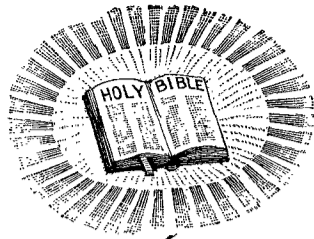


Bible Echo

AND

SIGNS OF THE TIMES



ILLUSTRATED.

VOLUME 7.

Melbourne, Victoria, March 15, 1892.

NUMBER 6.

Bible Echo & Signs of the Times.

ISSUED SEMI-MONTHLY FOR THE
AUSTRALASIAN BRANCHES
of the

International Tract and Missionary Society.
FOR IMPRINT AND TERMS, SEE LAST PAGE.

Current Comments.

SPORADIC INSURRECTIONS.

MUTINY is almost as epidemic in the world at this moment as influenza. In various quarters anarchy is lifting up its head, only, however, to bring upon itself staggering blows. Some of the uprisings which are apparently the most petty may turn out to be the most serious. For instance, the revolt in Morocco may have far-reaching effects; the rising near Tangier is a symptom of the chronic condition of things in the beautiful but wretched country at which Italy, Spain, and France all look with constant cupidity. Some day, and it may be not far off, Morocco will occasion another African problem for the European Powers to solve. A startling *emete* recently occurred in Spain. A body of about a thousand anarchists, workmen from neighboring villages, made a fierce attack upon the famous city of Xeres. They attempted to storm the prison, but were repulsed by a volley from the military guard, leaving three of their number killed. In China the insurrectionary agitation in the north is by no means suppressed, the rebels being numerous and being well entrenched. In Argentina anarchy is no stranger, and it is at this moment actively represented in the military element, which is always so unstable in South America. A mutiny has broken out in two of the regiments stationed in Buenos Ayres, and it is feared that the disorder may spread. Thus, though the world is at peace, that peace is disturbed by widespread restlessness, and in some quarters serious consequences may result.—*Christian Commonwealth.*

WHAT HAS BEEN DONE AT CHICAGO.

THE Exposition grounds cover an area of over 633 acres; the buildings erected by the Exposition will cover 105 acres, and there will be approximately twelve acres covered by buildings not erected by the Exposition. The Exposition grounds have a frontage on Lake Michigan of 13-4 miles, and there is within the grounds, exclusive of lake frontage, five miles of docks and two and one-half miles of navigable water course, which during the Exposition will be perambulated by boats of every description for the pleasure and convenience of visitors. There are eleven main buildings, all of

be necessary for the comfort and convenience of visitors, will be over £3,000,000.—*Christian at Work.*

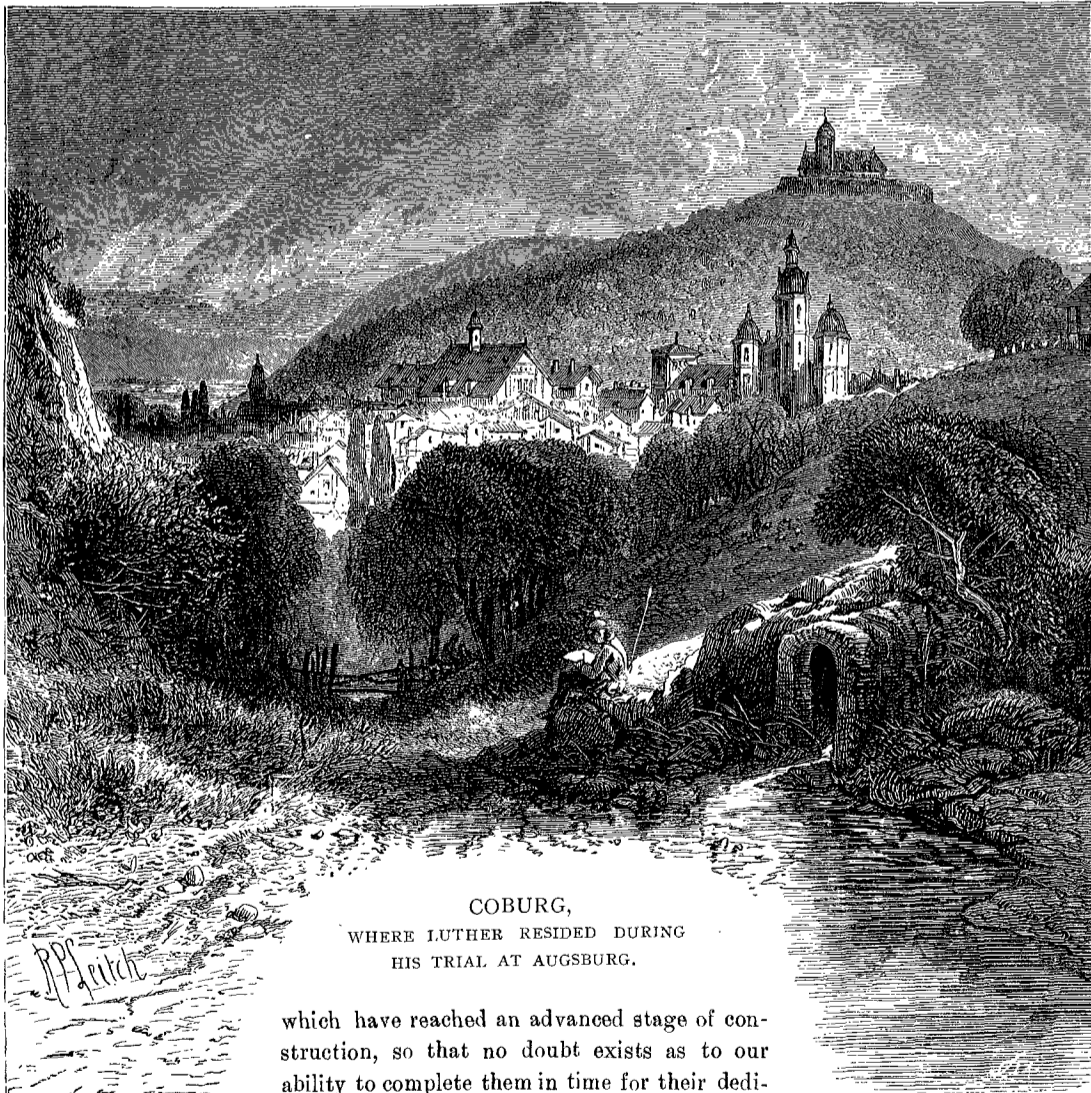
RELIGIOUS FANATICISM.

A RECENT writer, himself a Russian, has published some extraordinary statistics in relation to the extent of the numerous fanatical sects which infest that country. From time immemorial such half-crazed bodies of people have sprung up in Russia, and the oddity is that, while some of them die out, others seem to spring up with continuous vigor and honesty of belief. M. Tsakni, the writer to whom

we have referred, believes that there are not less than fifteen million followers of insane delusions in that empire. One of these sects is called the Runaways. They fly from their villages and towns as soon as they embrace the new faith, seeking to destroy their identity as much as possible. They return as near to man's primitive condition as possible, regard civilization as the greatest of curses, and make the robbing of churches one of their most sacred duties. The Skoptskys, another religious body, believe in self-mutilation, but will not submit to amputation, although knowing that a life may be saved thereby. The "Dumb Boys" are another of these curious sects. Some of these patriarchs are known to have kept their vow of silence for more than half a century. M. Souckeliff is the leader of a sect which preaches suicide as an absolute necessity for

salvation.—*Christian Union.*

HE who would be a thinker must read treatises which make him think. He who would be versed thoroughly in any industry or profession, must read and digest the chief works of its masters. It is easy to discern the difference in intellectual calibre and moral force in persons by the quality as well as the degree of their reading. So read well and thoroughly the best books within your reach.—*United Presbyterian.*



COBURG,
WHERE LUTHER RESIDED DURING
HIS TRIAL AT AUGSBURG.

which have reached an advanced stage of construction, so that no doubt exists as to our ability to complete them in time for their dedication in October next, as required by law. The largest building is about a mile around it, and its central aisle has a clear span of 368 feet and is 206 feet high. The Machinery Hall of the Paris Exposition, if placed within this aisle, would have a space of six feet wide on each side and eleven feet on each end, with fifty feet clear for ventilation above its roof. There will be used in the construction of this building 6000 tons of iron and steel.

The estimated cost of the completed structures, including landscape, statuary, fountains, terminal facilities, police and fire stations, and all that may

FAILED.

AND I say again, Count you the cost
Of this Bridge? To what is it nailed?
What are its bulwarks piled high—these
You cross to your City of Base?
Man! I tell you 'tis built on the Failed—
The Fighters who lost.

And he—scorn or pity as you will—
'Twas in fording that stream he fell.
For Freedom, for Man, for the Right
Was his cry in the heart of the fight;
And for these, and for you, rang his knell.
Then "failed," say you still?
—A. H. Begbie, in *Good Words*.

General Articles.

ARE WE FOLLOWERS OF CHRIST?

MRS. E. G. WHITE.

HE who seeks to serve God and mammon at the same time will find only unrest and trouble; for a double-minded man is unstable in all his ways. When we have an eye single to the glory of God, it will be easy to serve the Lord, easy to walk in the path to heaven. The whole being must be consecrated to God; for our Saviour never shares a divided heart. Our inclinations and desires must be under the control of the Spirit of God, and then we shall be strengthened to fight the good fight of faith. We should daily ask, What are the Captain's orders?

We are to be representatives of Jesus in this world. Are we fulfilling this solemn obligation, or are we misrepresenting our precious Lord, because of our unconsecrated lives? It is our privilege and duty to walk even as Christ walked; for "he that saith that he abideth in him ought himself also so to walk, even as he walked." Jesus said of his people: "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

How many, instead of glorifying God, instead of influencing others in the path of right, are swayed themselves by the evil influences that surround them. The lack of devotion in others, the pride, the hardness of heart, all lead these half-hearted Christians to take a position of indifference and infidelity, and they fail to realize that they are to be representatives of Christ; that they are to prove to the world, by a life of Godliness, that they are the true followers of Christ. Those who desire to be the disciples of the Lord must fix their eye upon the Author and Finisher of their faith. They need not be in a state of uncertainty and unhappiness; for if they give themselves wholly to the Lord, they may have confidence in God. The religion of Christ is not a religion of mere emotion. You cannot depend upon your feelings as an evidence of acceptance with God; for feelings are variable. You must plant your feet on the promises of God's Word, you must walk after the example of Jesus, and learn to live by faith. Satan may pour in his temptations upon you; but you have the promise of God, that "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

We are to cultivate the loveliness of Christian character, and to seek the inward adorning, that we may show forth the praises of Him who hath called us out of darkness into his marvellous light. But how many seem to think only of the outward adorning, and they make it evident that they are not in Christ by the apparel in which they deck themselves. They live to gratify self, to please the world, and have not an eye single to the glory of God. The Christian is not to live to please the world. "Come out from among them, and be ye separate, saith the

Lord; and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Shall we not comply with this condition, when it involves so great a blessing and reward?

The religion of Christ never degrades the receiver; it ennobles and elevates. Upon certain conditions we are assured that we may become members of the royal family, children of the Heavenly King. Is not this exaltation something worth seeking for? Through faith in Christ, and obedience to the requirements of his law, we are offered a life that shall run parallel with the life of God. And in that immortal life there shall be no sorrow, no sighing, no pain, no sin, no death. O that we might be more heavenly minded, and bring more of heaven into our life and conversation! But with all the rich promises of God, how many seem wholly absorbed in the things of earth. They are all taken up with the thought, What shall we eat, What shall we drink, and, Wherewithal shall we be clothed? God would not have us centre our minds upon the things of this world. We must plant our feet on the Word, the solid rock of truth. We must search carefully throughout the Scriptures to see if we are indeed working the works of God. The beauty and grace of Christ must be woven into our characters. We cannot keep Christ so apart from our lives as we do, and yet be fitted for his companionship in heaven. He is to be the all-in-all of heaven, and must be our all-in-all upon earth.

If we are acquainted with Christ here, we shall be kind and courteous, tender-hearted, forbearing, patient. I entreat you to sow to the Spirit. Every temptation resisted will give you power to sow to the Spirit in another time of trial. But I ask, How do your conflicts result now? Are you without a vital connection with Christ? If so, you will be overcome by the flesh, and the warfare between the flesh and the Spirit will terminate in defeat to the Spirit. You will lean to self-indulgence, to self-gratification. O, take hold of Christ's strength, and make peace with him! Then you will be enabled to practice self-denial, and to sow to the Spirit. I point you to the cross of Calvary. The path from the manger to Calvary is marked with the footprints of self-denial. Who of us are willing to become partakers with Christ of his sufferings? "If we suffer, we shall also reign with him." "For your sakes he became poor, that ye through his poverty might be rich." We should be just as willing to bear shame, reproach, and suffering for the Majesty of heaven as he was to endure the cross for us.

Christ says, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." O, remove everything that obstructs the entrance to your heart, and let the Saviour in. Humble your hearts before God, that he may give you his Holy Spirit. Christ has said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." We cannot follow Christ unless we are willing to bear the cross at every step. "The friendship of the world is enmity with God." We must take our journey through the world as pilgrims and strangers, clinging by living faith to the cross of Calvary. The blessing of God will rest upon every soul that makes a full consecration to him. When we seek for God with all the heart, we shall find him. God is in earnest with us, and he wants us to make thorough work for eternity. He has poured out all heaven in one gift, and there is no reason why we should doubt his love. Look to Calvary. Christ died for you, and what greater evidence of God's love could you ask than that which has been given in the life and death and intercession of Jesus?

God asks us to give him our hearts. Our powers, our talents, our affections, should all be surrendered

to him, that he may work in us to will and to do of his good pleasure, and fit us for eternal life. Let us accept the invitation of Christ. He bids us: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." O that we might press toward the mark for the prize of our high calling in Christ Jesus! What more can God do than he has done? Let us empty our souls of all enmity, all foolishness, and by living faith connect with Jesus. Draw nigh to God, and he will draw nigh to you. Christ will pardon your transgressions, and receive you graciously.

SOME MEN OF THE REFORMATION.

LUTHER, THE MONK AND PRIEST.

W. L. H. BAKER.

WE have given a brief narrative of the life of Luther from his birth to the time when his sins seemed to overwhelm him. He determined to rid himself of the offensive load. Let us see how he went about it. Once more will he see his friends and fellow-students of Erfurt. Gathering them around a cheerful supper table, he passes the evening with apparent satisfaction. The supper ended and his friends dispersed, he goes, Aug. 17, 1505, directly to the Augustine Convent, knocks, and is immediately received, from henceforth to be—

A MONK,

which he anticipates will give him the peace which can be found only in Christ. His friends were astonished, and a number of them gathered around the convent, where they remained for some days, hoping to see the young student and dissuade him from his monkish ideas. In this, however, they were unsuccessful. Luther did not show himself for a month. His father was enraged that he should thus blight the prospects of a promising future. But to young Luther this step was absolutely necessary in order to become holy. It was a great honor to the convent to have a distinguished university professor unite with that institution; but the monks could not appreciate it. Luther was required to perform menial duties such as "to open and shut the gates, to wind up the clock, to sweep the church, and to clean out the cells," which he uncomplainingly did, thinking thereby to merit favor. Nor was this all. When such tasks were finished, the young student was wont to retire to his books; but instead, the monks would say to him, "Come! come! get ready your wallet, away through the town, and get us something to eat. It is not by studying, but by begging bread, corn, eggs, fish, meat, and money, that a monk renders himself useful in the cloister."

In vain did he labor, fast, and punish himself. His sins would not depart. However, he still had access to the Bible, as there was one chained in the convent. But it only spoke to him of a holiness that he despaired of obtaining. In his anxiety his sleep departed. He took but little food, sometimes going days without anything to eat or drink. At last he met one John Staupitz, the vicar-general of Augustine Convents in Germany. He seems to have been a good man. He at once understood the situation of Luther, and opened before his mind the subject of faith, telling him if he desired to be converted, not to be too anxious about mortifications and torments, but to love Christ, who first loved him. When he came to leave the convent, he gave Luther a Bible, requesting that he make its study his chief occupation. From this time light began to dawn upon his mind, and fresh hopes animate his heart.

On May 2, 1507, a new event in the life of Luther occurred—his ordination. He is now—

A PRIEST,

a position more congenial to his taste and affording a wider field of usefulness. The ceremony took place at the convent, and his father, by invitation, was present.

The change in the life of Luther pleased Staupitz, who spoke to the good and wise Elector of Saxony of the learned young priest of Erfurt, whereupon the Elector invited Luther to become one of the professors of the University of Wittenberg. Arriving in Wittenberg, he entered directly upon the duties assigned him, and after a short time obtained the degree of Bachelor of Divinity. By this he was considered duly qualified to lecture on the Bible, which he did every day. Finally he was invited to preach in an old wooden chapel which stood in the middle of the square. In this humble edifice, thirty feet long and twenty feet wide, it is said that the preaching of the Reformation in Germany began. Luther was still a papist, yet he drew his information from the Bible. Such crowds of people came to hear him that finally he was asked to occupy the parish church, and thither, on one occasion, came the Elector himself to hear the word of truth.

At this time Luther supposed Rome to be a very holy place, and all her priests pure and good. He soon found out otherwise, and this is how it came about: A difference of opinion arose in some of the convents, and Luther was chosen to lay the matter before the pope. So in 1510 he crossed the Alps and entered the plains of Italy. He was there shocked by the corruptions that met his eyes, and he soon found Rome to be one of the wickedest cities he was ever in. In one of the principal churches there was a flight of marble steps called the *Scala Sancta*, or the Holy Stairs. It is claimed that these are the identical stairs our Saviour descended on retiring from Herod's judgment hall, and that they were carried from Jerusalem to Rome by angels. The people were taught that whoever ascended these stairs on his knees would have all his sins forgiven. As Luther was one day engaged in this painful operation, it seemed that some one spoke to his very heart, saying, "The just shall live by faith." He was startled. He stopped; arose to his feet and went away.

Luther returned to Wittenberg. After a time great agitation prevailed throughout Germany; for Leo X., desirous of obtaining more money, issued a bull by which a general indulgence was declared. These indulgences were in the form of duly signed papers, and were provided for those who paid a certain sum of money. In Germany the sale of these papers was committed to one Tetzel, a Dominican monk. Carrying with him a drum to attract attention, he would enter a church, and in a loud voice begin to extol his merchandise, saying, "Indulgences are the most precious of God's gifts. Come, and I will give you letters, all properly sealed, by which even the sins you intend to commit may be pardoned. There is no sin so great that an indulgence cannot remit; only pay well, and all will

be forgiven." Indulgences would also avail for those thought to be suffering the horrible tortures of purgatory. "At the very instant that the money rattles at the bottom of the chest, the soul escapes from purgatory and flies liberated to heaven." Different prices were charged for different sins, and the price also varied according to the circumstances of the individuals. Thus murder committed by the poor would be forgiven for eight ducats, about four pounds sterling. The horrible pretence was made of forgiving for money sins which cost the precious blood of Christ.

Luther was much annoyed at this proceeding, and preached against it with all his power. Speaking of Tetzel, he said, "If God permit, I will make a hole in his drum." To the people who came to him for absolution, he said, "Except ye repent, ye shall all likewise perish. Have a care how you listen to the clamors of these indulgence merchants. You have better things to do than to buy their licenses,

his life, he quietly departed one morning before daybreak.

On Luther's return to Wittenberg, he published an account of his trial at Augsburg, and as the pope was still trying to secure his presence at Rome, he appealed from the pope to a general council of the church for further trial. This was a bold step; for the sentence of greater excommunication had been pronounced against even emperors who should presume to do this.

In 1520, the gathering storm burst. A bull is issued, and Luther is given sixty days to forward his recantation. If he does not comply, he is condemned as an open and obstinate heretic. It is interesting to note how he received this demand. At the time it came, he was just finishing his work, "The Babylonian Captivity of the Church," so he concluded with these words: "I hear that new papal excommunications have been concocted against me. If it be so, this book may be considered as a part of

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my recantations. The rest will follow shortly in proof of my obedience, and the complete work will, by Christ's help, form such a whole as Rome has never yet seen or heard of." When the bull was placed in his possession, without intimating his intentions, Luther assembled the faculty and students of the university and publicly burned the papal document. What followed this bold step?—The Reformation.

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CHRIST OUR SUFFICIENCY.

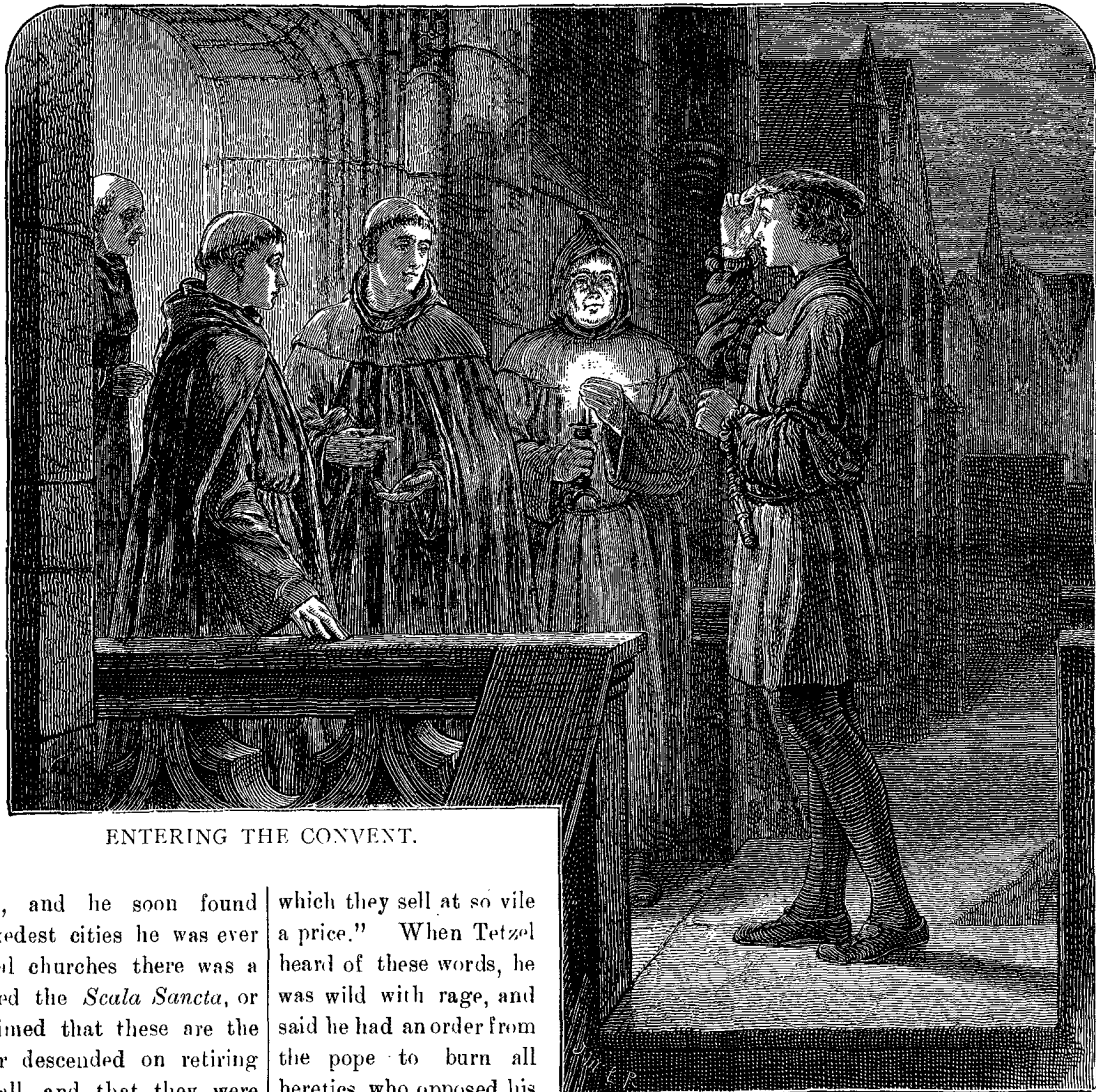
R. HARE.

THE realization of its losses has wrung bitter tears from the human heart. But in vain has sorrowing genius wrestled with the disgrace; in vain has humanity put forth its mightiest effort in one long struggle to regain the bartered birth-right; defeat has marked all the way. Philosophy has stood aghast at the revealed weakness of man,

and marvelled at his every failure; yet it has not supplied him with the means to success, nor yet has it taught him the lesson of "no confidence in the flesh." Longing eyes have ever been scanning the heights of perfection, and eager feet have been ever anxious to ascend the mighty steep; but the lofty peak does not bow, and the mighty steep does not become a plain; so human weakness watches and waits, but waits in vain.

Shut up to himself, and "reckoned under sin," man has no power to erase the stains of evil that unfit him to associate with God and the angels. Even the longings after a better life, and the desire to recover "that which was lost," come not as an expression of his own nature, they are the voice of God within. The sad fact is, that human life has been a failure all through; yet God demands perfection in those who are to behold him, for "without holiness no man shall see the Lord."

Christ was God's model man. His character was in perfect harmony with the holy law. His life was given that it might cover the life forfeited by Adam; and when the sinner stands behind the Man



ENTERING THE CONVENT.

which they sell at so vile a price." When Tetzel heard of these words, he was wild with rage, and said he had an order from the pope to burn all heretics who opposed his holy indulgences. But Luther was not daunted.

On the 31st of October, 1517, he boldly nailed to the doors of the church in Wittenberg, in the presence of a vast concourse of people, his famous theses, containing ninety-five propositions against the doctrine of indulgences. Great excitement followed. In a fortnight they were talked all over Germany, and in a month they reached Rome. After a time they were translated into other languages and even sold in Jerusalem. Luther himself was summoned to Rome to answer for his daring impiety, but happily his friends interfered. He was then summoned to Augsburg, October, 1518, to be tried by the pope's legate, Cardinal Cajetan. To this summons Luther refused to respond until he received a safe-conduct. Having received such pledge of safety, he appeared before the cardinal, whose only object was to secure Luther's retraction. This, however, he refused, declaring that he must first be convinced, after which he would retract. As no effort was made to convince him, Luther remained immovable. When he was satisfied that to remain in Augsburg any longer was to imperil

of Calvary, God beholds not the sin, but the righteousness of his Son. When the sinner reaches out by faith, and takes hold upon the sinless life of Christ and presents it before God, then it is that he is accounted righteous for Christ's sake, and becomes complete in him.

God has worked out this marvellous plan whereby the unrighteous may become holy; but it has been accomplished, by first accounting the righteous unholy; for him who did not know sin, in our behalf he made sin, "that we might be made the righteousness of God in him." Christ walked with men, and finally ascended from among men, to be with God as a representative in whom all humanity might have a common interest. His righteousness is now declared for the remission of sins that are past. Faith lays hold on the promise, thus obtaining the forgiveness of sin, and the righteousness which is by faith. So the Christ who was made sin for us, is now "made unto us wisdom, righteousness, sanctification, and redemption,"—wisdom that makes wise the simple, righteousness that covers all human sin, sanctification that perfects all human need, and redemption that restores all human loss, and "ye are complete in him." When faith has obtained its position in Christ, it must continue to develop as an active principle in the life, a faith that works because of love. It must develop a character like the model God has set forth in Christ.

Man looks to himself for perfection, but sad failure has been the only result; God calls us to look unto Jesus, until by beholding him we become changed—the unholy made holy, the imperfect made complete in him. How grand the thought, that from human weakness and human sin we may rise to become the righteousness of God in him! How blessed to realize that day by day we can exercise that living faith, working because of love, that makes us complete in him. How glorious the prospect, that soon the "little while" will be over, when the conquerors will rise with their ascending Lord, transformed and made like unto the Son of God, to share in his joy, and stand complete *with* him.

WHAT WE OWE THE ARABS.

THE name "Arab" suggests to most of us only the picture of a swarthy robber on horseback; but it is a fact that in the middle ages the Oriental Moorish Arabs were a race of brilliant scholars and artists as well as warriors. To them we are indebted for the invention of the figures we use (called the "nine digits"), and for the name as well as the science of "algebra" and for "almanac."

The industrious Arabs revived those useful arts which the barbarians of Europe seemed anxious to forget. They wove the choicest fabrics of cotton, wool, and silk; they manufactured cloth of gold, and carpets of unequalled splendor: their divans were covered with satin cushions and velvet hangings; and muslin and lace of fairylike texture adorned the Moslem bride.

In metals also the Arabs were excellent workmen. They forged huge chains and bars of iron; the steel of Damascus was renowned in the cities of Europe. Their jewellery was the fairest and costliest of the age; they lavished gold and silver in decorating their mosques and their palaces, and their mints produced a coinage that was the model of the European world.

As architects, they invented a strangely beautiful style of building, in which the fancy of the artist seemed to revel in new creations, and of which the lovely ruins of the Alhambra form a standing example. They eagerly sought for knowledge among the ruins of Grecian literature, and the poets and philosophers of Athens and of Rome were translated for the benefit of the students of Bagdad and Cordova.

The colleges and schools and the Arab cities were

thronged with attentive scholars when the great nobles of France and England could neither read nor write. They produced eminent poets and graceful writers while Europe had neither literature nor a language; their libraries numbered thousands of volumes when Oxford possessed a few imperfect manuscripts chained to the wall; and the poorest merchant of Bagdad lived with more comfort, and was far better informed, than the proud knight who came at the head of his barbarous squadrons to die on the burning plains of Syria in an ineffectual crusade.

Common schools and colleges, indeed, seem to have originated with Arabs. The caliphs were as ardent friends of popular education as a Brougham or a Barnard. Haroun Al Raschid decreed that a free school should be attached to every mosque; the Spanish caliphs founded colleges at Cordova and Seville, that became models for those of France and England; the Saracenic workmen were accomplished artists, and the general education of the people aided the progress of the manufacturers and the arts.—*Selected.*

RUSSIA.

H. P. HOLSER.

PERHAPS there is no country about which we read more in the press of to-day than Russia. But like most things published at a distance from the place of occurrence, these reports are in many respects exaggerated. A recent visit to Russia has convinced me of this. It is especially true of the reports concerning the famine. It may also apply in part to the reports concerning the persecution of the Jews. But it is not our purpose to write of these two points in particular, but rather to notice some of the main features of Russia, and the everyday life of its people, as one notices them in passing through the country.

Russia is much larger when we travel across it than when we look at it on the map. Its total area covers about one-seventh of the land portion of the globe. Its capital city is St. Petersburg, located at the mouth of the Neva on the Gulf of Finland, and contains nearly one million inhabitants. A view from the Neva is presented elsewhere. We entered the country from Germany, near the Baltic Sea, as being the most favorable. At some points it is quite difficult for a foreigner to get across the line. One must not only have a passport, but the passport must be visad by a Russian consul. As soon as we reached the border, our passports were demanded, and retained long enough to be copied. If one did not know that he were crossing into another country, he would observe the fact at once by the decidedly changed appearance of things in general. The stations, railway carriages and engines, houses, police, soldiers, and the dress of the common people, are all different from those of Germany.

The railways are more on the American model, and in some respects have conveniences that are not found elsewhere in Europe; but these advantages are more than counterbalanced by the inconveniences. As a rule, the carriages are poorly lighted, and the trains run are insufficient for the number of passengers. On one occasion, in a division with room for twelve, we had nineteen; and the inconvenience was increased by the large amount of luggage carried by most passengers. It is quite common for travellers to carry six to eight large bundles of luggage. This is true of even the better classes. It is an interesting sight to pass through third-class carriages at night, when it is possible to get through. Every available corner of space is packed with people or luggage. They lie on the seats, on the floor, under the seats, in the aisles and even up in the luggage-racks. But the people are accustomed to it, and seem to think nothing of it. In fact, the Russians endure many things in everyday life that we should think terrible; perhaps this is one reason why their treatment of prisoners seems

so dreadful to us. I doubt not that they consider quite fair treatment what we would regard as barbarous.

Our first stop was in Moscow, the city of churches and the Jerusalem of the Muscovite. This city, with its 700,000 inhabitants, is the second in the empire, and until the time of Peter the Great was the national capital. Its general appearance is quite Asiatic. This is mostly due to the peculiar style of architecture of the churches, and the Tartars, who are quite numerous in Moscow. The streets are broad and the houses mostly one story, in decided contrast with the narrow streets and high buildings of the older portion of most European cities. The pavements are wretched, and vehicles are made strong to endure them. Doubtless every year enough is wasted in the needless wear to make a good pavement; but here the hardest way seems to be chosen in preference to one more easy and inexpensive. This principle applies to many other things that the Russians do. For example, they use sheet-iron instead of steel for plows, the mould-board of which is clogged with earth, making it necessary to use three or four yoke of oxen to do the work that half the force would accomplish with a polished plow-share.

The most interesting portion of Moscow is the Kremlin, or citadel, where most of the imperial buildings are located. As our time in the city was quite limited, we spent the most of it here. The place is enclosed by a high wall surmounted with towers and battlements. One of the largest buildings is the armory; it is surrounded by hundreds of cannons; this vast collection looks as though the Russians were prepared to do their part in the coming struggle.

More than half the buildings in the Kremlin are churches, some of which are very fine, especially within. The walls of some are completely covered with paintings of Bible scenes and portraits of saints. Of the latter, there is a great number, and they are held in special veneration. As in the Kremlin, so in all parts of Russia; the churches are the most prominent feature. In little country villages where the walls of the buildings are composed of mud, with straw for the roof, usually fine churches tower above them. The outward show of piety is great. At the city gates, in each waiting room of the railway stations, in the hotels, shops, and even public houses are shrines generally consisting of an image of the Saviour with a light burning before it. On passing a church, or one of these shrines, the Russian removes his hat, bows, and makes the double cross. A stranger entering a coffee-room, be he Protestant, Catholic, or infidel, must remove his hat in the presence of the shrine, or run the risk of giving high offence. But this show of piety is only outward, as is evinced by the strong bolts and bars on the shutters of even private houses, and the many robberies, in spite of the numerous police. It has even been said by one writer, that if the Frenchman wants something, he finds it; if the German wants something, he makes it; but if the Russian wants something, he steals it.

WHAT one is, is of more importance than what one does; what one does depends, in the long run, on what one is. Hence it is that progress of character is precedent to the highest attainment in conduct, even while a gain in well-doing promotes as well as indicates a gain in well-being. Robert Browning said of his "Sordello," that "his stress in writing it had lain on the incidents in the development of a soul,—little else being, to his mind, worth study." And surely that which is best worth study, in the watching of others, is best worth effort in our care of ourselves. In summer or in winter, in work or recreation, the question that is alone deserving our chief consideration is, What can I do that will promote the truest development of my personal character, as a living soul?—*Selected.*

Timely Topics.

THE MEASURE OF JUSTICE.

ONE of the most difficult tasks that men are called upon to perform is the administration of impartial justice. It is made difficult by many considerations; it is often impossible for the human judge to take a comprehensive view of all the circumstances which affect the measure of justice pertaining to an action. It is natural to look at but one side of a matter at a time, and perhaps fail to see that in its proper light. The utmost that any man can promise to do is to *try* to discriminate wisely. Another obstacle in the way is selfishness or prejudice, to which all men are more or less subject. These principles pervert judgment. Then, too, there is caprice. It is a weakness, to be sure, but it manifests itself in various ways. One man may have a penchant for severity, another leans toward lenity. One condemns severely one class of faults, but can easily condone others.

THEN the inconsistencies existing between different courts is often amazing. One cannot help commenting upon it. Why do some men go "scot free," while others for lesser crimes are made to suffer a full measure of rigor? The events of the last few months in our colonial courts must force this question upon every mind. We read of the trial of the Sydney bank directors, who protested their innocent intentions and plead extenuations, but the law took them from their places in society and their families, and placed them in prison for seven years. In Melbourne a man for greater and more deliberate crimes pleads ignorance and honesty of purpose; his plea is heard, and he "gets two years." A clerk embezzles several hundreds, and gets six months. A poor old man on a salary of thirty shillings per week is brought up on a charge of appropriating ten shillings to his own use, though his peculations covered other small sums, and receives a sentence of two years in prison. The man Larkin with his confederate, who has gloated for years on his

Here their captain, a Melbourne man, left them, as did most of their crew. But when suspicion began to lurk around the community, they quietly slipped their cable and went adrift. Later, they turned up at Tahiti, where they cut quite a figure, even dining and wining the British Consul. But some people suspected all was not right with Messrs. "Bloom and Douglas;" hence they wafted away on the same winds that were the vehicles of sundry rumors, two days before H. M. S. put in an appearance. A story comes from San Francisco that they bought charts of the South American coasts.

This is different business from what some of their compeers are now at, breaking stone for Her Majesty; but no doubt they will end up their dance before a court one of these days. The constant dread of arrest must take the romance out of their expedition, while the thought of making merry with stolen money would haunt the dreams of men whose consciences were not already seared. Sin holds out many inducements, and these rascals seem to be

reaping a pretty good harvest of sport; but it is a cheap market at which to sell manhood, citizenship, honor, respectability, family, liberty, and every precious thing in this life as well as all hope of eternal life. Doubtless there are many young men who look with admiration on their romantic career. But they see only the sugar coating of a very bitter pill, which these men will one day have to swallow. A sinner may do evil a hundred times and escape, but at last he is sure to reap the harvest he has sown.

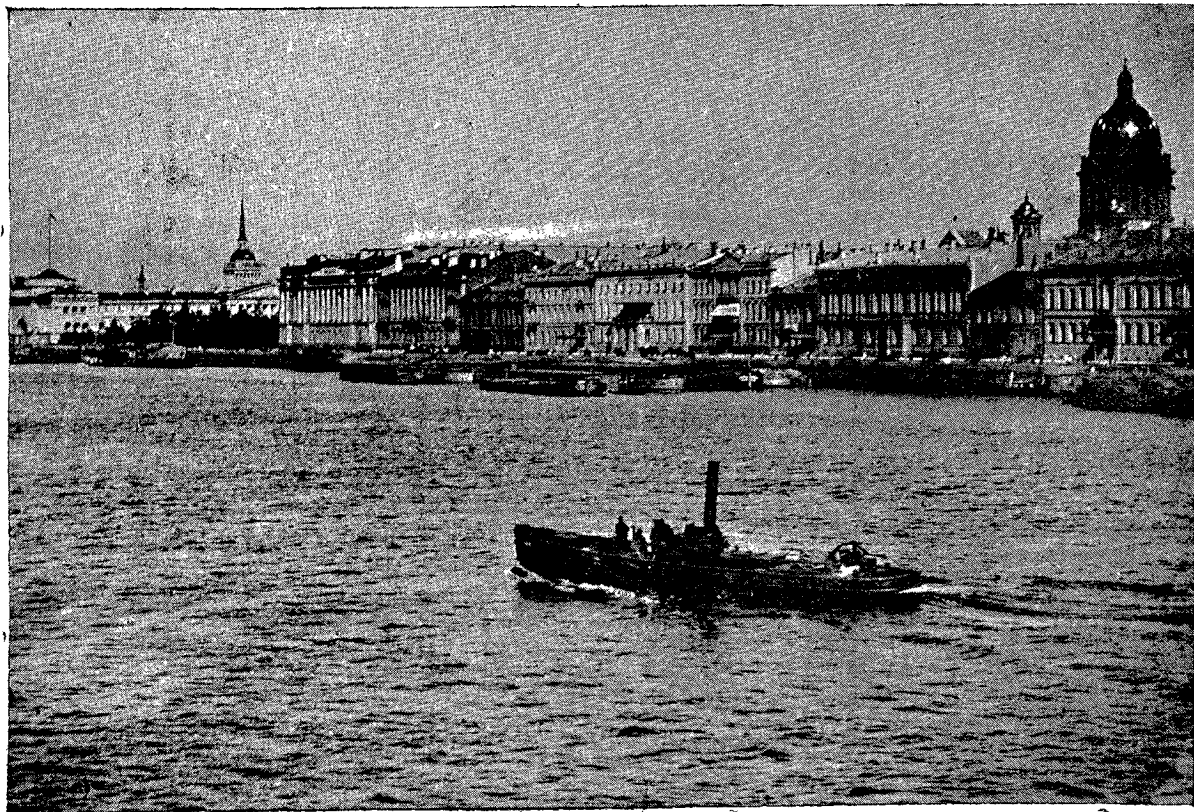
AN OBVIOUS LESSON.

THE path of safety and happiness is the path of obedience to God; disobedience often leads into ruin in this world as well as in the next. The papers are full of incidents to illustrate. An American paper publishes an account of a young Mexican lady, rich, beautiful, educated, who had a temper furious and un subdued. She married. For a time her husband yielded to her outbursts of temper; but

this could not last; and when, for the first time in her life, she found herself confronted with determined resistance, reason gave way, and she became a raving, hopeless maniac. A case in Sydney,—the McCrow tragedy. A man, insane with jealous rage, stains his hands with the blood of his wife, and then unsuccessfully attempts to take his own life. Another in Bendigo. A man out of work is goaded to desperation by his wife, whose habits and temper are alike intemperate; and the result is a murder, and the husband, not worse than other men, perhaps, but for that moment of ungoverned temper, is in the clutches of the law. One more instance, in Portugal this time. A deficit of £1,112,000 had been found in the funds of the Royal Railway; an investigation was decided upon, and a former director was implicated. Ruin was before him, and he sought to escape by the suicide's path. What a price to pay for dishonest gains was this dishonorable and terrible death!

How do these incidents, and ten thousand others that are constantly occurring, emphasize the need of self-control,—a self-control that is the result of early habits of obedience, first to parents and then to God. And how forcibly do they illustrate the truth that "the way of the transgressor is hard." They were not idle words when the psalmist said: "Great peace have they which love thy law; and nothing shall offend them."

E. J. B.



ST. PETERSBURG.

[See article "Russia," on preceding page.]

There are also many influences that are calculated to defeat justice by blinding the judicial eyesight of those who are called upon to decide questions of equity. Juries are hoodwinked, badgered, flattered, intimidated, or mellowed by the cunning of men who devote a good portion of their lives to the study and practice of the art of deception. Judges as well as juries are subject to these circumstances so inimical to true justice.

It is perhaps a good thing that these matters are receiving some attention now-a-days at the hands of the public who are so deeply interested in them. The London Times, as well as many other papers, has recently been passing severe comments on the prevailing custom of cross-questioning witnesses in courts by counsel. It is well known that the opposing counsel seeks rather to produce the discomfiture and confusion of the witness than to elicit a straight testimony. To accomplish this, all sorts of miserable rubbish are heaped upon the embarrassed witness, who in vain looks to the bench for protection. He is called upon to clear up his own character of every slur and insinuation that the unprincipled lawyer can think of. This is a crying evil, the remedy for which no doubt lies within the easy reach of the one presiding. A reform is called for, and we may all join in a universal protest against this unnecessary harrying of unoffending and defenceless witnesses on the stand, through which judgment is turned away backwards.

spoils of other men's moneys, and whose thieveries amount to nearly one hundred thousand pound, came near escaping altogether, so near that the jury disagreed, and the trial is continued to another sitting.

These things show that it is futile to hope for justice in a world where it must depend upon finite judgment. In the great Court to which all attending, there will be a grand quashing, setting aside, reversing, and reviewing of earthly proceedings. Prosecutors, prisoners, judges, and juries will stand "at the bar" of divine justice, awaiting a decision in which they are personally interested, and from which there is no appeal.

THE ESCAPEES.

WE are getting glimpses of a very interesting pleasure trip which is now in progress by two men from Sydney. They were connected with one of the defunct financial institutions wrecked by the dishonesty of its officers. Their associates in swindling fell into the toils of the law, when these men thought they might better leave a vacancy in their accustomed circles. Before doing so, they lined their "grip sacks" with 30,000 sovereigns, came to Melbourne, bought and fitted out in sumptuous style a yacht, and departed for parts unknown. At Honolulu they next alighted, and made the town happy by the way in which they dispensed their gold.

The Home Circle.

THE UNPROFITABLE SERVANT.

IN a napkin smooth and white,
Hidden from all mortal sight,
My one talent lies to-night.

Mine to hoard, or mine to use,
Mine to keep, or mine to lose;
May I not do what I choose?

Ah! the gift was only lent,
With the Giver's known intent
That it should be wisely spent;

And I know He will demand
Every farthing at my hand,
When I in his presence stand.

What will be my grief and shame,
When I hear my humble name,
And cannot repay his claim!

One poor talent—nothing more!
All the years that have gone o'er
Have not added to the store.

Some will double what they hold,
Others add to it tenfold,
And repay the shining gold.

Would that I had toiled like them!
All my sloth I now condemn;
Guilty fears my soul o'erwhelm.

Lord, O teach me what to do,
Make me faithful, make me true,
And the sacred trust renew.

Help me, ere too late it be,
Something yet to do for thee,
Thou who hast done all for me.

—Selected.

SMOOTHED OUT.

"Oh, dear," said Barbara Murdoch, impatiently, "do just listen to those children! I knew, when they went off to the picnic yesterday, that there would be no living in the house with them to-day in any kind of comfort. How I do hate 'day afters'! I am so glad that there will not be any in heaven."

"Yes, it is a great blessing," said grandma from her seat by the window, "to know how different that Home will be from this. Yet we ought not to let the difference be any greater than we can help."

"It is a shame," Barbara went on, too much absorbed in her grievance to notice this gentle remark. "They know perfectly well that mother has a headache, and that their shouting is making it worse every minute. Then it is Jane's afternoon out, and Bridget is at odds with the world. She caught it from the children; there isn't any more contagious disease, you know. There ought to be a quarantine! And all kinds of tramps and agents have been ringing at the door-bell ever since dawn."

And with this, Barbara gave a jerk to her dust-brush which brought down a little volume from the top shelf of the book-case. Picking it up, she glanced over the pages at which it had opened, then put it soberly back in its place and went on with her dusting. Meantime she was saying to herself,

"How queer that it should have opened just there! 'Thy peace shall be in much patience.' Certainly I ought to expect very little, if it is a matter of cause and effect. You would think that when one had not been to a picnic the day before, and did not wake up with a headache, and was not especially concerned with the draught of the kitchen stove, it was her duty—also her privilege—to see to the family thermometer, keep it from racing up to boiling point or tumbling down to zero, instead of aggravating it in both directions. I have been the breathing image of the fretful porcupine all the morning, but now I mean to change the figure. My orders are to the front."

She stopped to drop a penitent kiss on grandma's forehead, and a minute after was standing at the nursery door. The hubbub inside lulled decidedly

at her appearance, while the faces of Charlotte, Perry, and Dick instantly assumed a defiant expression, as though they stood on the defensive.

"Listen, children," said Barbara; "poor mamma has a terrible headache, and the noise makes it worse. I know you really mean to keep quiet; but it is hard to remember so long, especially when you are tired with all the good times you had yesterday. Still, we should like to help cure her, shouldn't we?"

The two boys looked uncertain in what spirit to receive this speech, but little Charlotte answered readily, "I would."

"Well, now, let us make a bargain. I will go and coax mother to lie down upstairs in my room until dinner-time and take a nap. You know that is the best thing for her; but the house has to be very still. So you will promise to be just like mice down here for an hour, not knock over the blocks, nor play Indian, nor any of those things; and at the end of the hour I will come back and tell you the very nicest, longest, delightfulest fairy story I can think of, and then after that you will keep quiet again till dinner. What do you say?"

All the faces were cleared now, and the proposition was agreed to with rapture. Barbara only waited long enough to suggest a harmless game or two, and then went to her mother.

"Mother, dear, it is my intention to be head of the house this morning, so you might as well yield up your authority as gracefully as you can. Just leave the darning-basket, and Bridget's temper, and the children, and the preparations for the missionary meeting, and the visitors, and all, to me, and efface yourself completely for once. Come upstairs, now, and submit yourself to my nursing, and see how soon you will be well again."

And, almost before she could remonstrate, Mrs. Murdoch found herself lying on Barbara's bed, with the light shut out of the room, and Barbara's cool fingers passing rhythmically back and forth over her forehead, smoothing away the sharp pain first into a dull ache and then—

When Barbara saw that she was really asleep, she went to the nursery to keep her promise, stopping on the way for the darning-basket. The fairy tales (for they were many) were an immense success, and left the children in a mind to show their gratitude by further good conduct.

Barbara next went to the kitchen to sympathize a little with Bridget. There she found one of her Sunday-school boys, come for some milk for his sick mother.

"How is your mother to-day, Phil?" asked Barbara, as she handed him the pitcher.

"A little better, ma'am. she is getting a little better every day now."

"And how is Phil? Is he getting a little better every day, too?"

He looked puzzled for a minute, and then his face brightened suddenly as he responded, "I'm tryin'."

"Are you?" cried Barbara, her face as bright as his own. "Why did you not tell me before?"

"It didn't seem as if it was any good. It has bothered me terrible, how slow I've got along, so much stumblin', and forgettin', and little mean tricks. But I do believe that I'm gainin'. Thank you, ma'am. It's as good as two or three sermons, those words is. Thank you."

And Phil dodged round the house and was gone.

The hours sped by, and Barbara was very busy. Mrs. Murdoch woke up from her long sleep quite well, she declared, and ready to do justice to the dainty dinner which Barbara had brought up to her. At last everything was done. The parlor was full of chairs and hymn-books and apple-blossoms, all ready for the ladies' meeting, and Barbara was just going upstairs "about her own devices," as she jubilantly told herself, when she heard the front gate shut with a click. Taking a peep over the first

landing through the open hall door, she drew back out of sight with an exclamation of dismay.

"Miss Mary Powell, of all people! Come for a visit of an hour and a quarter before the meeting begins! I wonder whether mother could see her; she says her head is well."

A moment's indecision, and then she shook her head.

"Barbara Murdoch, I am ashamed of you! 'Gainin'' is slow business, as Phil says. Don't I know that being talked to by Miss Mary for fifteen minutes makes every bone in your body ache when you are in the rudest health?"

By this time she was at the front door.

"How do you do, Miss Mary? Come in. I don't mean to let mother know that you are here; for she has been ill all day, and must keep quiet until the time comes for the meeting. I shall keep your visit all for myself."

It was a tedious waiting; but Barbara bore it to the end with a smiling face—not that either, exactly, for Miss Mary's choice of topics usually called for the opposite expression of countenance.

"Well, I declare," she cried at last, "if there isn't Mrs. Hawes coming down the street already! Who would think that an hour and more could go so quickly? I am afraid that I have worn you out with my talk. But, my dear, if you ever get to be old and lonesome yourself, you will not grudge having been patient with the troubles of a lonely old woman like me. When the time comes to look back, there is nothing quite so good to remember as the burdens we have tried to make easier as we went along."

That evening Mrs. Murdoch said to Barbara as she kissed her good night,

"Things looked very gloomy this morning; but you have managed to smooth them all out for us, like a dear, busy, helpful daughter."

And grandma whispered, "You said you were glad that there would be no 'day afters' in heaven; but I think you will find this one there waiting for you."—*Sally Campbell.*

THE MOTHER'S HOUR.

In a very real sense all hours are the mother's own, from the golden time of her child's babyhood to the twilight of his later life. No human tie is so close and tender as the mystic band which unites a mother to her children. Their lives, once identical with hers in every heart beat and every thought, are never altogether dis severed while life lasts, and the man is indeed an ingrate, who, under any provocation, speaks slightly of the mother who cradled him in her young arms, and who remains, through all chance and change, all loss and gain, his friend, his champion, his defender.

"The world never felt so cold before," said a man middle-aged, prosperous, and self-reliant. "Mother died last week; I realize that I must henceforward breast the storms alone."

Yet are there hours and hours. The wise mother, appreciating her opportunity and the preciousness of the gift of God which enables her to take a part in carrying forward the race, is chary of certain times and seasons, which are peculiarly hers for impression and for delight. One of these seasons comes towards the sunset, when it is time for the nursery supper, and the frolic before the children go to bed. Then, if she can, the mother secures a blessed half-hour with her darlings, talking over the day and its problems, petting, cuddling, receiving confidences, and sending the children to their nightly rest happy and tranquil. The mother is more than mistaken—she is cruel—if at this time she withholds a caress, or speaks in reproof or criticism, except that which is most gentle and loving. No shadow should be suffered to fall on a little heart at bedtime, however important the occasion may appear for discipline. Above all,

if the mother prize her privileges aright, she will herself hear her children say their nightly prayers and hymns. Too sacred a duty to be delegated even to the most trustworthy of nurses, at this rite the mother officiates, associating her own presence and influence with the devotional habit, which, if formed at all, must be formed early in a child's life. And after the little ones are grown to girlhood and boyhood, to a certain independence of care and the development of their own individualities, who but the mother has still the freedom of their rooms; and who else, excusing herself for a little while from the drawing-room and the society of friends, can glide softly in for a few moments' chat and a good-night kiss upon the unfurrowed foreheads and rounded cheeks so softly resting on the thornless pillows of youth and health? The mother's hour is worth watching for, lest it evade her in the absorption of her intensely occupied day, or under the pressure of her social obligations.—*Harper's Bazar*.

Surely our sledge must be standing still, like a vessel in the enchanted sea that moves without leaving the spot. We only believe we are driving—nothing before us, nothing behind us—just as we believe we live. For do we live? Does not to live mean to be? and to be no more, never to have been? There flies a raven; he pushes on powerfully, with his dusky wings in silence, with open bill. As the sun sets, it gradually becomes visible down below as a shining ball of mist. It does not set, it sinks into the snow. It dissolves like molten gold; golden waves play across to us; wondrous colors run over the snow, which is sprinkled with liquid silver. Now it expires. The thousand lights which it has thrown out run together, become pale; a light red whiff yet floats in the air; then it too dissolves, and once more everything is colorless, cold, and motionless. Only for a moment. Then we meet a sudden icy gust from the east. In the distance floated a sledge; the fleeting waves of air carried the wailing sound

TEETH GROWING.

So many discoveries have been made during the past fifty years, that people are beginning to cease being surprised at man claiming any fresh power over nature. According to a German journal, a Moscow dentist can grow teeth for us. If this enterprising gentleman would only grow painless teeth for us at the outset, and save us constant agonies from birth to death, he would not only prove a benefactor to the human race, but to his own pecuniary welfare. At present, however, he confines his attention to growing new teeth on the ruins of old ones, which are said to grow as firmly into the gums as natural ones. Even this advance in dentistry will be good news to those who have to wear false teeth, which insist upon falling into the lap of the proud owner just as she wishes to impress upon a rival how captivating her row of white pearls makes her.—*Hospital*.

EGYPTIAN IDENTIFICATIONS.

DR. EDOUARD NAVILLE, to whom the world owes the recovery of the cities of Bubastis and Pithom in Egypt, gave a summary of the results of his work in excavating other cities of Egypt before a meeting of the Victoria Institute in June. His explanations related principally to places connected with the Exodus. He had found that Succoth, whither the children of Israel journeyed from Rameses, was not a city, as some had supposed, but a district. An inscription discovered at Pithom left it no longer doubtful that the place was the ancient Heroopolis, whence, according to Strabo, Pliny, and other authors, merchant ships sailed to the Arabian Gulf. This fact coincided with the results of modern scientific surveys, which showed that there had been a gradual rising of the land, and that the Red Sea once extended up to the walls of Pithom. The identification of Baal Zephon had been aided by some papyri, which proved that it was not a village or a city, but an ancient shrine of Baal and a noted place of pilgrimage. Other places were Midgol and Pi Hahiroth, in the identification of which the author had again been aided by a papyrus, and it seemed probable that the Serapeum was the Egyptian Maktal or Migil. It was greatly to be regretted that a bilingual tablet discovered there a few years ago had been destroyed before being deciphered.—*Popular Science Monthly*.



A SLEDGE RIDE.

He who has glided over the peaceful ocean in a light bark, and let the element play with him and the shadowy coast-lines of continent and island sink behind him, while he gazed into that second ocean of air with its heaving clouds, will easily understand me when I tell of the Arctic plain, the wintry snow ocean, the ride in the fleeting sledge. These two, the ocean and the plain, alike attract the soul of man with melancholy longing. But the flight in the sledge is swifter, more eagle-like, while the boat rolls in the water like a duck in the air—only the color of the endless plain and its melody are graver, more threatening. We see Nature in her nakedness; we feel the struggle for existence; we feel Death nearer, we perceive his atmosphere, we hear his voice.

The clear winter afternoon had enticed me out. The day was glorious; the air seemed to stand still; even the light, the golden sun waves, did not tremble in the gentle mist that rose from the ground. Air and light were one element. As we flew down the bare mountain-side, there lay before us the plain—immeasurable, incomprehensible, endless. The wintry ermine lent it the highest majesty. Nothing changed before us, nothing behind us; not even the sky. It stands stiff, cloudless, colorless, as though newly washed with lime; it does not move; it does not even glimmer. Only the air becomes more evening-like and sharper; it cuts like glass.

of its bells across to us; then it was consumed by the ashy fog, which, quickly rising on the horizon, gathered into a compact mass, and began to surge toward us. It became rapidly dark; formless white-gray clouds spanned the sky; a terrible armada, sail upon sail. Now the wind strikes them and swells them: they swim nearer, they approach us, and we drive into them. Evening mists spring up and dissolve into light shadows.

The storm whirls up white clouds to the heavens, sweeps the plain with white broom, and forms immense heaps, in which it burns men, beasts, whole villages. The air burns as though it were glowing hot; it has become firm; broken by the storm, it flies about in pieces, and penetrates like glass splinters into the lungs when we take breath. The horses can advance but slowly, they dig their way through snow, air, and wind. The snow has become an element in which we swim, with all our might, so as not to be drowned; we breathe it; it threatens to burn us. In the most terrible commotion, nature becomes fixed and icy. We ourselves are but part of the universal rigid cold. We can now conceive how the ice holds the world entombed, how we may cease to live without death, without decay. Thoughts are suspended in our minds like icicles; the soul is wrapt in ice; the blood falls like quicksilver. We no longer think our own thoughts, no longer feel as human beings feel.—*Selected*.

On the roof of a neat store in Salem, Massachusetts, a clothes-line was stretched, and on it a wet handkerchief was hung to dry. This was seized by the wind, and twisted around an electric wire; by means of its dampness this handkerchief conducted the electricity along the wire, and brought it into communication with other wires, running along which it reached the water-pipes in the cellar. From these the electricity sprang to the stove, on which stood a kettle of boiling fat, to which it communicated so strong a light that a workman who was near thought the fat was burning. In attempting to take the kettle from the stove, he received an electric shock which threw him against the wall. Pale with terror, the man ran into a room back of the workshop. Another workman, trying to bring him a glass of water, turned the brass faucet of the water-pipe, and was immediately thrown against the furthest corner of the room. For several minutes everything appeared to be turned into a galvanic battery; the nails on the wall were red hot, the water-pipes spouted out flames, and even the iron bands of the water pail showed signs of disturbance. Finally the cause was discovered and the commotion ended.—*Sel.*

Bible Echo and Signs of the Times.

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

GEO. C. TENNEY,

MISS E. J. BURNHAM,

Editor;

Assistant.

S. N. HASKELL, *Contributing Editor.**Melbourne, Victoria, March 15, 1892.***EMMANUEL—GOD WITH US.**

THE first effect of sin was to separate man from his God. Infinite honor had been placed on the race by the Creator; for we read: "And God said, Let us make man in our image, after our likeness." From the first it is evident that God designed that man, the crowning work of his creation, should dwell in his presence, share his glory and companionship. But the entrance of sin frustrated this gracious plan. Man was driven out from the presence of his Maker, and became a wanderer from his Father's house, a pilgrim in the land of the enemy, subject to numerous trials, to weakness, sorrow, and at last to death.

But he was still the child of his Father. His progeny bore the divine image and likeness; they were the objects of infinite love and compassion. God looked upon the human race as wayward children. For he said, "Surely they are my people; . . . so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them." Isa. 63: 8, 9. The hearts of the children of men very soon became estranged from their God, and were fully set to do evil. They delighted in displeasing their Heavenly Father; but God's compassion attended the wandering race even in their darkest ways. While justice would have cast them off, pity and love followed mankind with tenderest solicitude. Infinite goodness united with infinite truth and wisdom to devise the way of salvation.

Heaven contained one being of superior merit. It was God's only begotten Son, full of grace and truth. He was the brightness of his Father's glory, and the express image of his person; by him the worlds were made. Heb. 1: 2, 3. All things in heaven and earth were made by him. John 1: 3; Col. 1: 16. The angels worshipped him, and he reigned conjointly with the Father on the eternal throne of the universe. He shared his Father's love for mankind; and he alone could redeem them from sin by paying in one sacrifice the penalty of the broken law. One righteous man, if accepted as a substitute, could only atone for the sins of another one by losing his own life. Angels could not pay the debt to justice; none but the Son of God, who is God, can present a sacrifice of sufficient merit. The sacrifice is gladly made. Then and there was the fountain opened for sin and uncleanness. The Lamb of God was "slain from the foundation of the world." There the Son of God espoused in a special manner the cause of sinful men. He became Emmanuel; thenceforth he is the Son of man by sympathy and interest. But while identifying himself with humanity, he retains his hold upon divinity. His power to save is Godlike, while his sympathies become human.

If we limit his personal connection with the cause of humanity to his fleshly life, we greatly belittle its real sphere. Christ forms the soul and substance of every dispensation. He is the central figure in all the Scriptures. "They are they," said he, "that testify of me." As the "angel of his presence" at the burning bush upon Sinai, as Captain of the Lord's hosts, in the fiery furnace, and in other instances, we are told of his

appearance in early Scriptural history. When he is about to leave his disciples, he speaks these words of comfort: "I will not leave you orphans, I will come to you." At another time he says: "Lo, I am with you alway, even unto the end of the world."

Christ is the representative of his people in heaven, their Advocate before the Father. With him the Father is "well pleased." He reigns in eternal glory; but he is still with his people on earth; as a faithful high priest, he is touched with the feeling of our infirmities. From experience he knows all our sufferings. Six thousand years is a long time to constantly follow rebellious, stubborn sinners with the voice of pleading mercy; but then we know he says, "I have loved thee with an everlasting love, and with loving-kindness have I drawn thee." That love sustains the compassion and forbearance of Heaven. It is a comforting promise that "He shall not fail nor be discouraged, till he have set judgment in the earth."

The association of the divine with humanity forms the great bond of hope. By it heaven is brought nearer to earth, and earth is lifted from the depths of hopeless darkness to the regions of faith and divine possibilities. Man is represented in the courts of heaven by his Redeemer, who sits on the throne of infinite power. Deity is represented among men by the Son of God, who has made our cause his own; who bore our iniquities, our weakness, and our burdens, and in whose name we obtain overcoming strength. Jesus becomes the medium through which grace rests upon us; and he is the one through whom we present ourselves to the Father of mercies. Surely it will require the "ages to come" to show the "exceeding riches of his grace in his kindness toward us through Jesus Christ."

THE ONE GOSPEL.

S. N. H.

THERE is but one gospel; and this being the revelation of Christ, it must have existed before man was created. Says the apostle: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Then he states further: "If any man preach any other gospel unto you than that ye have received, let him be accursed." Gal. 1: 8, 9. The Jew had the same gospel as the Gentile. For "it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek." "For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." Rom. 1: 16; Heb. 4: 2.

Abraham also had the gospel preached to him: "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, 'In thee shall all nations be blessed.'" Gal. 3: 8. The first announcement of the gospel was made by the Lord immediately after sin had entered the world, in the following words: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3: 15. Christ was here promised as the Redeemer to save from sin. "Thou shalt call his name Jesus; for he shall save his people from their sins." Matt. 1: 21. In this promise was the gospel. But of the origin of the gospel the apostle said: "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given

us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1: 9, 10.

When we consider that in the beginning the gospel was made known by the expression "bruising the serpent's head;" that all subsequent revelation has magnified the gospel; that finally Christ himself came to reveal its truths in their perfection by his life and teaching, and that a knowledge of this gospel was to extend to "every creature in earth's remotest bounds," and triumph over sin and darkness of every character, we must surely feel that in the gospel of Christ there is nothing narrow or bigoted; but from its nature and effect upon the receiver, it must expand and enlarge the mind as it reaches out after wisdom and knowledge, for in it is embraced wisdom in all things and all science. "The Lord by wisdom hath founded the earth; by understanding hath he established the heavens. By his knowledge the depths are broken up, and the clouds drop down the dew." "By me kings reign, and princes decree justice; by me princes rule, and nobles, even all the judges of the earth. I love them that love me; and those that seek me early shall find me." Prov. 3: 19, 20; 8: 15-17. Wisdom is Christ, and the revelation of Christ is the gospel.

It was the spirit of Christ that was in the prophets when they "testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1: 10-12. The gospel embraces all of Christ's teachings, and nothing more. In recording the last commission the Saviour gave the disciples in Mark 16: 15, we have the following words: "Go ye into all the world, and preach the gospel to every creature." In Matt. 28: 20, we have the same thought expressed differently: "Teaching them to observe all things whatsoever I have commanded you." We see from this that the word "gospel" in Mark is the same as the expression in Matthew, "Whatsoever I have commanded you." Then the gospel is the teachings of Christ exemplified in his life. Luke uses still another form of words: "And that repentance and remission of sins should be preached in his name among all nations." Luke 24: 47. So we learn from this that whatsoever the Saviour commanded is not only the gospel, but embraces repentance and remission of sins.

Christ's life thus becomes the path of every repentant soul. "I am the way, the truth, and the life; no man cometh unto the Father but by me," said our Saviour. John 14: 6. He only is the connecting link between earth and heaven; "for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12. Christ becomes the ladder that Jacob saw, with its base resting on the earth, and the utmost round on the throne of God; by it we can ascend to the heavenly courts; but we must climb this ladder round by round. We must walk in the path he trod, and place our feet in his steps. The connecting link with Christ is faith; but all genuine faith will bring to us the same spirit that was in Christ. It inspires the soul with a thirst for all true knowledge. We shall love his life; for in precept and example it leads to the contemplation of the noblest thoughts. It will become to us the most attractive of all things on earth. It will be studied with the greatest interest. Do not be deceived into thinking that you are a Christian, who have no taste for reading or studying the life of Christ. A faith which does not lead the mind to examine into the character of our divine Lord for ourselves is a mistaken one. How

important, then, that we so educate the mind as to relish this study, not simply because others believe it profitable, but because we know for ourselves Him in whom we believe. Neither would we make this study simply an arbitrary requirement, but would pursue it because, on account of the love we have for Christ, and the loveliness we see in his character, we desire to learn of his inner life as it was manifested in his associations with mankind; how he did under the varied circumstances under which he was placed.

Do near and dear friends oppose you in your faith and work, even those related by family ties? The Saviour had the same experience. John 7: 3-10; Mark 3: 21. Would parents know how to train their children? Let them study the Scriptures. Would you know how to meet Satan in all his assaults upon you? Then study the course pursued by Christ when tempted. Matt. 4: 1-11. "His truth shall be thy shield and buckler." Ps. 91: 4. Memorize the Scriptures, that you may, as Christ did, confront Satan with them when tempted by him. "Thy word have I hid in mine heart, that I might not sin against thee." Ps. 119: 11.

Why was Christ baptized when he entered upon his ministry? Why did he receive of the Holy Spirit on the banks of Jordan? The only consistent answer that can be given to such questions is that he placed himself in the sinner's stead,—repented for the sinner, was baptized for the sinner, and thus trod the sinner's pathway, although he himself knew no sin, and finally suffered, the just for the unjust, that he might bring us unto God. He felt the condemnation of the law of God that rested on the sinner; for the sins of the whole world rested upon him. So we might begin with his humble birth and parentage, his growing in grace or favor with God and the people, and step by step follow him through his life of thirty years of manual toil, his three and a half years as prophet, preacher, and teacher in Israel, and ask, Why all this? and the answer would be, His great condescension to save a lost world. He knows how to sympathize with children in their infancy, in their youth, and with the daily toil of the poor man. His example in all these conditions and under these circumstances is to be followed. Mothers should learn lessons from what is recorded in Luke 2. The great underlying principle of his entire life contains lessons for us. His spending entire nights in prayer, his sympathy for the sick and afflicted, the different manner in which he met their faith, are points worthy of the most serious contemplation and study, and should be imitated in our lives. Ever remember that we are to drink of the cup of salvation as it is presented by the life of our divine Lord and Master.

THE MINISTRATION OF ANGELS.

THE ANGELS ARE MINISTERING SPIRITS TO THE CHILDREN OF GOD.

"ANGEL" signifies messenger. The Union Bible Dictionary, under the word "angel," says: "The original word, in both the Hebrew and the Greek, means messenger, and is so translated. Matt. 11: 10." We learn from the Scriptures that it is the office of the angels to oversee the works of God, especially the cause of God in this earth; to watch over his children, minister to their wants, and defend them from their adversary, the devil. As there is "an innumerable company of angels," some of them are always before the throne of God, to go at his command. Says John: "I beheld, and I heard the voice of

many angels round about the throne." Rev. 5: 11. David says: "The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure. Bless the Lord, all his works in all places of his dominion." Ps. 103: 19-22. Here it is declared that God hath his throne in the heavens; the angels are represented as waiting before him, ready to go at his pleasure as messengers to all parts of his dominions.

We have here a scene presented similar to that which we would behold in the court of an earthly monarch. The king sits upon his throne, with his officers and servants around him. Messengers are constantly being received by him from the different parts of his dominions. When he determines what is needful to be done, he dispatches a trusty messenger to perform it in his name. He also has officers in different parts of his kingdom, who faithfully report to him the state of things in their several districts. Thus the king is able to attend to the wants of his subjects, and to oversee their actions, in all parts of the dominion, however large it may be. And thus it is that the Lord employs his servants, the angels. He always works by means, or agents. The angels are his officers, or messengers, whom he has appointed to have charge of this earth. They watch over his people, and minister to their wants. They bear the prayers of the saints up before the Lord, and come again to answer them, according to his directions.

The proof of this is abundant. Thus Paul says: "To which of the angels said he at any time, Sit on my right hand until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1: 13, 14.

This is a direct confirmation of the position above taken. Upon this subject David says: "The angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. 34: 7. This grand truth is beautifully illustrated in Jacob's dream. As he was travelling alone in the wilderness, he lay down upon the ground at night to sleep. "And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it." Gen. 28: 12. This dream was given to teach Jacob that the angels are constantly passing between heaven and earth. And this is just as true now as it was then.

We have another illustration of this truth in the history of Daniel. He was mourning over the sad state of the people who were captives under the king of Persia. For three whole weeks he fasted, and prayed to God to open the way for his people to return to their own land. At the end of this time an angel came to him and said: "Fear not, Daniel; for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days; but lo, Michael, one of the chief princes [the first of the chief princes, Hebrew], came to help me; and I remained there with the kings of Persia." Dan. 10: 12, 13. As soon as Daniel began to pray, God sent an angel to perform his request. The angel went to the Persian court, and sought to influence the king to further the work which had already been commenced in behalf of his people and city. The king seems to have been opposed to this, and the angel was not able to prevail with him.

At last the chief of the angels united with him, and they were successful. No man in the Persian court saw those angels. The king himself was not aware of their presence, or of their influence upon him; yet they brought him to do just what he had not been inclined to do.

This is the way in which the angels co-operate with God's children in their efforts for the conversion of souls. Our hearts are moved to pray for a son, a companion, or a friend. God sends an angel to impress the heart and trouble the mind of the subject of our prayers. Or we are in distress; we cry to God, and he sends an angel to deliver us; nor are they slow in coming. See an instance in Dan. 9: 21-23. When God hears the cries of his children, he immediately sends an angel from his throne, to answer their prayers and to relieve their wants. This is very comforting to the child of God. We find a very remarkable instance of this recorded in Acts 12. Here all the power of the king was arrayed against a few helpless Christians. James he had already killed. Peter was strictly guarded in prison, awaiting his execution. To make escape or rescue impossible, he was bound with chains, between two soldiers, several others being placed to assist them. He was put into an inner prison, from which it was impossible to escape, except by passing these guards and breaking an iron gate. What did Peter's friends do? Bribe the guard? overpower the soldiers? break into the prison?—No; they went to God in earnest prayer. "But prayer was made without ceasing of the church unto God for him." God heard their prayers, granted their request, and sent an angel to deliver Peter. Simply by his touch the chains fell from Peter's hands. The guards became senseless, the iron gate swung open, and the child of God was saved. Cannot Christians trust in such a God as this? Are not his angels ready and able to deliver them from all their foes? It is truly as the psalmist says, "The angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. 34: 7.

Many other instances are recorded in the Bible where God has sent his angels to minister to his children. They are so numerous that we can barely refer the reader to a few of the most interesting of them. Does Abraham send his servant on an important mission? He says to him, "The Lord . . . shall send his angel before thee." Gen. 24: 7. Does Jacob bless his children at his death? He says, "The Angel which redeemed me from all evil, bless the lads." Gen. 48: 16. Does the Lord direct the Israelites to go into the land of Canaan? He says to them, "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared." Ex. 23: 20. Is Elijah about to perish in the wilderness? "Then an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head." 1 Kings 19: 5, 6. Is Daniel to be delivered out of the lions' den? He says, "My God hath sent an angel, and hath shut the lions' mouths, that they have not hurt me." Dan. 6: 22. Is the gospel to be opened to the Gentiles? An angel is sent to Cornelius, and also to Peter, to accomplish the work. Acts 10. Is Paul's life in danger? An angel of God stands by his side to assure him of safety. Acts 27: 23.

What more shall we say? Time would fail us to mention a tithe of such instances where the angels of God are directly mentioned as having acted an important part in the affairs of men. If this was so in the times when the Bible was written, is it not so now? If not, why?—*J. H. Waggoner.*

THE REVOLT OF REASON.

U. SMITH.

PROF. DAVID SWING, at Central Music Hall, Chicago, spoke, Nov. 29, on "The Relation of Thought to Sentiment." Among the changes taking place touching the creeds formerly held by the churches, he mentioned the following:—

"The teachings regarding hell's fire and an endless hell have long since failed to produce either fear, or love, or faith, or hope. Such a teaching is read in the most contemptuous manner even by orthodox people. These teachings no longer give thought to the flower of Christian emotion. They are the lava desert, where no plants grow, where no bird can find a tree in which to sing."

The sad feature of the case is, that men have been so thoroughly taught, and are still taught, to believe that the Bible teaches such a doctrine, that when they discard the error, they discard the Bible with it, instead of taking pains to learn that the Bible never has taught any such view, but that it is only one of the corrupt doctrines, which, drawn from paganism, have been foisted by an apostate church into the Christian system.

It is a matter of rejoicing that so many have learned that the Word of God is not responsible for such teaching. And how ought we who love that Word, to labor to vindicate it from the aspersion of the dogma of eternal conscious misery for the sins of a brief life on this earth!

Such teaching, as Mr. Swing says, fails to produce any effect; for men will not believe it. But show the sinner that God has mercifully set before him eternal life, but that if he will not accept it, his just and inevitable doom must be eternal death, and his reason is convinced, his sense of justice satisfied, and he is more often aroused to the great interests which are at stake, and led to seek the life so graciously offered. Many a former skeptic can testify that it was the Bible view of God's dealings with his creatures that led him from his infidelity.

WOMAN'S RELATION TO THE CAUSE OF CHRIST.

EDITOR BIBLE ECHO:—

Will you kindly give your opinion upon 1 Cor. 14:34, 35; and 1 Tim. 2:12, where the apostle seems to teach that women should not speak in the churches. A. G.

THERE is no point of Scripture teaching that excites more questioning than that raised by our correspondent. Several times we have replied to similar questions, and some have been passed by. The queries come by post and by word of mouth. Devout people, skeptics, believers, advocates of women's rights, advocates of men's rights, church people, non-church people, husbands of meek wives, husbands of garrulous women, wives of meek husbands, wives of lordly husbands, people that are neither husbands nor wives—all are interested in the solution of this question, What is woman's place in the church, and what would happen if she should get out of it into the man's place? People who slight judgment, mercy, and the weightier matters of the law, halt, hesitate, ahem, shake the head, and perhaps do worse, when they learn that some women do actually speak in church, because Paul said: "Let your women keep silence in the churches; for it is not permitted unto them to speak;" and, "I suffer not a woman to teach nor to usurp authority over the man, but to be in silence."

The difficulty with these texts is almost entirely chargeable to immature conclusions reached in regard to them. It is manifestly illogical and unfair to give to any passage of Scripture an

unqualified radical meaning that is at variance with the main tenor of the Bible, and directly in conflict with its plain teachings. The Bible may be reconciled in all its parts without going outside the lines of consistent interpretation. But great difficulty is likely to be experienced by those who interpret isolated passages in an independent light according to the ideas they happen to entertain upon them. Those who were brought up to believe it to be a shame for women to speak in meeting look no further than these texts, and give them a sweeping application. Critics of the Bible, critics of womankind, as well as women who are looking for an excuse for idleness, seize these passages in the same manner. By their misuse of these texts many conscientious people are led into a misconception of what Paul meant to teach.

Considering the question from a broader standing, it will be seen at a glance that while it has ever been the work of the powers of darkness to degrade woman, the work of the Bible has been to elevate her. The Bible and its religion is the great civilizing agent in this world, where the natural tendency is downward to destruction. Under Christianity, multitudes of women have been raised from the degradation of slavery to their rightful place by the side of him for whom she was created a help meet (not *helpmeet*), that is, a fit companion. It was the work of the gospel to remove distinctions among men in race, nationality, sex, or condition. Paul declares that "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." Gal. 3:28. This text has a generic application; it is of universal force wherever the gospel reaches. In the light of such a statement, how can woman be excluded from the privileges of the gospel?

But God has given to women an important part in connection with his work throughout its entire history. In the patriarchal age and in the later dispensation are many bright examples of piety and devotion among the wives and mothers of God's people. They wrought righteousness, exercised the omnipotent power of faith, braved dangers, and witnessed for the truth as effectually as those of the other sex, with evident tokens of God's approbation resting upon them. Two books of the Old Testament receive their titles from young heroines of faith and piety. God moved upon their hearts and upon the hearts of Sarah, Rebecca, Miriam, Rahab, Hannah, Jael, and a host of faithful women as well as upon the hearts of rulers and prophets.

While it is true that Christ did not choose women to the apostleship, still it would be a difficult matter to show that he was partial in his regard toward the men who followed him. Miracles, discourses, promises, exhortations, recognition everywhere, are bestowed upon woman-kind by our Saviour. Every step in his life's history from the annunciation to the ascension, is intimately interwoven with the experience of women, and the pathway is cheered and brightened by their help, faith, and sympathy. In his famous painting of Christ before Pilate, Munkacsy represents the Saviour as surrounded by a hostile crowd of ruffians, priests, and Pharisees. There is but one friendly sympathetic face in the throng; a woman looks upon her Master with all the pity that faith and love could depict.

Reverting to the teachings of Paul, whose writings are in question, we discover very clearly that he was the friend, not the adversary, of women in the work of the Christian church. It is true he insists upon God's order being preserved. He objects to that anomalous condition of things in which a woman rules over a household, or where obstreperous women run the

church. And who would not? Such things did exist then; they do now, sad to say. But it is not God's plan. In the church at Corinth we may understand there were various disorders, if we read the letters to that church with care. In the context of the passage referred to in the query we read: "When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation." And we gather that each one strove to deliver his message without regard to order or peace. While some were prophesying or exhorting, others were singing or praying, others were speaking in unknown tongues, others were arguing, and the meetings were disgraceful. Unruly women added their clatter to the general confusion, and along with the other disorders, Paul sought to rebuke this trouble. These women were out of place.

There are three Greek words from which "to speak" is translated, *ei-pon*, *lé-go*, and *la-lé-o*; they may be used interchangeably, though the latter is given by Donnegan the following definitions: "To talk; to speak; to prate; to prattle; to babble; to chatter;" etc., and this is the word used in 1 Cor. 14:34, where it is said women are not permitted to *speak* in the churches. None of these undignified terms are used in defining the other words; a fact which shows that the apostle was rebuking garrulity rather than prohibiting Christians from witnessing for the cause of Christ.

Not only do the circumstances and language lead us to conclude that these restrictions were designed to apply to special cases of impropriety, but other considerations compel us thus to interpret them. In 1 Cor. 11 the subject is treated. Here we read: "But every woman that *prayeth* or *prophesieth* with her head uncovered dishonoreth her head." Verse 5. Why make this statement, if women were not to be allowed to pray or speak in public? It is then stated that woman was ordained to be subject to man in point of authority, but "neither is the man without the woman, neither the woman without the man in the Lord." Verse 11. In various epistles Paul freely recognizes the aid rendered him by the women associated with him. For instance, Phil. 4:3: "Help those women *which labored with me* in the gospel." Not simply as housekeepers, for the original language indicates a close sympathy. Greenfield defines the word for "labor" in this instance, "to exert one's power and energies in company with any one." According to the views of some people, he should have written: "Stop those women, for I don't allow a woman to labor in the gospel." A very different thing from that which he did write. If anybody still remains in doubt about Paul's attitude, let him read Rom. 16, especially noting verse 12: "Salute Tryphena and Tryphosa, who labor in the Lord."

No doubt the wise apostle had good reason for writing as he did to the Corinth church, and for instructing Timothy just as he did as he was about to visit the churches. But it would be a gross libel on this valiant servant of Christ to impute to him the purpose to silence the testimony of the most devoted servants of the Cross. A fundamental principle of the gospel is that "God is no respecter of persons," a principle which applies to men and women.

It does not comport with reason that the apostle had such women as these in mind when he penned the words referred to in the query at the head of this article. Women who labor acceptably in the gospel are included among those of whom the Saviour says, "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven."

Bible Student.

LESSONS FROM THE OLD TESTAMENT.

Lesson I.—April 2, 1892.

THE KINGDOM OF CHRIST. Isa. 11 : 1-10.

(Memory Verses, 2-4.)

GOLDEN TEXT: "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." Ps. 72 : 8.

1. What does the prophet declare shall spring from Jesse, the father of David? Isa. 11 : 1. (The word "rod" means "shoot," and the word "stem" means "trunk" or "stock." See Revised Version.)

2. Whom does the apostle Paul declare this rod, or shoot, to be? Acts 13 : 22, 23.

3. What spirit should this king possess? Isa. 11 : 2.

4. Was this manifest in the life of Jesus? See note.

5. Whose character did he thus reveal? John 14 : 9 ; 2 Cor. 5 : 19.

6. Did Christ act as judge while upon earth? John 12 : 47.

7. Will Christ ever become a judge? John 5 : 22, 27 ; Acts 17 : 31.

8. At what time will Christ judge the world? 2 Tim. 4 : 1 ; 1 Cor. 4 : 5.

9. How is justice manifested in the world now? Isa. 59 : 14, 15 ; James 5 : 4-6.

10. With what spirit will Christ judge? Isa. 11 : 4, first part.

11. How will he judge the wicked? Isa. 11 : 4, last part ; Ps. 2 : 7-9 ; 2 Thess. 2 : 8.

12. What other great event comes in connection with Christ's execution of the judgment? 2 Tim. 4 : 1 ; Matt. 25 : 31.

13. Where and how extensive is this kingdom to be? Ps. 2 : 7, 8. (See golden text.)

14. For how long has this kingdom been waiting? Matt. 25 : 34.

15. How will all wickedness be purged away? Dan. 2 : 35, 44 ; 2 Peter 3 : 10.

16. What will the power of God bring out of this destruction? 2 Peter 3 : 13 ; Isa. 65 : 17 ; Rev. 21 : 1.

17. What will be the character of Christ's reign? Isa. 11 : 9 ; Jer. 23 : 5, 6.

18. What will be the character of the subjects of that kingdom? Isa. 60 : 21.

19. What change will take place in all the creation of God? Isa. 11 : 6-9 ; 60 : 18.

20. How long will this kingdom exist? Luke 1 : 31-33 ; Dan. 7 : 27.

21. What is said of the glory of this kingdom? Isa. 11 : 9 and last part of verse 10 ; Isa. 60 : 19, 20.

22. Until that glad day, what will be the prayer of every child of God? Rev. 22 : 20.

NOTES.

This is one of the most striking prophecies of the work and position of Christ contained in the Scriptures. It represents Christ as a descendant of David, a fact which he himself recognized, and which had impressed itself upon the minds of those who were expecting the Messiah. He is again spoken of as the BRANCH in Zech. 6 : 12.

The passage which composes our lesson is designed to describe the work and character of Christ in his mission while upon earth, and as judge and king after he had finished his work in the flesh. The Spirit of the Lord rested upon him from the time of his baptism, when it was seen to descend in bodily form as a dove. John 1 : 32, 33 ; Mark 1 : 10, 11. The prophecy of Isa. 61 : 1, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek," applies to Jesus, see Luke 4 : 18-21. Thus Christ was led to represent the Father. So we as Christians must have the Spirit of Christ in order to represent Christ. Rom. 8 : 9, 14 ; Phil. 2 : 5. The spirit of wisdom was always manifested with him. It was said that he spake as never man spake. His

mighty deeds and miracles, the skill and knowledge displayed in answering his enemies, and his constant adherence to his Father's will, all attest to the application of Isa. 11 : 2.

AS JUDGE.

Jesus did not act as judge while upon earth. He said to one who appealed to him : "Man, who made me a judge or a divider over you?" Luke 12 : 14. It is true that Jesus says, "For the Father judgeth no man, but hath committed all judgment unto the Son." But the word is used both in a judicial and an executive sense. Christ does not judge his people in the first sense; but is their advocate. When the Book of Life has been examined, and the cases of all whose names are therein have been decided, then Christ comes to execute the righteous judgments of the great tribunal, which decides the destinies of all. See Jude 14, 15. He calls forth the sleeping righteous to the resurrection of life; but they that have done evil come forth to condemnation.

AS KING.

Then Christ sits as King upon his throne. His dominion will be "from sea to sea, and from the river unto the ends of the earth." Ps. 72 : 8. The gospel is preparing a people for this kingdom. The earth will then be renewed, and become the everlasting home of the righteous. Matt. 5 : 5 ; 2 Peter 3 : 13 ; Rev. 21 : 1 ; Isa. 65 : 17 ; 66 : 22. Then shall be fulfilled that beautiful picture of peace presented in the last verses of our lesson: "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea."

Lesson 2.—April 9, 1892.

A SONG OF SALVATION. Isa. 26 : 1-10.

(Memory Verses, 1-4.)

GOLDEN TEXT: "Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." Isa. 26 : 4.

1. What will be consummated at Christ's coming and kingdom? Titus 2 : 13 ; Acts 26 : 6, 7.

2. What will then be revealed? 1 Pet. 1 : 5, 7-9. *Ans.* The salvation of God.

3. For what may we rejoice as that coming draws nigh? Luke 21 : 28.

4. For what have the children of faith ever looked? Heb. 11 : 16 ; 13 : 14.

5. What is the relation of this city to them? Rev. 21 : 9, 10 ; Gal. 4 : 26 ; Isa. 54 : 5.

6. What will be the condition of things on this earth when Christ comes? Matt. 24 : 29, 30 ; Rev. 16 : 17-21.

7. Where will Christ take his people? John 14 : 1-3 ; Rev. 14 : 1 ; 19 : 1.

8. In the midst of the calamities ushering in Christ's coming, what song will be sung by the children of God? Isa. 26 : 1 ; Ps. 46 : 1-7.

9. As the redeemed host ascend with their Lord to that city, what command is given to the angels of God? Isa. 25 : 2.

10. Are we to wait till Christ comes before we can rejoice in his salvation? Col. 1 : 12-14.

11. How are we made to rejoice in his salvation? Rom. 5 : 1, 2, 11.

12. How and for what reason may we be kept in the peace of Christ? Isa. 26 : 3.

13. How long are we exhorted to thus trust God? Verse 4, first clause.

14. What basis does he give for everlasting trust? Same verse, last part ; Isa. 51 : 6.

15. What will become of the proud of the earth, who trust in themselves? Isa. 26 : 5, 6.

16. At what time will the poor and meek reign triumphant? Ps. 37 : 9-11 ; Mal. 4 : 2, 3.

17. What assurance has the righteous that God regards his faithfulness? Isa. 26 : 7 ; Ps. 37 : 23.

18. What will be the heart longings of those who are looking for Christ's coming? Isa. 26 : 8, 9.

19. What is God's "remembrance" (or "memorial," Revised Version)? Ps. 111 : 4 ; Ex. 20 : 8-11.

20. Whom will this lead us to acknowledge?

Ans. The Creator and Redeemer, Christ Jesus our Lord. Col. 1 : 14-17 ; Eph. 2 : 10.

21. How do God's judgments and favor affect men? Isa. 26 : 9 (last clause) and verse 10.

NOTES.

1. The looking and longing for the *continuing* city of God is like that of a child longing for its mother, which the New Jerusalem is to the child of God. Gal. 4 : 26 ; Isa. 54 : 5 ; 62 : 4. Here the people of God have been pilgrims and strangers; they have seen earth's fairest, strongest cities fall and perish, and the brightest glories of earth fade away; no wonder, then, that they look and long for the haven of rest, where, in the presence of Father and Redeemer, they will "delight themselves in the abundance of peace," in that city which continueth ever. Note the contrast between the "strong city" of God and the "lofty city" of men, mentioned in verses 5 and 6 of the lesson scripture.

2. This Scripture lesson fixes the time of this song of salvation in connection with the coming of Christ. The characteristics of the people who will be saved at that time are thus expressed: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14 : 12. One of God's commandments, namely, the fourth, presents the name, title, and extent of the authority of the Giver of the law. The psalmist (111:4) says that God has "made his wonderful works to be remembered." The fourth commandment and other scriptures show that God has given, as the memorial of his wonderful works, the holy Sabbath. His faithful people will remember this in the last days, and therefore in this time of trouble, while longing for his coming, will sing: "Yea, in the way of thy judgments ["highway of thy commandments," Spurrell], O Lord, have we waited for thee; the desire of our soul is to thy name, and to the remembrance ["memorial," R. V.] of thee."

3. It is ever true that the man who is willing, or wills, to do God's will, will be brought to see it. The goodness of God or the judgments of God will bring him to his senses and to repentance; but he whose heart is to do evil, will do evil still. Like Pharaoh, he will harden his heart under God's judgments, or, like Judas, under God's favor. Others will be brought to repentance under God's mercy, like Peter, or under his judgments, like Manasseh. Whichever it may be that comes to us, whether prosperity or calamity, God desires that we shall learn of him righteousness and truth.

SALVATION.

Chap. 26 follows the 24th and 25th of Isaiah in logical sequence. The two preceding describe the desolation of the earth and the second coming of Christ in graphic terms. They show the termination of the course of rebellion, that finally the earth sinks under the weight of the curse which rests upon it. In chap. 25 : 6-9 the second advent of Christ is brought to view. This is the "day" of Isa. 26 : 1—the day of Christ's appearing. The people of God are encompassed with dangers. The wicked are angry; Satan is especially wroth, the dragon makes war with the remnant "which keep the commandments of God and have the testimony of Jesus." Rev. 12 : 17. To all human appearance he will triumph over them. Then comes deliverance. The opening heavens reveal the descending Son of God, and his people sing "this song." Salvation intervenes between God's people and their enemies.

"Open ye the gates that the righteous nation which keepeth the truths [margin] may enter in." Now turn to Rev. 22 : 14 and read an exact parallel passage: "Blessed are they that do his commandments, that they may have right to the tree of life and enter in through the gates into the city." Then the truths of Isa. 26 : 2 are the commandments of Rev. 22 : 14.

"PEACE PEACE."

Such is the marginal reading of verse 3. Trust in God is the only antidote for earthly trouble. "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever." Ps. 125 : 1. Foes may revile and persecute, trials may come, perplexity and disappointment may assail; but through all this the soul who trusts in God comes out victorious. The peace of God is an armor, a defence, a staff and support. In the Lord Jehovah is *everlasting* strength; not a fluctuating uncertain supply, but an ever-present help in trouble. No greater privilege has ever been given us than that of trusting in God.

From the Field.

ADELAIDE.

In company with Bro. Gates and my wife, I left Melbourne for Adelaide on the 22nd of January. At Ballarat we were met at the station by a number of the friends, who had thoughtfully brought us some warm refreshments. We were made glad by our conversation with these dear friends, and as the train moved off, we could not but wish that there were more such companies to meet along the journey.

As we neared Adelaide, a gentle, refreshing rain set in, which cooled the air, making a delightful change from the scorching heat of the previous week. We were met and taken to our stopping places by Bro. Curtis.

Adelaide is about 500 miles northwest of Melbourne, it is the capital of South Australia, and has, including its suburbs, a population of nearly 50,000. To our mind Adelaide, with its level site surrounded by its grass-covered hills; its straight, wide streets crossing at right angles; its deep drainage, clean appearance, and freedom from the horrible smells so common in some of its neighboring towns; its numerous parks, and pleasant suburbs, is one of the nicest towns we have visited in Australasia.

Many of the suburbs are very nice. The majority of the houses are detached, and the allotments in which they are built are made into flower and fruit gardens. Where it was our privilege to stay, the garden contained trees bearing apples, pears, peaches, plums, oranges, lemons, figs, quinces, apricots, loquots, mulberries, mandarines, and almonds; also vines bearing grapes of different varieties. We saw scores of other gardens bearing the same. The abundance of fruit grown here adds much to its attraction, especially to one of vegetarian tendencies.

This being our first visit to the Adelaide church, our acquaintance with the members was slight. Bro. Gates remained but one week. All regretted his early leaving; for we felt that his public instruction and practical work in visiting were just what was needed.

Our burden was not so much for those who do not know our views as for our own people. We are profoundly impressed with a sense of the need of more heart-work among the followers of Christ. There is need of a better appreciation of the exalted character of God. His great love, power, and holiness are not grasped, consequently there is not that faith, trust, and reverence that there should be. Jesus declares that "this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." In all the public and private instruction, our burden was to fasten the minds of the people on the glorious life of the Son of God. The Bible teaches that "he that saith he abideth in him ought himself also so to walk, even as he walked." This, and no more, is required of every one. Indeed, what more could be asked? We call ourselves Christians; but do we follow Christ in the path of self-denial and earnest labor for the redemption of men? Hear what Christ declares to be the evidence of our discipleship: "By this shall all men know that ye are my disciples, if ye have love one to another." It was love that led the Saviour to do what he did for others. "Beloved, if God so loved us, we ought also to love one another." "He that loveth not, knoweth not God; for God is love." "Love is of God; and every one that loveth is born of God, and knoweth God." If we ask Paul what moved him to live the life he did for others, we hear him reply: "For the love of Christ constraineth us."

We were encouraged by the readiness with which many received the practical truths presented to them. As we travelled from house to house, visiting the lonely ones, we were led to the conclusion that this church had neglected its duty in visiting the

sick, lonely, and oppressed ones. This we laid before them, and immediate steps were taken to correct this wrong. The city was divided into districts, and suitable persons were chosen to take hold of this work and visit every member in their districts, at least once each month. The blessing of God came in as we set to work to correct wrongs. How can God bless a church until it does its duty?

Before leaving, Bro. Gates called the young people together and talked to them about God's love for them. They were so impressed that they desired more meetings of like character, and of course their request was granted. God was truly present in some of these services. Several requested baptism, and after talking with their parents and the officers of the church, we felt clear to baptize them. One pleasant Sunday afternoon, in the presence of a large congregation, fifteen youth were immersed in the River Torrens. May these dear lambs of the flock receive the care and help they need to take them through to the kingdom. A. G. DANIELLS.

A VISIT TO ROUMANIA.

Among the different states which have been formed out of the Turkish Empire in Europe, Roumania is the most important. Its full independence dates only from 1878, and since 1881 it has been proclaimed a kingdom, a German prince of the house of Hohenzollern being its ruler ever since 1866. Roumania consists of three parts; in the north between Hungary and Russia, Moldavia; south of Hungary and north of the Danube, Walachia; and finally south of the Danube, around its mouth close to the Black Sea, the Dobrudscha. This last tract of land was acquired from Turkey in 1878, and is important especially from a strategic point of view, as it commands the mouth of the Danube. The population, about 120,000 in all, is quite a mixture, chiefly composed of Roumanians, Bulgarians, and Turks. In order to settle this new portion of the state so often devastated by war, the Roumanian Government has offered some inducements to settlers by land grants. In consequence, quite a number of Germans have settled here, mostly from Russia.

As last year some of our brethren in the Crimea could not renew their contract of rent, chiefly because of the Sabbath, they also had their attention turned to the Dobrudscha, and finally six families moved here, among them the elder of our Crimean church. Having obtained my visas from the American and Roumanian consuls, I took passage on one of the Austrian Lloyd steamers for Constantza, a Roumanian seaport. One night's journey on the Black Sea brought us to Varna, the only seaport in Bulgaria, a town of 25,000 inhabitants. Before the railroad was finished through Bulgaria and Roumelia, all the passengers for Constantinople came as far as this place by rail, and then proceeded by steamer. Although it was Sunday, the steamer unloaded here, and I noticed that one chief article was whisky, boat after boat being filled with it. Constantza is quite a lively seaport, and contains a fine hotel and some other fine public buildings. From here I had to proceed by stage to Mangalia, a small town close to the Bulgarian border. Our road led close to the Black Sea, which forms here a number of bays and inlets abounding with game. It was our misfortune that one of the three passengers was a hunter, seemingly some rich merchant from the town, and whenever a good opportunity would offer itself, the stage would have to stop until he got through hunting. Once the stage-driver went even so far as to get a duck out of the bay. Not knowing the Roumanian language, I submitted for a while to this delay, but finally remonstrated in all the Russian I could muster up. The villages along the road did not show special thrift, and the Roumanians, as a rule, take life easy.

The German colonists, mostly from Bessarabia, Wol-

hynia, and Eastern Prussia, have built two villages in this neighborhood, Sarioghol and Kalasch-Kula. Sarioghol numbers about sixty German families, and on both ends of the village there are about as many more families of Turks left and a few Bulgarians. When our brethren first came here, they experienced considerable difficulty on account of the Sabbath; they really desired to found their own colony, but this was not granted, so they did the next best thing, and took the lots on one end of the village close to the Turkish quarters, where they lived until their houses were up. Their German neighbors, being Lutherans, tried every way to get rid of them, and when the Roumanian officers were around, they accused them of working on Sunday and being such heretics. The officers then inquired what kind of people they were, and if they were sober and honest, and they had to answer, "Yes, they never go to saloons." Then he asked what kind of houses they had erected, and when he was told the best in the village, he remarked whatever their religion might be, it had one advantage; for it made them sober and thrifty citizens, and such were wanted. Thus our brethren have so far been able to labor on Sundays, what they could not do in the Crimea; for there the people would unhitch their horses with force, and even beat them.

During my stay of six days, we had meetings each evening, and the outside attendance was good. One night we had a meeting in Kalasch-Kula, where four new Sabbath-keepers live who joined our church during these meetings. One brother had many years ago heard of the Sabbath in eastern Prussia. He then moved to Volhynia in western Russia, where he joined the Baptists. Before receiving him as a member, they tried hard to persuade him that Sunday was the Sabbath; but when they saw that they could not change his mind, they gave it up. But this very endeavor on their part led him to investigate still further, and when our publications reached him, he became fully convinced and finally took a stand while in Roumania. We but little realize how far this Sabbath agitation extends, and how many honest minds have been troubled. The harvest is indeed white. In this place there are also several Baptist families who are fully convinced, and who attended all the meetings possible. One Baptist brother came from Mangalia, and coming in contact with many Roumanian families, he desired to introduce our publications among them. He has read most of our books, and promised, before I left, that he would obey.

During the daytime I held meetings with our brethren, and set before them the important truths of the gospel and the duties of a church. Fifteen then joined, eleven being from our church in the Crimea. Our Sabbath-school numbers twenty-seven, and we had several well-attended meetings with the youth. We also started a tract society, and they have ordered quite a number of German, Roumanian, and Russian publications.

As close as our brethren were, as the land has to be broken up, and it takes not less than five yokes of oxen, they did not forget their duty towards the Lord. The elder of the church had just sent over £12 to Hamburg; but they gave £5 more, and pledged that in case we should be able to send a laborer, they would do their utmost to support him. On Sabbath we celebrated the ordinances together, and the Lord came near with his blessing. On Sunday our meetings were crowded all day, and quite an impression seemed to be made.

Thus another important field is opened, and quite a solid church is organized on the very border of Bulgaria, thus forming an excellent nucleus for the work in both states. There are thousands of German colonists in Roumania and Bulgaria. The Baptists have lately organized a union here, and there is no question but that if a good laborer could be sent here, not only many Germans would embrace the

truth and help the cause with their means, but they would prove the means of introducing the truth among their Bulgarian and Roumanian neighbors. May the day soon come when all these fields can be properly provided for! L. R. CONRADI.

News Summary.

NOTES.

REPORTS indicate that in the northern hemisphere the winter just passed has been unusually severe. During the past fortnight, destructive storms have occurred in various places. On the south coast of England several wrecks have occurred, attended, it is feared, with considerable loss of life. The coast of Portugal has been visited by terrible tempests, with great loss of lives and property. It is estimated that in the vicinity of Oporto alone, two hundred fishermen have perished. America has not escaped. In a blizzard that swept the coast of Newfoundland, forty fishermen, who were out at sea, were frozen to death, and sixty others, who survived the storm, were crippled for life. The telegrams give us brief and incomplete reports of the work of the storm-fiend; but even in these, what untold human suffering and woe are revealed.

In a very thoughtful article published in the *Missionary Review of the World*, Dr Gracey gives some of the causes that led to the recent riots in China. "He refers to the large number of soldiers pensioned from the time of the Taiping rebellion, who, not needing to work for a living, are free to foment and encourage difficulties. He says these men 'became a restless community, wandering over the country, and loafing at the opium den—that unit of all the vice and devilry of China, and to some extent the political unit too of the masses, as against all order as well as against the party in power in the Government.' How this opium business stares us again and again in the face! Another factor, Dr. Gracey continues, 'is the secret societies of China.' The existence of these, he thinks, has been too much overlooked. With a semi-religious basis, many of them form a most serious obstacle to continued peace and prosperity." Although China is quiet now, and the lives of Europeans are said to be safe there, this item has more than a general interest. It must not be forgotten that these elements still exist, and that their influence must be met in the political, the social, and the missionary world. A rebellion which has just been suppressed in British Burmah, and not without loss of life, has been found to owe its origin to Chinese influences. There is also a report that the rebels in North China threaten a raid on Peking in the spring, and preparations are making to give them a fitting military reception.

THE telegrams for the half-month indicate more than the usual disturbances among the laboring classes. In the United Kingdom, the flax and jute factories of Dundee, Scotland, are feeling the effects of stagnation. The collieries dispute has assumed serious magnitude, and involves more than 400,000 men in England, Scotland, and Wales, besides the Belgian miners, who sympathize with the British miners in their desire to regulate the output of coal instead of submitting to a decrease of wages. Throughout Austria and Germany, there is great want and suffering on the part of the unemployed. Hungry men with wives and families depending on them, and no way to earn bread, easily become turbulent, and the Socialist sees here his opportunity. There have been outbreaks in Rome, Vienna, and other European cities. In Berlin the bread riots have been serious and prolonged. The disturbances in his empire have led the young Emperor to hastily recommend any of his subjects who thought they could do better somewhere else, to emigrate. The press have commented on these unwise words, and now prosecutions are the order of the day. The Socialists are to the front occasionally with a riot or a dynamite plot. In Spain forty of them are under arrest for trying to blow up the German consulate at Barcelona. In Poland so great are the fears of a popular rising, that the country has been placed under martial law, and Warsaw in a state of siege. It is no easy task to guide the ship of state through such troubled waters.

THE task of governing the restless element in the various European states is not only difficult, but in too many cases it is dangerous. The Bulgarian agent at Constantinople has just been stabbed. Political motives are at the bottom of the deed, and the crime is charged to Russian intrigue. Last October an attempt was made on the life of Francis Joseph of Austria, and we are reminded of this by the fresh arrests that have just been made. Plots against the life of the Czar, real or imaginary, are no novelty, and with sickening monotony they end in wholesale arrests. It is hard to imagine how much human misery is involved in a recent telegram which states that many students and civilians of St. Petersburg have been arrested for complicity in such a plot, and that two military officers who were suspected preferred suicide to the tender mercies of Russian justice.

THE Central Asian question is an open one, and, a Russian officer declares, will remain so until it is settled with blood. He says Russia has no designs on India, but is determined to extend her southeastern frontier until it reaches the sea. As for her pacific assertions respecting India, the reader can take them for what they are worth, remembering that the Pamir is off India's northwestern border. As for the route to the sea, that lies through Afghanistan. Hence the point to the following: "Mr. Pyne, the English engineer who manages the Ameer's workshops at Cabul, passed through India recently on his way home for a well-earned holiday. He is an enthusiastic admirer of Abdurrahman, and says that the peaceful industries he has been instrumental in introducing into his capital are having a wonderfully civilizing influence on the turbulent Afghans. Accordi g to Mr. Pyne, the Ameer regards the Russians with intense dislike and suspicion. He learned their character during his years of exile, and told Mr. Pyne with evident relish how, by pretending to a dulness of intellect, he led them to betray themselves in their true light. The Ameer seems to be a wag in his way. On one occasion he—after he had come to the throne—received a communication from the Russian Governor of Turkestan stating that it was proposed to exercise some 500 artillery and cavalry on the Afghan frontier, and expressing a hope that it would not give rise to apprehensions on the part of his Highness. Abdurrahman replied that he had no objection, because, as it happened, he was about to exercise 5,000 cavalry, artillery, and infantry on his side of the frontier at the same place, and there was plenty of room for both. The hint was enough. The Russians wrote thanking the Ameer, but intimating that they had found another site for their manoeuvres."

ITEMS.

It is estimated that 587 different languages are spoken in Europe.

The London Missionary Society has just raised £10,000 by a self-denial week.

The Earl of Glasgow is to succeed Lord Onslow as Governor of New Zealand.

Germany proposes to devote a large sum of money to the suppression of the slave trade in Africa.

Greece is passing through a Ministerial crisis, which has resulted from one of a financial nature.

A Chinese missionary who is now in England is leading an anti-opium crusade with great success.

Thirteen persons were killed near Bradford, Eng., on the 24th ult., by a fall of a factory chimney.

The French army has been pronounced the first in Europe by those who have exceptional means of judging.

There are rumors of insurrectionary movements in Brazil and Argentina, and of a Ministerial crisis in Chili.

King Humbert of Italy proposes to visit England next July to witness the military manoeuvres at Spithead.

After three unsuccessful attempts had been made, M. Loubert has succeeded in forming a new French Ministry.

The Eastern States of the American Union have sent a cargo of provisions to the starving Russian peasants.

A railway train on the Great Western line in America was recently boarded by a gang of disguised men, who shot the conductor, robbed the train, and escaped on an engine that was standing on the siding. They were, however, pursued and captured.

Great Britain, Germany, France, and the United States will be represented in a bi-metallic conference soon to be held.

Three hundred native prisoners in Burmah recently killed their European keeper, and escaped. They have been recaptured.

Arrangements have been made for Italian and Spanish pilgrimages to Rome on an extensive scale, during the celebration of the Pope's Jubilee.

Irish bishops are manifesting bitter opposition to the compulsory-education clause of the Irish Education Bill now before the House of Commons.

Lord Roberts, commander-in-chief in India, strongly recommends that extensive irrigation and railway works be undertaken in Upper Burmah.

A scheme is on foot for the establishment of a fleet of Russian volunteer cruisers. The Czar offers a subsidy of £90,000, if four boats are built within the next decade.

The revolt that recently agitated Guatemala, one of the Central American States, has been suppressed, and the leader with twenty of his immediate followers executed.

A motion to introduce into the House of Commons a bill providing for the disestablishment and disendowment of the Church of England in Wales, has been defeated by forty-seven votes.

The Madras Presidency, India, is suffering from a severe famine. Since August there have been 94,000 deaths in excess of the ordinary average, an excess which is attributed to want of food.

The men belonging to the United States cruiser *Baltimore*, who were injured in a street disturbance in Valparaiso, have filed claims against the Chilean Government for £400,000 damages.

A company has been incorporated in the State of New York, U. S. A., under the name of the Humanitas Company, to carry on a Sanitarium for the treatment of liquor, opium, and tobacco victims.

Mr. Sell, a London advertising agent, has applied for space at the Chicago Exposition to exhibit specimens of all the leading newspapers of the world which have been printed during the last two centuries.

In the hot regions of Africa, more than two thousand laborers are engaged in building the Congo Railway, while in frozen Siberia many thousands of Russians are at work on the great trans-Siberian Railway.

It is said that the Princess of Monaco has prevailed on her husband to close the gambling establishment in his little principality, and that the beautiful casino at Monte Carlo will be converted into a hospital for consumptives.

A terrible case of lynching has occurred in Austria. A woman who was suspected of poisoning her husband was burned to death, after being saturated with petroleum. A similar lynching case has occurred in the United States, the victim being a negro.

The Pope addressed an encyclical to the Monarchists of France, advising them to abandon all pretenders to the throne, and accept the Government as constituted. The Monarchists have retorted by reminding Leo of his own unwillingness to accept the Italian situation.

The two sections of the Irish party agree in condemning the Irish Local Government Bill lately introduced into the British Parliament as entirely unsuited to the requirements of the case; and their attitude on this question may lead to the reunion of the Irish Parliamentary party.

In Hammerfest, Norway, the most northerly town of Europe, and so of the world, the long polar night begins Nov. 18 and lasts until Jan. 23; but hereafter its two thousand inhabitants will enjoy the benefits of electric light during that period. The current will be generated by three small but swift streams a short distance away, and each house will be supplied with a light.

A terrible tragedy has just come to light in Windsor, a suburb of Melbourne. Attention being called to a vacant house by a foul odor, search was made, and the decaying body of a woman was found concealed under the hearthstone. It is believed that the murder was committed by an unknown man, probably just from England, who rented the house for this purpose, paid a month's rent in advance, and left after committing the deed. The detectives' theory is that the murder was committed for money, and the victim was the murderer's wife.

Health and Temperance.

ALCOHOL A FOE TO LONGEVITY.

Effects of Moderate Drinking.—It is quite useless for moderate drinkers to suppose that by using alcohol in small quantities they escape its evil effects. It is a poison in all doses. As Dr. Smith says, "In whatever dose, the direction of the action of the alcohol must be the same."

Says Dr. Chambers: "The action of frequent divided drams is to produce the *greatest amount of harm* of which alcohol is capable, with the least amount of good." It may be said, without exaggeration, that moderate drinking occasions all the ill effects of intemperance; for every drunkard begins his course as a moderate drinker.

James Miller, in his work on Alcohol says: "Alcohol to the working human frame is as a pin to the wick of an oil-lamp. With this you raise the wick from time to time, and each raising may be followed by a burst of brighter flame; but while you give neither cotton nor oil, the existing supply of both is, through such pin-work, all the more speedily consumed."

Hereditary Effects of Alcohol.—The drinker himself is not the only sufferer from his vice. Indeed, it seems in many cases that he is not the greatest sufferer. He may even live out his threescore years and ten, in apparent defiance of the laws of nature and the warnings of friends; but look at his children. Are they as strong and robust as he?—Oh! no; instead, we often see them frail, nervous, imbecile, idiotic,—poor specimens of the race. The iniquities of the father are visited upon the children.

"There are those [thousands] who have had diseased physical organisms bequeathed to them, and they are suffering from an irritable brain and an eccentric habit of thought, because their fathers drank spirits."—*Dr. Edmunds.*

Says the eminent Dr. Parker, who we have before quoted:—

"The hereditary influence of alcohol manifests itself in various ways. It transmits an appetite for strong drink to children, and these are likely to have that form of drunkenness which may be termed paroxysmal; that is, they go for a considerable period without indulging, placing restraints upon themselves, but at last all the barriers of self-control give way; they yield to the irresistible appetite, and then their indulgence is extreme. The drunkard by inheritance is a more helpless slave than his progenitor, and the children that he begets are more helpless still, unless on the mother's side there is engrafted upon them untainted stock. But its hereditary influence is not confined to the propagation of drunkards. It produces insanity, idiocy, epilepsy, and other affections of the brain and nervous system, not only in the transgressor himself, but in his children, and these will transmit predisposition to any of these diseases."

Probably nowhere in the civilized world—unless it be among the natives of the Sandwich Islands, who are being rapidly exterminated by drink—are the baneful effects of alcohol upon the race seen more vividly than in Norway and Sweden. In Norway the spirit duty was removed in 1825. In the next ten years insanity increased fifty per cent., and the number of children born idiots increased *one hundred and fifty per cent.*

In Sweden there are at least a million and a half persons each of whom annually consumes eighty to one hundred quarts of whisky. Young children drink with their parents; and even infants are quieted to sleep by giving them a rag soaked in whisky to suck. According to Dr. Huss, the consequence of this is that "the whole people is degenerating; that insanity, suicide, and crime are

frightfully on the increase; that new and aggravated diseases have invaded all classes of society; that sterility and the premature death of children are much more common; and that congenital imbecility and idiocy are in fearful proportion to the numbers born."—*J. H. Kellogg, M. D., in Home Hand-Book of Hygiene and Medicine.*

A BARREL OF WHISKY.

A DRAYMAN rolled forth from his cart to the street,
A red-headed barrel, well-bound and complete;
And on it red letters, like forked tongues of flame,
Emblazoned the grade, number, quality, fame,
Of this world-renowned whisky from somebody's still,
Who arrested the grain on the way to the mill.

So there stood the barrel delivered; but I
Could see that a shadow was hovering nigh,—
A sulphurous shadow, that grew, as I gazed,
To the form of Mephisto. Though sorely amazed,
I ventured to question this imp of the realm
Where vice is the pilot, with Crime at the helm,
And asked him, politely, his mission to name,
And if he was licensed to retail the same
Identical barrel of whisky which he
Was fondly surveying with demoniac glee?

"O, I never handle that stuff," he replied,
"My partners mortal are trusty, and tried.
Mayhap, peradventure you might wish to look
At the invoice complete—I will read from this book.
You will find that this barrel contains somethin' more
Than forty-two gallons of whisky galore."
And ere I could slip but another word in,
He checked it off gaily, this cargo of sin:—

"A barrel of headaches, of heartaches, of woes;
A barrel of curses, a barrel of blows;
A barrel of tears from a world-weary wife;
A barrel of sorrow, a barrel of strife;
A barrel of all-unavailing regret!
A barrel of cares and a barrel of debt;
A barrel of crime and a barrel of pain;
A barrel of hopes ever blasted and vain;
A barrel of falsehood, a barrel of cries
That fall from the maniac's lips as he dies;
A barrel of poison—of this nearly full;
A barrel of poverty, ruin, and blight;
A barrel of terrors that grow with the night;
A barrel of hunger, a barrel of groans;
A barrel of orphans' most pitiful moans;
A barrel of serpents, that hiss as they pass
From the head on the liquor that glows in the glass.
My barrel! my treasure! I bid thee farewell;
Sow ye the foul seed, I will reap it in hell!"

—Selected.

INFLUENCE OF SURROUNDINGS IN PRODUCING INSANITY.

In the last number of the *Journal of Medical Science*, Dr. Savage discusses this question, and begins by protesting against the acceptance of what is a too widely spread notion, viz., that nearly all insanity is the outcome of direct neurotic inheritance. The influence of heredity is not denied or minimized, but the great importance of environment is insisted upon. To quote the words of the author: "We are what we are in mind and body, to a great extent, as organic results of our forefathers; but that we are no longer naked savages is some evidence that progress and development in the individual and the race may take place as the result of changing surroundings." There can be no two opinions as to the encouragement to be got from such a view. A too great insistence upon heredity as the determining cause of insanity must land us in a hopeless pessimism as regards treatment; whereas a recognition of the influence of surroundings is the first step toward the construction of a reasonable and efficacious system of therapeutics. The author also cites many examples of hallucinations and delusions which are suggested by surroundings; and while all will not be inclined to accept his dictum that disorder of function may lead to disease of tissue, there will be few who will not share his opinion as to the efficacy of restful, pleasant surroundings in the treatment of mental disorder, as compared with the virtues of "medicine out of a bottle."

THE HEALTH LAWS OF THE BIBLE.

THE Mosaic law prohibits all shell-fish and also creeping things, including all insects and animalcules that can be discerned by the naked eye. Accordingly, the observant Jew carefully abstains from anything which has decayed or turned putrid. He must not partake of tainted milk, nor drink impure water; and we can thus understand how, oftentimes, the Jews escape from the plague, from typhoid, and other kindred diseases. The cry during the Middle Ages was that the wells were poisoned; so they were, but the poison consisted of decayed animal matter from which the Jew kept aloof. Exodus 22: 31 enacts that flesh that is torn must not be eaten. Leviticus 17: 15, 16 prohibits the flesh of any animal that has died of itself. The rabbinical law requires the Jew likewise to abstain from flesh of any animal that is not killed in the prescribed way, or is found on inspection to be diseased; and the directions given in the Talmud on this point are most minute, and display a profound knowledge of physiology. An animal the lungs of which are in any way affected by tubercles, has always been by Jews considered unfit for food. But it is only quite recently that the danger of eating the flesh of cattle suffering from pleuro-pneumonia has been generally admitted.

The Jewish law enforces strict examination of the lungs in the case of cattle; but, strangely enough, dispenses with it in the case of poultry, hitherto deemed equally liable to tuberculosis. Dr. Koch, however, has pointed out to the International Medical Congress of 1890 that the tubercle cultures from fowls were a quite distinct species and innocuous to man. You are aware that, for purposes of life assurance, inquiry is invariably made into the family history and the causes of death of the near relations of the person proposing for assurance; and especially as to whether any cases of consumption have occurred in his family. My own experience, which extends over thirty years, agrees with that of numerous physicians, and I can confidently assert that Jews are remarkably free from scrofulous and tubercular complaints. The disease can be contracted even by the inhalation of the bacilli in the sputum of the patient, so that it would be absurd to claim for the Jews absolute immunity from the malady. Copious statistics, however, go far to establish its comparative rarity among the Jews. The desire to avoid parasitic and infectious maladies, which, among the general public is so essentially of modern growth appears to have always dominated the hygienic laws of the Jews.

Modern science, moreover, cannot but admire the wisdom of the lawgiver, who, in the days of old, enjoined removal and isolation of the patient, disinfection of the clothing, and other safeguards to prevent the spread of disease. Where contagion attached to garments, or houses were found insanitary and dangerous to health, the priest who in olden time acted as the Jewish physician and local sanitary authority, was empowered to enforce their destruction.

Deuteronomy 22: 11 enacts: "Thou shalt not wear a garment of divers sorts, as of woollen and linen together." Here we have the wearing of pure woollen stuff recommended by the law of Moses 3,000 years before Jaeger urges its adoption.—*Marcus Adler.*

CANON FARRAR used to tell of a woman in London who said she had two husbands in one man. One of them was a kind, honest, and respectable person, whom she loved, and that was her husband when sober. The other was a brutal fellow, who was constantly ill-treating and abusing her, and that was her husband when he was drunk. There is no doubt that liquor alters the whole character of a man.

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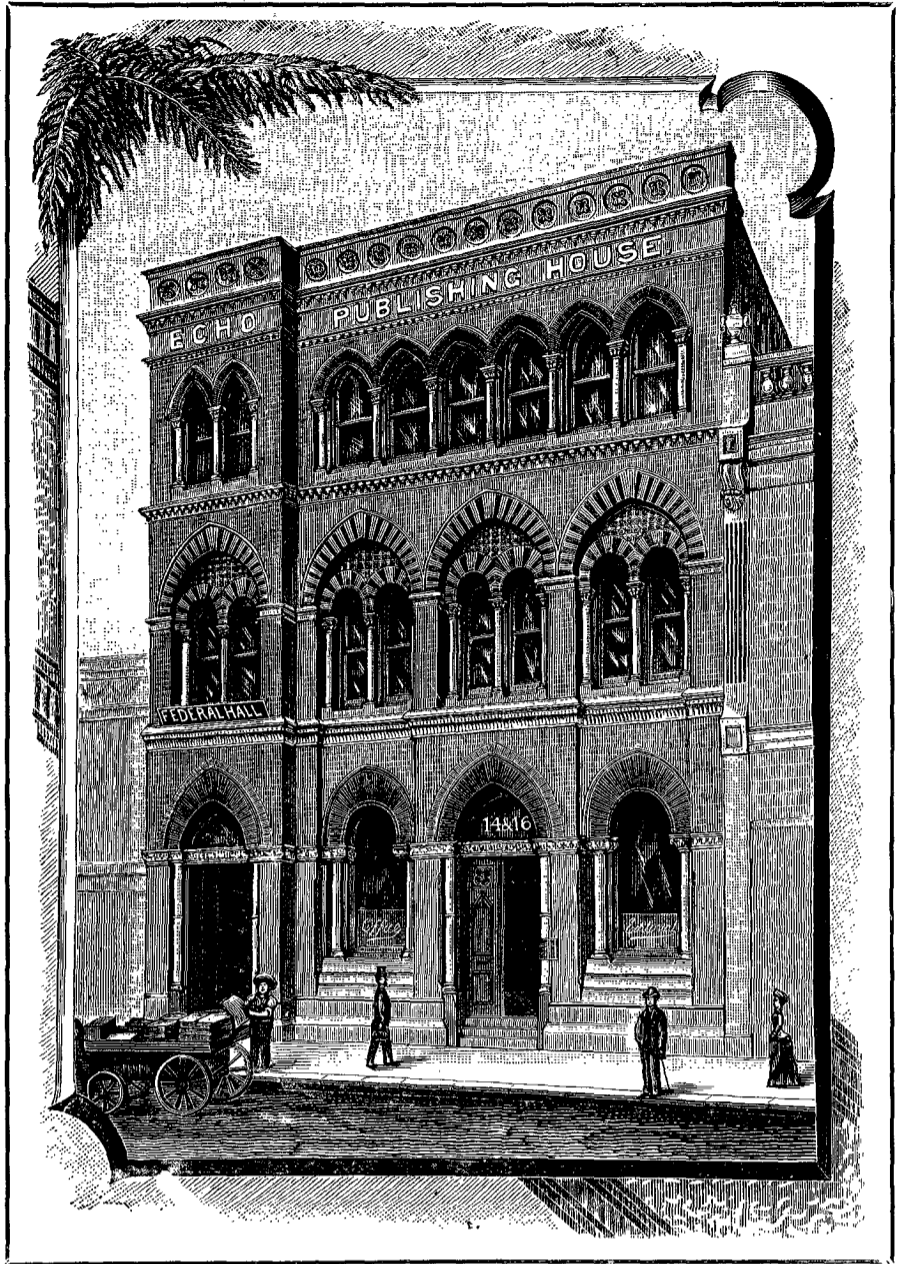
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Bible Echo and Signs of the Times.

Melbourne, Australia, March 15, 1892.

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We send no papers out without their having been ordered. Hence persons receiving the BIBLE ECHO without having ordered it, are being supplied by some friend, and they will not be called upon to pay for the paper.

W. C. WHITE and A. G. Daniells expect to go to New Zealand to attend the general meetings to be held at Napier during April. There they will meet E. H. Gates and G. B. Starr, who have preceded them, and the other brethren who labor in that Conference. We hope and trust that they may have a very profitable meeting there, that the work may be strengthened by a large measure of God's blessing.

MRS. E. G. WHITE, who is now with us, and whose writings form an important feature of our paper, has been for several weeks suffering severely from an attack of rheumatism, and also from the effects of malaria, contracted before coming to Australia. The family are settled in Preston, a suburb of Melbourne; but the unrelenting disease and pain trouble Mrs. White constantly and have reduced her strength materially. She walks but very little and with great difficulty. Lately on two or three occasions she has, with great feeling and power, addressed the church at Melbourne, though it has been under trying circumstances.

On account of this unfortunate state of health, it now seems probable that Mrs. White will be unable to take the anticipated journey to the Conference at Napier, New Zealand, which convenes April 2. This will be a great disappointment to our friends there, in which we sympathize with them.

ENCOURAGING letters were received by the last mail from each of the young men who have gone from this country to Healdsburg, California, and Battle Creek, Michigan, U.S.A., for the purpose of obtaining educational advantages. They all enjoy their school-work, and are making good progress, send greeting to all old friends, anticipate with pleasure returning to engage in successful work for the Master.

WE are informed that Brn. Baker and Curtis have met a friendly reception at Echuca, and that they have been able to render some assistance to the local workers there in the temperance and other lines of Christian work.

BRN. STEED and Hare are at Paramatta, near Sydney, a conservative place of some size and age. They hope to find access to the hearts of the people with the saving truths of God's Word, and to be the means of leading some souls to the knowledge of Christ.

SINCE the beginning of the present volume, several friends of the BIBLE ECHO have actively engaged in working in its behalf. We have watched their progress with interest, and now can report that nearly if not every faithful effort has met with an encouraging measure of success. It has been demonstrated that the people at large appreciate the merits of a good paper devoted to the interests of the readers. One agent sends in forty-nine subscriptions for thirty-two hours work, a result which is very gratifying to us as it must be satisfactory to himself, since he has the privilege of doing a good work while receiving a liberal pecuniary consideration. There is room for a lot of just such workers.

It is a pleasure to be able to announce that in harmony with the invitation of the Board of Directors, Bro. James Smith of Hobart has consented to connect with this Office to assist in managing the periodical subscription department. We hope that this branch of our work will receive much more attention than hitherto, and that with the coöperation of our friends we may be able to give our papers the support they deserve.

WE learn by the last mail the sad news of the death of Bro. E. R. Jones, who has faithfully labored in the cause of present truth for a long time. He died at the Sanitarium, of internal cancer. The grace of God sustained him through great suffering until the last.

THE proposition now before the country to induce the unemployed to settle upon the unoccupied land of the colonies, is one of the most sensible things that has dawned upon the public mind for some time. The overcrowded cities become hot-beds of crime, where youth are schooled in vice and idleness. They turn their hungry mouths toward charity with a piteous wail, while they produce nothing that contributes either to public or individual good. In the development of the agricultural resources of the country, if anywhere, lies the secret of prosperity for Australia. A continual borrowing to obtain money for non-productive works in order to find labor for unemployed men, who crowd to the cities, will beggar the nation, very soon too, if it is kept up.

But with broad acres of rich, uncultivated lands about us, it is not short of criminal neglect for us to fail to lead these men to the fields where they may become useful as well as ornamental to society.

THE *New Zealand Methodist*, published at Christchurch, in its issue of Feb. 6, contains a leading article on "Seventh-day Adventism," in which some very bitter things are said. They seem all the more uncalled for because they are not based upon the truth. If S. D. Adventists were the kind of people here represented, and taught as they are there represented as teaching, there would be some excuse for this uncharitable style. The plan adopted in the article is to represent a monstrosity, call it Seventh-day Adventism, and then denounce it. For instance, the writer says: "According to the teaching of Adventists, all the churches are corrupt, and as such must be destroyed. In nothing is their corruption so manifest as in keeping the first day of the week as the Christian Sabbath. This is not simply an error, it is downright wickedness, for it is obedience rendered to a mandate of the devil. There is no hope for the salvation of any who persist in observing the Sabbath on Sunday instead of on Saturday. The Adventists also hold the doctrine of conditional immortality. The soul sleeps from the hour of death to the day of judgment. After the judgment, the wicked will be annihilated, including all who have kept the first day of the week as the Sabbath."

Now we are glad to throw the mantle of charity around this ebullition of misrepresentation, because we

don't believe that a good man would thus willingly injure any one, especially those who are trying to do good, even though their ways may not be congenial to him, and we have no reason to suppose that the editor of the *Methodist* is not a good man. All editors ought to be good. And if we really thought the Methodists were such a people as those he pictured out, we would probably say Amen to his article if it were directed against them. But we most candidly assure our contemporary that it is utterly mistaken in nearly all it has to say about the people in question. We quite agree with the article in one point, that the test of a system of religion should be its helpfulness to the development of spiritual life, and the spread of the gospel. With no feelings of bigotry we say, Let this test be tried by our friend. Let him become sufficiently acquainted with the people under review to obtain a reasonable knowledge of what and who they are; and we cordially invite him to examine for himself the work he so hastily brands as "damnable" as to its compatibility to the Word of truth and the work of the gospel; then we doubt not we shall see another leader on the same subject of a different tone. In the meantime we bear no illwill to those who think they are thus "doing God service;" but we hope they will not forget the ninth commandment.

THE ghastly deed of crime which has been unearthed in Windsor, a part of Melbourne, and noticed in our news department, reveals a fiendishness which is not born of earth, it is devilish. The cool deliberation with which it was planned and executed shows what man can do when actuated by a demoniac spirit. It is, however, the legitimate fruit of sin; and it is worthy of remark that there are several sinful passions which would, if followed out, lead men to such deeds. Covetousness, lust, hatred, jealousy,—any of these would prompt the mind to contemplate such work; and if led by their suggestions, the individuals who entertain them would commit just such deeds. It is only the restraining influences of good—of conscience, self-respect, the fear of God, or some God-given restraint, that keeps mankind from the terrible abyss of ruin. Sin encompasses us about as water does the ship at sea, with only a thin sheet of iron between life and death. How quickly the enemy would swallow us up, if we were not protected by the grace of God.

THE *Chicago Tribune* furnishes the public with some grawsome figures on murders in the United States during 1890. The whole number is 5,906, an increase over 1890 of 1,616. The following classification is given: Quarrels, 2,820; liquor 877; unknown, 859; jealousy, 449; highwaymen, 241; infanticide, 208; resisting arrest, 182; insanity, 102; self-defence, 74; outrages, 20; labor strikes, 10. How many of the murders from quarrels and unknown causes arose from intemperance, it is difficult to say, but it is safe to assume that the majority of them occurred among drinking people. The 208 cases of infanticide reveal nameless sins, in most cases, back of the murders. Only 123 of the murderers were executed by legal authority, a ratio of 48 murders to one execution. Judge Lynch executed 195 persons, six of whom were women. This is by far the largest number ever put to death in this way in a single year. The record does not show a healthy state of society or of our courts of justice.—*Signs of the Times.*

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