. The students and the monks all partake of the same fare; and while they are eating, there is always one reading to them, so as to divert their thoughts. The Trappists in

Europe and America eat only two meals a day, but those in South Africa are allowed three. The monks sleep in large dormitories, these are ventilated from above and beneath, and all the bunks are arranged in ship fashion. The dormitory for the little boys is 200 feet long, and the two ranges of bunks are tightly packed side by side all down the room.

There is a large photo. studio, from which excellent work is turned out. They have native apprentices, to whom small monthly wages are paid. All the students perform manual labor, the little boys for four and a half hours and the older ones seven hours per day. They have planted syringas, bamboos, wattles, and in all thirty different kinds of trees, and intend in the near future to erect a paper mill and to use the leaves of these trees in the manufacture of paper. All kinds of iron work are done, they have lathes for turning brass, and their work in this department is very satisfactory. There are tailoring, boot and shoe, and painting departments. There is a carpenter's shop, and wagons, etc., are made. They also manufacture their own ploughs, and some of their other machinery. There is also a tin shop in which all kinds of vessels, roofing, etc., are manufactured. Two men bake the bread for the whole institution. There is a large mill in which is situated their printing establishment, perfectly equipped with good machinery. There are thirty machines in it. There is also a type foundry.

A great deal of fruit is raised on the estate. There are many natives squatting on their grounds who pay a head rent of one pound per annum. When they came to Marion Hill, these were all polygamists; but the abbot issued a fiat that he would give them all ten years in which to make up their minds whether they would desist from this practice or not; and if at the end of that time they have not all decided according to the European custom, they are to be driven from the land. All this land was bought by the abbot, and none of it has been granted by Government.

Whenever we entered an apartment, the monks or students present would at once rise, and say in Latin, "Praised be Christ to you forever." They are obliged to attend religious services in the chapel some seven times a day, commencing with two in the morning.

S. N. H.

NOTES FROM NEW ZEALAND.

THE interest in the tent-meetings conducted by Pastor Israel at Nelson is steadily increasing. The work in that city looks very encouraging; numbers are already convinced of the great truths for the times. We are looking for many to "ask the way to Zion with their faces thitherward, saying, Come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten."

I have been in Kaikoura about ten weeks; and although sickness and opposition have been our lot, yet we can truly praise God for his care of the work. Many have been praying for the advancement of the Master's kingdom here, and we are glad to state that fifteen have signed the following covenant: "We the undersigned, believing the law of God to be binding in the gospel age, covenant together, with the help of our Saviour, to keep the commandments of God and the faith of Jesus, and to meet for worship on the Sabbath of the fourth commandment."

This important step was taken on the first Sabbath in the New Year, a good beginning, and may the end be everlasting life. Ps. 119: 111, 112.

Our friends have been remarkably kind and attentive to our wants.

The enemies of religious liberty are on the alert. Some time ago a vigorous speech was made in the House of Representatives, urging that state aid be

granted to support Roman Catholic schools. The Catholics in New Zealand conduct schools in connection with their churches, and they are taking every possible means to urge their claims for national support from the Government. This policy of the Papacy is not confined to this country; but everywhere that nefarious church is seeking to make the public purse pay for the propagation of her unscriptural doctrines.

S. McCULLAGH.

THE WEST INDIES.

I HAVE revisited St. Kitts, for the purpose of making arrangements with Bro. Adamson to enter the work. While there, a number of men of ability spent an evening with me at the hotel, and I tried to set before them the reasons of our faith and hope. Three decided to obey, and signed the covenant; one is a shoe-maker, another is a clerk in a drug store, and the third is principal teacher in Basseterre. This brother has since written for the city paper an excellent article upon the Sabbath question. I called at Nevis, and visited those who are in correspondence with the International Tract Society.

I then spent a few days at Dominica, and from thence went to Barbadoes. While here we baptized some, and organized a church; the work at present is very encouraging. When we arrived here last autumn, Dr. Foster publicly opposed our views. He has now come to the conclusion that they are Scriptural; and he, his wife, and brother-in-law have indorsed them. Last Monday evening we called a meeting, and he publicly gave his reasons for being a Seventh-day Adventist. This move will be of great advantage to the cause; for he is a man of influence, and it will tell in the society in which he moves. I look for him to make a medical missionary, as he possesses the qualifications for that work. This makes six, all whites, who have received the truth since we have returned, besides one colored woman from St. Vincent. "This is the Lord's doing; it is marvellous in our eyes."

Oct. 1, I set sail for Granada, accompanied by Bro. Adamson. At this place we found eight observing the Sabbath. One of them is Bro. I. W. Barton, a Scotchman, who is an engineer. He went to South America, and while there, he bought a book which convinced him that he was observing the wrong day. He returned, and began the observance of the Sabbath in 1886. He has since been preaching, and the result is as above stated.

The International Tract Society will have an opportunity to do its work here, and the way will be paved for the spread of the truth. I wish to spend the intervening time between this and Bro. Chadwick's visit, at Barbadoes, to strengthen and build up the work here. Barbadoes is the real "hub" of the Windward Islands; and if the work can be thoroughly built up here, its influence will be felt all through the field. The weather is very warm, the thermometer running up to 92 deg. in the shade, during the day.

D. A. BALL.

"WHATSOEVER a man soweth, that shall he also reap." Men cannot sow thistles and reap grain. They cannot do evil deeds and receive the reward of well doing. Every act on our part is one whereby we sow something; and everything sown shall bear its own proper fruit. Could we realize that every act of wrong-doing will be followed by its own natural consequences, and that everything thus sown by us will bear a plentiful harvest of evil, how circumspect should we be. What a fatal error on the part of parents to allow the young to "sow their wild oats"! Such a crop once sown needs no care in order to have it bear a plentiful harvest, and nothing is more certain than that they who sow the seed shall themselves reap a harvest of the very kind. Beware of wrong-doing.—*Selected.*

News Summary.

NOTES.

SEVERAL times rumors have been current that an American company was forming for the purpose of establishing a gambling resort on Monte Carlo lines somewhere in Mexican territory. Now the rumor is repeated more definitely. It is stated that a company has been formed with a capital of £2,000,000, and that the resort is to be located on an island near Vera Cruz on the Mexican coast.

THE little principality of Monaco, where Monte Carlo is situated, is famous as being one of the most beautiful and sheltered spots on the Franco-Italian coast, and in-famous for its gambling hell. It comprises 8.34 square miles, and in 1878 had a population of seven thousand. The town of Monaco occupies the level summit of a rocky headland. At its feet, on the land side, lies the village of Condamine, embowered in orange gardens. A luxuriant growth of aloes, prickly pears, palm trees, eucalyptus, lemon trees, and geraniums give color to the scene. The casino, with its attendant hotels and villas, is situated to the east, on the slopes of what was once the barren rocks of Spolunca. They have, however, been artificially ornamented on a magnificent scale. The gambling establishment is in the hands of a joint-stock company, with a capital of 15,000,000 f., about £600,000. The inhabitants are not permitted access to the tables, but are reconciled to the casino by a complete exemption from taxation. Many are the fortunes that have been lost at these gaming tables since they were set up in 1856, and hundreds of ruined devotees have found forgetfulness of their sorrow beneath the blue waters of the sea. It seems incredible that men should be willing to take upon themselves the guilt of such an institution; but what will they not do for money?

THE secret societies known as Nihilists, Socialists, etc., are a standing menace and terror to the governments of Europe. If for a time they are comparatively inactive, nobody believes that they have been converted from the error of their ways; it is much more probable that they are plotting further mischief, and the world in general, and the Czar of Russia in particular, are anxiously wondering what they will do next. Telegrams recently received indicate a period of activity. Spain has been having trouble with them, and four of the ringleaders have been sentenced to death. In Belgium they are agitating for universal suffrage, though it is well known that the Anarchist mind has never comprehended the difference between liberty and license, and finds all government oppressive, whether good or bad. There have been outbursts in Austria; and Germany, which always holds a tight check-rein for fear of its Socialistic element, has taken prompt repressive measures, and the leaders have been placed under arrest. Perhaps the saddest feature of this unhappy movement is the growing tendency of the labor party to make common cause with these restless enemies of peace and good order. Labor troubles and Anarchist troubles occur simultaneously again and again. The labor party in Spain show where their sympathies are by suspending all labor while the Anarchist leaders are under sentence of death. In Germany the compositors, who have lately been on a strike, are uniting with the Socialists, and they affirm that it is because the trades unions are utterly unable to protect them from the rapacity of capitalists. Thus the war goes on; and what shall the end be?

THE system of serfdom, resulting, to a great extent, from the subjugation of conquered tribes, was well-nigh universal in the early ages of European history. Russian serfdom, however, had a different origin. At first the land was public property, and it became, by common consent, the property of those who cultivated it. The military chiefs, probably as a reward for services to the state, gradually obtained the right of property in the peasants, and thus practically the ownership of the land, though it was nominally the property of the serfs. The Russian peasants remained in a serfdom as galling as that of the Dark Ages long after all traces of the system had disappeared from the rest of Europe. It was Alexander II., who, in 1861, proclaimed them free. They have had thirty years of personal

freedom, and now we are told that the Russian Government, which is continually at war with freedom and progress, is seriously considering the re-establishment of the system of serfdom for these emancipated peasants. Another backward step towards the Dark Ages.

MRS. BISHOP has for two years past been making a tour of missions in Asia. Beginning with the Keith-Falconer Mission at Sheikh Othman, Arabia, she passed on to India, and thence to Kashmir, where she spent three months. She visited the devoted Moravian missionaries in Thibet, of whose work, she says, "we hear so little, and who need our prayers so much." Her tour through Persia intensified her convictions "of the absolute need of increasing missionary effort a thousand-fold." She says: "Just think, from Karachi to Bagdad, among the populous cities and villages of the Persian Gulf, of the Tigris and Euphrates, throughout Arabia, throughout south and southwest Persia, not a missionary! From Bagdad to Teheran—almost the most populous district of Persia—not a missionary! The great oasis of Feraghan, at a height of 7,000 feet, with 680 villages craving medical advice, never visited, scarcely mapped! Then Julfa and Hamadan, with their few workers, almost powerless to itinerate, represent the work of the church for the remainder of Persia! Two million nomads never touched."—*Christian Weekly*.

ITEMS.

West Australia has just floated a loan of £250,000.

The revolt of the hill tribes in Morocco is at an end.

The codlin moth infests gardens over a wide area in South Australia.

It is expected that the Cape of Good Hope will soon join the International Postal Union.

Fears are entertained of a partial famine in Siam, on account of the failure of the rice crop.

The English Supreme Court judges have decided that Salvation Army processions are lawful.

Another conference is to be held in Washington over the Behring Sea seal fisheries dispute.

The Russian Government has ordered the construction of three ironclads of 11,000 tons each.

On the 5th inst., two fatal accidents occurred in the lift of a hotel on Little Collins Street, Melbourne.

The Miners' Federation of England is earnestly advocating the adoption of the eight-hours system.

Galera, a village in Peru, is the highest inhabited place in the world. It is 15,635 feet above the sea.

Mr. Spurgeon, the justly popular English preacher, died at Mentone, in the south of France, on the 31st ult.

A conference has been arranged to consider the terms of a reciprocal trade treaty between the United States and Canada.

Count Von Caprivi, Chancellor of the German Empire, has declared against re-admitting the Jesuits into that country.

The attempt made by Baron Hirsch to establish colonies of Russian Jews in Palestine has proved a signal failure.

The French courts have decided that the Pope may inherit property in that country, subject to the approval of the Government.

Six French convicts who have escaped from New Caledonia in a whaling boat, are believed to have steered for Queensland.

Germany is asking for a loan of £17,000,000; £8,000,000 of this sum is to be an imperial, and £9,000,000 a Prussian loan.

The annual report of the Governor of Alaska shows that the exports of salmon, whale bone, whale oil, furs, etc., amount to £1,788,303.

At the close of last month, there were six thousand engineers on strike who had been in the employ of British engineering firms on the Tyne.

The value of the estate of the late Cardinal Manning is less than £100, the Cardinal having always scrupulously abstained from acquiring wealth.

Several Mandarins in Mongolia have been dismissed for suspected complicity in the recent rising in that country against the Chinese Government.

The *Ferndale* has been wrecked while on a voyage from Newcastle, Australia, to Portland, Oregon, and all but three of the officers and crew perished.

The Education Bill now before the Prussian Diet provides for religious instruction by the clergy in the state schools. The National Liberals are indignant.

A Ceylon tea-grower has gone to California for the purpose of raising tea. He says the Shasta Valley is just such land as produces the best tea in Ceylon.

Anxiety has been aroused among English cattle owners by the discovery that cattle imported from Denmark are affected with foot-and-mouth disease.

The new tariffs came into force in Central Europe on the 1st inst. A leading French paper predicts that their adoption inaugurates a period of insecurity and isolation.

The Mayor of Moscow affirms that the reports respecting the severity of the famine have been greatly exaggerated. He is about to make a tour through the famine districts.

Cremation is more extensively practiced in Italy than in any other country. The first crematory was established at Milan in 1876; there are now fifty in operation in Italian territory.

The Hotel Royal in New York City was burned on the 7th inst., the fire starting at three o'clock in the morning. Many lives were lost; the exact number has not been ascertained.

A man named Schneider, who with his wife was arrested in Vienna last June charged with the murder of a number of servant girls, has confessed his guilt. Both have been sentenced to death.

The Chilean Government has announced its intention to borrow £5,000,000, withdrawing altogether from circulation the notes issued by the late President Balmaceda towards the close of his régime.

In Portugal, where the financial crisis is increasing in intensity, serious complaint has been made by the working classes on account of the lack of employment caused by the stoppage of public works.

There is at Baltimore, Ireland, a fishing school where boys receive instruction in all branches of a sea fisherman's work, and in such allied industries as net-making, boat-building, cooperage, and sail-making.

A formal proclamation of the abolition of slavery in Zanzibar was made on February 1, amid great public rejoicing. The hope was expressed that the slave trade will now very soon be suppressed throughout Africa.

A system of quarantine for the Suez Canal has been agreed upon by the International Sanitary Congress. It is to be relaxed, however, in the case of large mail steamers which have adequate appliances for disinfection.

The Ameer of Bokhara, a feudatory Central Asian State attached to the Russian province of Turkestan, has donated a sum of money equivalent to £15,000 towards the relief of the sufferers by the famine in Russia.

In consequence of the financial depression in Queensland, the wages of tramway employees, including directors, have been reduced 10 per cent. Many favor the employment of black labor on the sugar plantations, as a means of relieving the depression.

When a Chinese sets type, he places them in a wood frame 22x15 inches. This frame has twenty-nine grooves, each for a line of type, and the type rests in clay to the depth of a quarter of an inch. The type are of wood, perfectly square, and the compositor handles them with pincers.

There is a rumor that the title Duke of London is to be conferred on Prince George of Wales, who is placed in the succession to the throne by the death of his brother, the Duke of Clarence and Avondale. A marriage with Princess Margaret, sister of the German Emperor, is under consideration.

It is said that half the tin of the world is exported from the Malay Peninsula, where mining is carried on almost exclusively by the Chinese. The mining is that of flood tin, and the metal is taken from the lowlands near the mountains, where it is found in pockets 10 to 20 feet or more below the surface.

There has been such serious rioting in connection with the strike of the copper miners at Bilbao, Spain, that to prevent the destruction of property, the district has been declared in a state of siege. Some serious conflicts have taken place between the soldiers and the strikers.

Health and Temperance.

OUR MEAT AND DRINK.

SO IT has come to this that men
Must dine no more on flesh again,
The chances being, nine to ten—
Tuberculosis.
The thought's enough to there and then
Cause cyanosis!

I wonder what is safe to eat!
Swine seems as bad as butcher's meat,
For porcine flesh they say's the seat
Of trichinosis;
And even tea, that household treat,
Brings on neurosis.

They're all tabooed—well, let them go!
What though it brings my system low,
And fond friends cry, in tones of woe,
"He's got chlorosis!"
Impoverished blood is less a foe
Than scrofulosis.

Farewell, my modest evening tea!
Microbic flesh, depart from me!
Seductive beer, it may not be!
Who wants cirrhosis?
E'en sugar's not suspicion free.
There's teeth necrosis.

No more the cherished hope I'll hug
That all this cry is mere humbug;
Henceforth I'll feed on "flesh that's dug."
If plants have "oses,"
I'll will some antiseptic drug
In treble doses.

—E. P. W. Glasgow.

ALCOHOL AS A CAUSE OF DISEASE.

FROM the effects of alcohol upon the several important organs and systems of the body, briefly described, it is clear that it must be a powerful cause of disease. That this is the case we shall now attempt to show.

Drunkard's Dyspepsia.—A drunkard is certain to become a dyspeptic. Alcohol tans the stomach, rendering it inactive, and causing atrophy of the glands which form the gastric juice. The supply of this digestive fluid is thus diminished. Alcohol precipitates the pepsin from the gastric juice, and so renders useless that which is secreted. Digestion cannot progress while alcohol is in the stomach, being delayed until the poison can be absorbed.

Dr. Beaumont had an excellent opportunity for observing the effects of alcohol upon the stomach in the case of Alexis St. Martin, a young man, the interior of whose stomach was exposed to view through an opening in the abdomen. St. Martin had been addicted to the use of liquor, and sometimes broke away from the restraints imposed upon him by the doctor's experiments, and indulged his appetite for alcoholic drink. After these occasions, Dr. Beaumont always noticed that the mucous membrane of the stomach was greatly congested. Even the use of a small quantity of alcoholic drink was sufficient to produce an inflamed appearance, while greater excess caused the stomach to present a surface swollen and roughened with inflammation, with ulcers and numerous black patches of deadened tissue.

Notwithstanding this terrible condition of his stomach, St. Martin was scarcely conscious of any disturbance, and thought himself as well as usual! Why was this?—Because the stomach has few nerves of general sensibility, and suffers long before it remonstrates.

When long continued, alcohol produces worse effects; it causes inflammation of the stomach, foul ulcers, and cancerous disease of the organ. The most obstinate cases of gastric ulcer are found in drunkards.

Numerous Functional Diseases.—Close upon the derangement of the stomach, which is certain to come sooner or later with all drinkers, follows nearly every other functional disease possible to the human

system. Every organ is disturbed. The whole vital machinery is deranged. Strange noises are heard in the head, occasioned by the rushing of the hot torrent of poisoned blood through the distended blood-vessels of the head, which pass near the ear. Black spots and cobweb appearances annoy the sight. Alcoholic amaurosis, or amblyopia, comes on, and sight becomes impaired; sometimes blindness follows. The dilated blood-vessels of the skin become permanently enlarged, especially in the face and nose, and the drinker gets a rum blossom. Skin diseases of various sorts are likely to appear, particularly eczema of the fingers or toes, or on the shins. An unquenchable thirst seems to be ever consuming the blood, and nothing but alcohol will even temporarily assuage the desire for drink. Notwithstanding, large quantities of fluids will be taken, often amounting to several quarts a day, which overworks the excreting organs.

The liver and kidneys are disturbed in their function, one day being almost totally inactive through congestion, and the next rallying to their work and doing double duty.

Every organ feels the effect of the abuse through indulgence in alcohol, and no function is left undisturbed. By degrees, disordered function, through long continuance of the disturbance, induces tissue change. The imperfectly repaired organs suffer more and more in structure, until the most extensive and disastrous changes have taken place.

Organic Diseases Induced by Alcohol.—The most common form of organic or structural disease due to alcohol is fatty degeneration, which may affect almost every organ in the body.

The Drunkard's Heart.—The fatty particles which exist in such increased abundance in the blood of those who use alcohol, are, after a time, deposited in various tissues where they are not needed, and in too great quantities. This deposit often occurs in the heart, and gradually replaces the muscular tissue of its walls, thus weakening the heart's power, and rendering it liable to fail altogether when called upon for a little extra exertion, and even to rupture from the force of its own feeble contractions. It is a fact well known to physicians that this is one of the most common causes of heart disease.

Alcohol a Cause of Apoplexy.—The fatty particles contained in the blood are very likely to be deposited in the walls of the arteries, as well as in those of the heart. The arteries of the brain are more frequently the seat of this degeneration than those of any other part of the system. Its presence here can be detected by the *arcus senilis*, an almost certain sign hung out by nature to give warning of the dangerous changes taking place. The *arcus senilis* is a yellowish ring formed in the cornea, just within the outer edge. It is caused by a deposit of fat, and indicates that the same change is taking place in the brain.

Alcoholic Consumption.—Dr. Richardson points out the fact that alcohol, instead of preventing, actually produces consumption, and of a most fatal type. He states that a person suffering from alcoholic phthisis shows no improvement under treatment. The disease, steadily, surely, and usually quite rapidly, progresses to a fatal termination.

The Gin Liver.—This kind of liver is found in those who have indulged in drink for several years. The livers of more moderate drinkers are found filled with fat. These derangements of the liver give rise to numerous other disturbances, of which abdominal dropsy is one common form.

Alcoholic Insomnia.—While alcohol at first acts in many persons as a soporific, its final effects are to produce inability to sleep. In natural sleep the supply of blood to the brain is greatly diminished, only a sufficient amount of the nutritive fluid circulating in the arteries to carry on the reparative work of the brain. Unconsciousness is due to this fact. A condition of unconsciousness may also be produced by extreme congestion of the brain, a condition closely

allied to that which just precedes apoplexy. This is the sleep of the drunkard. If he is not kept awake through morbid, disordered action of the brain, due to an increased blood supply in its paralyzed arteries, he falls into an apoplectic slumber, in which he is haunted by horrid nightmares, goblins, ghosts, and frightful imagery, and awakes unrefreshed, unrecuperated. This unrefreshing sleep is produced by chloral and other narcotics, as well as by alcohol, a fact which shows the folly of attempting to remedy the alcoholic disease by dosing the patient with other drugs equally bad if not worse.

Nervous Disorders of Drinkers.—No class of persons are so subject to nervous diseases due to degeneration of nerves and nerve-centres as drinkers. The constant congestion of the brain and spinal cord occasions thickening of the membranes which enclose and protect these delicate parts, and give rise to fatty degeneration and hardening, which causes loss of function.

Alcoholic Insanity and Idiocy.—The wild delirium of drunkenness, *mania a potu*, is too common to require description. By degrees this condition may become permanent, through degeneration of the brain.

The brain, when healthy, is so soft that it would not retain its shape but for the skull. The sharpest knife is required to cut it without mangling its structure. It is necessary to immerse the organ in alcohol for weeks or months in order to harden it when a careful examination is essential. A drunkard's brain presents a marked contrast. It is already hardened, pickled almost.

Intemperance is now generally recognized as the greatest of all causes of insanity. According to the statistics of insanity in France, thirty-four per cent. of the cases of lunacy among males were due to intemperance. One-half of the inmates of the Dublin insane asylum owe their disease to the use of liquor.

Lord Shaftesbury, chairman of the English Commission on Lunacy, in his report to Parliament stated that six out of every ten lunatics in the asylums were made such by alcohol.

Dr. Willard Parker, one of the oldest and most eminent physicians of New York City, remarks as follows on this point:

"Pritchard and Esquirol, two great authorities upon the subject, attribute half of the cases of insanity in England to the use of alcohol. Dr. Benjamin Rush believed that one-third of the cases of insanity in this country were caused by intemperance, and this was long before its hereditary potency was adequately appreciated. Dr. S. G. Howe attributed one-half of the cases of idiocy in the State of Massachusetts to intemperance, and he is sustained in his opinion by the most reliable authorities. Dr. Howe states that there were seven idiots in one family where both parents were drunkards. One-half of the idiots in England are of drunken parentage, and the same is true of Sweden, and probably of most European countries. It is said that in St. Petersburg most of the idiots come from drunken parents."—*J. H. Kellogg, M. D. in Home Hand-Book of Hygiene and Medicine.*

THE POWER OF HABITS.

WHEN will men learn that the only sure way to overcome evil habits is by an unswerving principle of self-denial, however great the clamors for indulgence? If any man is too weak, too much a thrall to his habit, the only power which can effectually release and keep him free is the power of God. He who has severed the chains of habit must never presume upon his strength. Habit moulds the very cells of the brain, through the eye, the ear, the taste, the smell, the feelings. Hard lifting and tugging may lift the wheel out of the rut, but it takes careful driving not to get into it again. The broken, beveled edges make it all the easier for the wheel to

slip in. The fact that we have once indulged in a thing for which our nature has affinity makes it easier to yield the second time. Repeated yielding of the will weakens the power of resistance. Repeated backsliding prepares every faculty of the being engaged in the matter to act in that particular way. In other words, repeated acts in any wrong direction are but wearing a rut in our moral and physical roadway, into which the wheels of our existence will be continually becoming mired. The safer way is to form no wrong habit. If one has been formed, the very best time to break it is now. One more indulgence may make the chain so strong as to never be broken, may make the indulgence so dear to a perverted physical being that there will be no desire to have it broken. If habit is beyond your power, and you really desire freedom from its thralling and galling chains, there is power in Christ to help even to the uttermost.—*Pacific Health Journal.*

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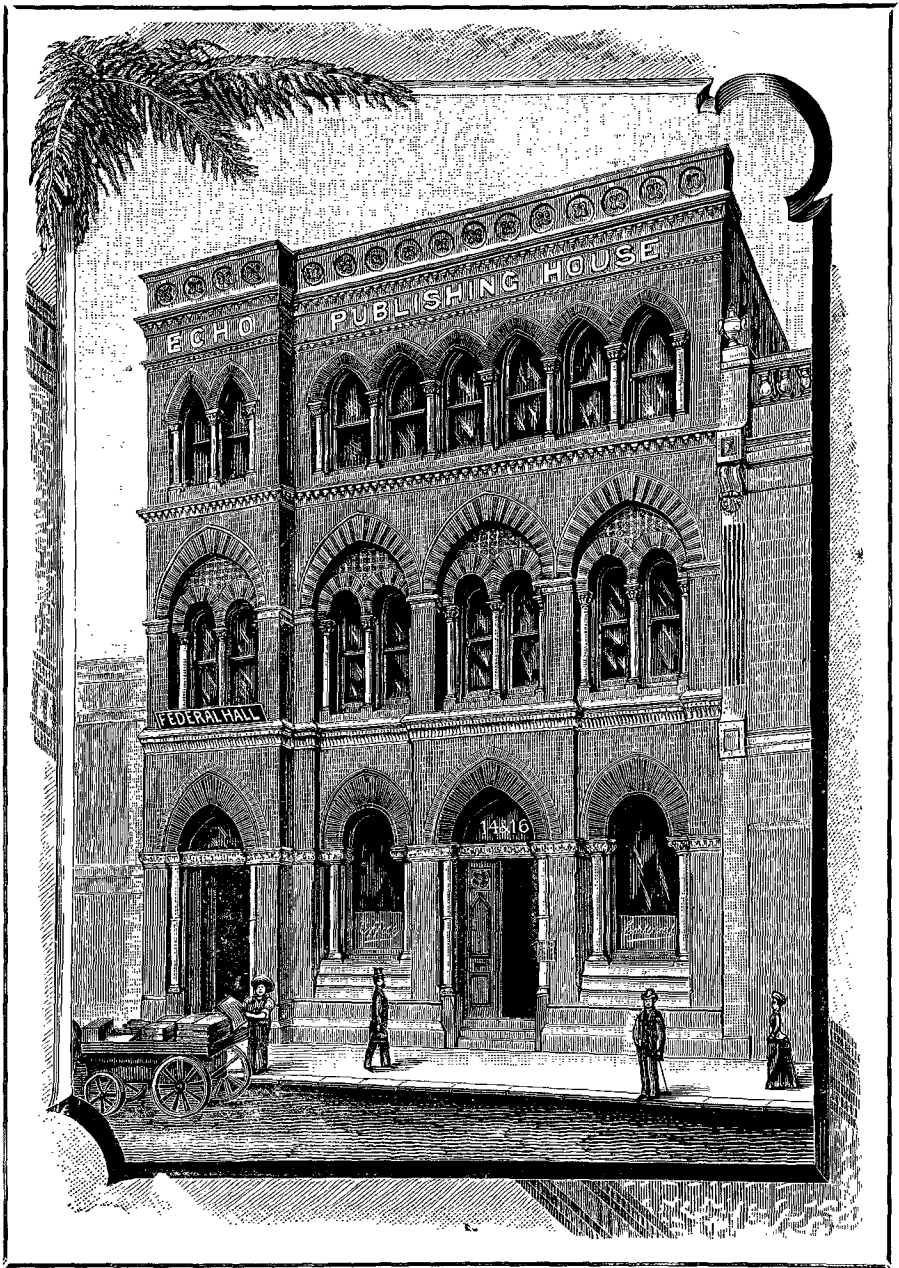
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Bible Echo and Signs of the Times.

Melbourne, Australia, February 15, 1892.

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PUBLISHERS' DEPARTMENT

EDITORIAL NOTES

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.

BE sure to note with care the good things contained in this number of the ECHO. With the help of our contributors, we are able to set a table laden with food of choicest quality and wide variety. We ask our readers to show the paper to their friends.

QUITE a number of good workers are now in the field in behalf of the BIBLE ECHO, with the result that we are having a very gratifying increase in our list of subscribers. There is no question but that earnest, energetic workers can accomplish a good work in this line—good for them, good for the people, good for us.

E. H. GATES and wife, of the missionary ship *Pitcairn*, have paid us a very welcome visit during the past few weeks. They are now in Hobart *en route* for New Zealand. We have greatly enjoyed association with these friends and co-laborers. They expect to sail from Auckland in April, for the islands, having Pitcairn as their destination, where they will probably remain for some time, establishing a school and industries for the benefit of the inhabitants.

OUR city office has been removed from the Australian Buildings, Elizabeth Street, to 263 Collins Street. The present location is more readily accessible. Any business in connection with the ECHO or the Publishing Company can be transacted there, during office hours, by those who prefer calling at that address.

WE notice the establishment by our friends the "Disciples of Christ," of the Austral Printing and Publishing Co., located on Elizabeth Street, Melbourne. Their periodicals are now printed and issued there under their own supervision. This will be to the society a gratification, and we wish them every success in their undertaking.

MR. A. H. CARNES, who has spent a long term of years in missionary service in the islands, recently visited Melbourne, but has now returned to Samoa to resume his work in behalf of Christ's cause among the natives. We are the pleased recipients of some very fine mementoes of that strange people, who are being turned from nature's darkness. For these kind favors we extend thanks. May God bless the work and workers in the islands.

As we go to press, a telegram from the president of the New Zealand Conference requests us to advertise their next annual meeting at Napier, April first. This meeting will include sessions of the Conference, Tract Society, and Sabbath-school Association.

SUCCESS in this life, success in gaining the future life, depends upon a faithful, conscientious attention to the little things. Perfection is seen in the least, no less than in the greatest, of the works of God. The hand that hung the worlds in space is the hand that wrought with delicate skill the lilies of the field. And as God is perfect in his sphere, so we are to be perfect in ours. The symmetrical structure of a strong, beautiful character is built up by individual acts of duty; and faithfulness should characterize our life in the least as well as in the greatest of its details. Integrity in little things, the performance of little acts of fidelity and little deeds of kindness, will gladden the path of life; and when our work on earth is ended, it will be found that every one of the little duties faithfully performed has exerted an influence for good,—an influence that can never perish.

There are opportunities of inestimable worth, interests infinitely precious, committed to every mother. The humble round of duties which women have come to regard as a wearisome task, should be looked upon as a grand and noble work. It is a mother's privilege to bless the world by her influence, and in doing this she will bring joy to her own heart. She may make straight paths for the feet of her children, through sunshine and shadow, to the glorious heights above. But it is only when she seeks, in her own life, to follow the teachings of Christ, that the mother can hope to form the character of her children after the divine pattern. The world teems with corrupting influences. Fashion and custom exert a strong power over the young. If the mother fails in her duty to instruct, guide, and restrain, her children will naturally accept the evil, and turn from the good. Let every mother go often to her Saviour with the prayer, "Teach us, how shall we order the child, and what shall we do unto him?"—*Mrs. E. G. White.*

"REMEMBER them," says the apostle, "who are in bonds, as bound with them." We learn with deep pain by letter from Brother H. P. Holser of Switzerland, that five of our Russian brethren are under sentence of banishment on account of their religion. They go to the Tartar Caucasus, which, he says, has the reputation of being "a den of robbers;" and the persecution to which they are thus subjected is worse than banishment to Siberia, with the exception that the journey is not so long. These dear brethren are certainly entitled to our sympathy and prayers, as this is all the help we can give them. But God, in whose hands are the hearts of all men, can sustain them, can make their enemies to be at peace with them, and perhaps even give them some fruit for the kingdom of heaven, from among their persecutors. Let us pray that it may be so.—*Review and Herald.*

IT will be noticed that the present number of the ECHO has several Thanksgiving features. It has long been a custom in the United States to observe at the close of each harvest a day set apart by public appointment for expressing an appreciation of the Divine bounty. The custom was introduced by the Pilgrim Fathers in the earliest days of the settlement of the country. We have enjoyed a good measure of that bounty this year. The fruits of the husbandmen's toil, upon which we depend for subsistence, have been very plentifully bestowed, and it is but fitting that we should in some way acknowledge the goodness of God in these things.

IT is with feelings of deep sorrow that we chronicle the death of Sister Lacey of Hobart, wife of David Lacey, Esq., which occurred about the 25th ult. For more than a year she has been in failing health under the dread disease consumption. Although serious fears have been entertained by her friends for some time, still the end came suddenly upon us. She died firm in the faith of her Saviour, and peacefully fell asleep, to await his call on the resurrection morning. To the afflicted family, we extend our heart-felt sympathy. Their loss is great, but they sorrow not as those who have no hope.

FROM a Fiji letter to the *Sydney Herald*, we learn of the death of one of our devoted missionary workers, J. I. Tay, who, with his wife, was left on those islands by the *Pitcairn* a few months ago. Bro. Tay had been busily employed in his work for the truth until attacked by the influenza, which terminated in congestion of the lungs, from which he died on or about the 7th of January. Except by their new-found friends on the islands, they were unattended. Sister Tay is left alone, a stranger in a strange land. But we doubt not that sympathy and kindness will be bestowed upon her by those among whom her sad lot is cast.

Bro. Tay was a sailor, a ship carpenter by trade. He has long felt a deep interest for the inhabitants of the islands of the sea. This led him, a few years since, to leave his home in Oakland, California, for an extended tour among the islands of Polynesia. After visiting Tahiti, he obtained permission of the commander of one of H. M. steamships to proceed to Pitcairn, though it was doubtful whether he would be permitted to land when he reached the place. However, he reached the island Oct. 18, 1886, and the magistrate gave him the desired permission. The people had already become impressed with the truths held by Seventh-day Adventists, through reading sent to them and by study of the Bible. Mr. Tay, being of that faith, began teaching the people the way more clearly, with the result that *en masse* they embraced those teachings. Every adult upon the island has since been converted to Christ, a church has been formed, and they are actively engaged in working for those whom they can reach.

After returning home, Bro. Tay actively urged the sending of a vessel to the islands, which was accomplished in October, 1890, himself and wife helping to form the company. He has fallen in the midst of his work, and peacefully rests from his labors, while other hands must take up the work laid down.

IN the exercise of his will, man approaches the omnipotent. He can successfully oppose his will to all the measures of divine grace. He can resist the Spirit of God, slight his pleadings, abuse his love, reject his offers, and despise his promises. He can say, "I will not," to God's will, and maintain it. He need not plead an excuse nor render a reason for his sin. He may reject Christ simply because he chooses to, and the infinite power of God cannot move him from his obstinate rebellion. He only can unbar the impenetrable doors of his heart to the compassion of a Saviour's love. But if continually repelled, that love finally withdraws its presence and its light. When the heart's door opens to the love of Jesus, pride, egotism, and sin flee like the shadows of night before the beams of the sun, and we see the Redeemer, not as the disturber of our carnal repose, but as a being of inexpressible loveliness and beauty.

THE influenza has gained another notable victim, in the person of Sir Morell Mackenzie, who died in London, on the 3rd inst. He was a celebrated specialist in throat diseases, and became more noted through his connection with the illness of Frederick III., Emperor of Germany, and the disagreeable troubles among the doctors which followed his death.

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