

# Bible Echo

AND  
SIGNS OF THE TIMES

ILLUSTRATED.

VOLUME 7.

Melbourne, Victoria, April 15, 1892.

NUMBER 8.

## 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.

PROTESTANTISM is a little family in Russia, as it is in France. But it is still making quiet headway, in the land of the Muscovite, and this notwith-

700 fresh converts are reported. This makes an addition in seventeen months of 2,000. Besides it is stated that there are large numbers who are in sympathy with the Protestant movement, and have gone so far as to leave the Greek Church, but have not as yet openly identified themselves with the Protestants.—*Christian at Work.*

### THE BIBLE OF MODERN SCIENCE.

The preparation of the new Bible, which is to be inspired by sweet reasonableness, has not made much

formed the plastic cell, whence arose the primordial germ.

5. And the primordial germ became protogine, and protogine somehow shaped eozoön, then was the dawn of life.

6. And the herb yielding seed and the fruit-tree yielding fruit after its own kind, whose seed is in itself, developed according to its own fancy.

7. The cattle after his kind, the beast of the earth after his kind, and every living thing became involved by heterogenous segregation and concomitant dissipation of motion.

8. So that by survival of the fittest there evolved



DEATH OF ZWINGLI.

See article, "Men of the Reformation," page 114.

standing the repressive measures taken against it. Illustration of this is to be found in the fact that during the past year in the two small provinces of Cherson and Taurida alone, 450 persons were admitted to church membership. As to the other provinces in which the work has secured a foothold, the best data at hand shows that the number of new members received during the same period was over 1,400. And during the first five months of the present year, in the face of a very severe persecution,

advance yet. We lay before our readers the improved version of the first chapter of Genesis:—

1. There never was a beginning.
2. And cosmos was homogeneous and undifferentiated, and somehow or another, evolution began, and molecules appeared.
3. And molecule evolved protoplasm, and rhythmic thrills arose, and then there was light.
4. And a spirit of envy was developed and

the simiidae from the jelly-fish, and the simiidae differentiated themselves into the anthropomorphic primordial types.

9. And in due time one lost his tail and became man, and behold he was the most cunning of all animals.

10. And in process of time, by natural selection and survival of the fittest, Matthew Arnold, Herbert Spencer, and Charles Darwin appeared, and behold it was very good.—*London Freeman.*

## REST.

H. P.

Matt. 11: 28, 29; Heb. 4: 3-9.

REST! what a world of meaning lies in that little word;  
'Tis one of the sweetest sounds that mortals ever heard.  
How sweet, when the day's work is over, to return to our  
home at night,

And lay our head on our pillow, and rest till the morning  
light.

And after the six days' labor and toil and care are past,  
What a precious boon is the Sabbath—its hours fly all too  
fast.

How sweet to the weary traveller, as homeward his foot-  
steps tend,

To know there is rest for him when he reaches his  
journey's end.

Rest! what a world of sweetness lies in that little word,  
Oh, how sweetly it soundeth from the lips of Christ our  
Lord.

All ye who are "heavy-laden," with sins and guilt opprest,  
"Come unto me, ye weary ones, and I will give you rest."  
Then gladly we lay our burdens down at the Redeemer's  
feet,

And, freed from our sins and sorrows, we find that rest is  
sweet.

So, even now, through believing we enter into rest,  
And look for the peace that remaineth in the mansions of  
the blest.

## General Articles.

## ARE WE GROWING UP INTO CHRIST?

MRS. E. G. WHITE

It is no real evidence that one is a Christian because his emotions are stirred, or his spirit aroused, by the presentation of truth. The question is, Are you growing up into Christ, your living head? Is the grace of Christ manifested in your life? God gives his grace to men, that they may desire more of his grace. God's grace is ever working upon the human heart; and when it is received, the evidence of its reception will appear in the life and character of the recipient, for spiritual life will be seen developing from within. The grace of Christ in the heart will always promote spiritual life, and spiritual advancement will be made. We each need a personal Saviour, or we shall perish in our sins. Let the question be asked of our souls, Am I growing up into Christ, my living head? Am I gaining advanced knowledge of God, and of Jesus Christ, whom he hath sent? We do not see the plants grow in the field, and yet we are assured that they do grow; and may we not know of our own spiritual strength and growth?

Growth in grace does not come without much earnest prayer, without the humbling of self at every step. Jesus said: "Strive to enter in at the strait gate; for many, I say unto you, shall seek to enter in, and shall not be able." "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

"Then said they unto him, What shall we do that we might work the works of God?" Jesus answered and said unto them, "This is the work of God, that ye believe on him whom he hath sent." "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given unto us." "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

The sum and substance of the whole matter of Christian grace and experience is comprised in believing on Christ,—in knowing God, and his

Son, whom he hath sent. But here is where many fail; for they lack faith in God. Instead of desiring to be brought into fellowship with Christ in his self-denial and humiliation, they are ever seeking for the supremacy of self. As long as they refuse to fall upon the Rock and be broken, they cannot appreciate the love or the character of God. We may be one with Christ; but we must be willing to yield our own way, our own will, and have the mind that was in Christ, that we may know what it is to have fellowship with him in humiliation and suffering. Our ideas are too contracted; we must have more expanded views of Christ and the character of his work. O, if we did but appreciate the love of God, how would our hearts be enlarged, our limited sympathies expanded, till they would break from the icy barriers of selfishness; and our comprehension would be deeper than it now is, for we should look beneath the surface.

It is because we do not know God, do not have faith in Christ, that we are not more deeply impressed with the humiliation he endured in our behalf, that his abasement does not lead every soul to the humbling of self, to the exalting of Jesus. The Lord calls upon you to humble yourselves under his mighty hand, that you may be partakers of his holiness. You are not to be above your Master, but as he was, so are you to be in the world. O, if you loved him as he has loved you, you would not shrink from a knowledge of the dark chapters of the experience of the Son of God.

In order to be partakers with Christ in his sufferings, we must behold the Lamb of God, who taketh away the sin of the world. When we contemplate the humiliation of Christ, beholding his self-denial and self-sacrifice, we are filled with amazement at the manifestation of divine love for guilty man. When for Christ's sake we are called to pass through trials that are of a humiliating nature, if we have the mind of Christ we shall suffer them with meekness, not resenting injury or resisting evil. We shall manifest the spirit that dwelt in Christ. The Christian cannot hope to live without trials. Difficulties will arise, unexpected sorrows will come, to those who are called to be the stewards of the manifold grace of God; but in the face of difficulty, those who, through faith in their Redeemer, are united to Christ as the branch is united to the living vine, will become partakers with him in his self-denial, and will go forth to shed upon those who are in darkness the light of his love. We are to understand what the sacrifice, the labors, and the sufferings of Christ are, in order that we may co-operate with him in working out the great scheme of redemption.

Though Christ endured sorrow which no pen can portray, he did not shrink from the payment of the ransom for lost man. Let the minister and missionary look upon his example of faith and perseverance. Of him it is written: "He shall not fail nor be discouraged, till he have set judgment in the earth." You are not to grow weary in well-doing, but to be of good courage in the work of God. It was love that sustained Christ in his humiliation, love for perishing souls that enabled him to endure the insults, the contempt, the rejection of men, and at last led him to die on Calvary, that whosoever believeth on him might not perish, but have everlasting life. The salvation of the lost was the object of Christ's mission to earth, and he died to redeem sinners of every race and every clime. We are to be laborers together with him; for as long as there are sinners to be saved, so long are the followers of Christ to deny self, to work intelligently, to go forth into the highways and by-ways, showing forth the praises of Him who hath called them out of darkness into his marvellous light. Christ calls upon all who have discerned the merits of his sacrifice and character to make known the wonders of redeeming love to those who know it not. He

would have us bear with others as he has borne with us in our perversity, in our backslidings; for he has not cast us off in our waywardness, but has forgiven our transgressions, and clothed us with the robe of his righteousness, drawing us to himself by the cords of his love.

We are to bear Christ's yoke, to work as he worked for the salvation of the lost; and those who are partakers of his sufferings will also be partakers of his glory. The apostle says, "Ye are laborers together with God." Then let us take hold of his strength. Let every one who names the name of Christ among us become a laborer together with God. Let not the burden of the whole work fall on the ministers, but let every member of the church realize that he has a work to do. Let the people of God scatter abroad, moving in all directions, into cities and villages where the light of truth has not shone, that the knowledge of God may be diffused among men. Tell others what they must do to be saved. "This is the work of God, that ye believe on him whom he hath sent." If you had a realizing sense of the lost condition of souls who are out of Christ, you would work according to your intrusted talents, not growing weary in well-doing. The Saviour's commission to his people is, "Go ye into all the world, and preach the gospel to every creature." O, how grievously has this work been neglected, and yet the famine-stricken world is perishing for the bread of life. Let every one surrender himself to God, accept the heavenly endowment of the Holy Spirit, and go forth to tell those who sit in darkness of a Saviour's love and sacrifice, that they should not perish, but have everlasting life. In whatever place you take up your abode, be a light to the people, pointing out the path cast up for the ransomed of the Lord to walk in, and thus become laborers together with God.

## SOME MEN OF THE REFORMATION.

ULRICH ZWINGLI.

W. L. H. BAKER.

As we considered the life of Luther, we saw what a great work he did for Germany, how brightly he caused the light of sacred truth to shine in that country by unlocking the store-house of the treasures of truth, and giving to the people the Bible in their own language, thus dispelling the thick darkness of error which had so long enshrouded that land like a pall of death. We now look to other countries to see what advances are there being made. Fair little Switzerland, with its snow-capped mountains, rushing torrents, placid lakes, and fertile valleys, attracts attention. Small as it is, it has ever been famous for the production of noble-hearted men. But now one of her noblest sons arises, and, contemporary with Luther, performs his work and lies down to rest. That man is Ulrich Zwingli.

Born on New Year's day, 1484, in the beautiful pastoral valley of Tockenegg, which is situated in the southeast of Switzerland, and surrounded with lofty mountains, he entered upon life two months after the birth of Luther. The altitude of this valley is so great that grain or fruit cannot be successfully grown, so its inhabitants are employed in the raising of cattle and sheep, which feed upon the luxuriant grass. As the summer advances, the shepherds with their flocks ascend the sloping sides of the mountains, proceeding higher and higher until the approach of winter, when they are compelled to descend again into the valley below. The father of Ulrich was a shepherd, and, together with his sons, would spend the summer months in the mountains, caring for their flocks. He also held the position of bailiff in his native town, and was much respected by the people of the valley for his upright character and for his sterling worth. Of his eight sons, Ulrich was the third. When he was of but a tender

age, two great principles were deeply implanted in the heart of the child by his loving parents, principles which were destined to become the ruling passions of his life. These were love for God and love for his country. As he early gave indications of possessing considerable ability, his parents determined to give him a liberal education. Accordingly when about eight years of age, his father sent him to live with an uncle who was Dean of Wesen. His uncle took much interest in him, and it soon became apparent that it would be necessary to send him to a more advanced school than the one in Wesen. So when he was ten years of age, he was sent to distant Basle, a city in repute for learning. Continuing here for a time, it became necessary to again remove him, and this time he was sent to the greatest centre of learning in Switzerland, Bern, where Henry Woelflin so successfully taught the ancient languages. Here young Ulrich made rapid advancement in his studies, and became a diligent student of the Greek Testament.

Deciding, however, to enter a convent and become a monk, in his sincere but mistaken idea of the way to obtain holiness, his parents hastily withdrew him to his home. But his desire for learning had become so great that the quiet mountain home of his childhood could no longer contain him. He was again sent abroad, this time to Vienna, Austria. Here he continued two years, until he was eighteen; then for the second time he returned to Basle, where he obtained the degree of Master of Arts, a title of which he was in no way proud, and one which he never adopted, for he was ever wont to say, "One is our Master, even Christ."

In the year 1506, when twenty-two years of age, he was ordained to the priesthood by the Bishop of Constance, and placed in charge of an important church at Glarus, not far from his native home. In his first sermon, as he took charge of his congregation, to whom he was to minister for ten years, he said, "To Christ I will lead you as the source of salvation. His word is the only food I wish to furnish to your hearts and lives." The study of the Scriptures was his delight, and he assiduously applied himself to the study of the Greek, so that he might more fully understand the sacred volume in its original tongue, and that the light might shine the brighter into his heart. Contrary to the popular belief of those times, he accepted the Bible as infallible and of first authority. This was the dominant principle of his life. While with Luther that principle was "justification by faith alone," with Zwingli it was the "sole authority of the Word of God." Again, he believed that as the Scriptures alone were the divine Word of God, so that Word and the Spirit which dictated it were its only interpreters. Such grand principles must sooner or later completely emancipate him from the bondage of the church. We hear him saying, "As I began to give myself wholly up to the Scriptures, philosophy and theology would always keep suggesting quarrels to me. At last I came to this, that I thought, 'Thou must let all that lie, and learn the meaning of God purely out of his own simple Word.' Then I began to ask God for his light, and the Scriptures began to be much easier to me." So earnest was he in this good work that he committed the entire New Testament to memory, and large portions of the Old Testament as well.

In 1516 he was invited to preach in the convent of Einsiedeln, and two years later he entered upon his famous career as preacher in the Cathedral of

Zurich. Zurich is beautifully situated on the shores of a lake of the same name; and at that time it is said to have been the principal city of the Swiss Confederation. On the first of January, 1519, he first appeared in the pulpit of the cathedral; and by a strange coincidence, this was his thirty-fifth birthday. He proceeded with his charge by opening the New Testament and beginning with the Gospel by Matthew. In his succeeding labors he presented the life, miracles, teaching, and passion of our Saviour, then proceeded with the Acts of the Apostles, and lastly the Epistles. Crowds of people came to hear him, and went away delighted with simple Bible truth, to which they had all their lives been comparative strangers.

About the time Tetzel was selling pardons and

not to overthrow the papacy, but to establish Christianity; and yet in effecting the latter, he necessarily demolished the former. The good news of reformation spread rapidly. Other pious and noble men arose and devoted themselves to the work. The result was a telling effect for the reformed faith. Several of the important cantons were won over, Basle and Bern among others.

In October, 1529, the Conference of Marburg was held, having for an object the union of the great Reformers, Luther and Zwingli, with their respective co-laborers, on the subject of the ordinance of the Lord's supper. Luther believed in consubstantiation, that is, in the real presence of Christ in, with, or under the emblems. He did not pretend to say just how it was. To the contrary, Zwingli re-

garded the emblems as simply memorial, and that Christ was present only spiritually, not bodily. Could a union be thus effected between these leaders, it was firmly believed that the Reformation would be greatly strengthened against the destructive attacks of enemies. But after several days of animated discussion and pathetic appeal, the conference adjourned without accomplishing its object. Zwingli was filled with sadness at this unhappy outcome.

In Switzerland rapid advancement was being made in the work of reformation, but not without serious difficulties. Chief among these difficulties was the attitude of the five hostile mountain cantons, which still maintained the old faith, and kept up a steady persecution against those teachers who sought to bring them light, several of whom they killed. But this was not all. They formed an alliance with Austria, their old enemy, with a view to the invasion and subjugation of the reformed cantons. Zwingli, in whose heart burned a deep love for his country, could not endure this. He advised immediate resistance. An army of four thousand was sent out against the forest cantons before they were prepared for engagement, with the hope of speedily bringing them to terms without the shedding of blood. The army had not proceeded far before partial terms were secured. Zwingli regarded the compact as unreliable, and

to his chagrin the army returned without effecting any permanent measure. Now the forest cantons began to prepare for an engagement. Very secretly did they go about it; but finally they were ready, and suddenly they precipitated an army of eight thousand against the reformed cantons. Being but poorly prepared for this sudden attack, the reformed cantons presented but about a thousand men to check the invaders. Zwingli went with this little army, not bearing arms, but simply as a chaplain. Taking leave of his beloved wife, Anna, and the children, with a heavy heart, he mounted the horse awaiting him at the door and started forth to join the army, never to return.

Soon they were in the midst of an engagement. Their enemies overcame them, and the shades of evening drew on. As Zwingli was stooping over a dying soldier, whispering words of comfort, a stone hurled from a hostile hand, striking him upon the head, prostrated him. He arose again, but only to have the attack repeated with the additional violence of a severe stab. Zwingli fell at the foot of a tree. The stars shone out; the night was cold. His hands were clasped, his eyes upraised, and his lips murmured a prayer. Two men now prowling over the field in quest of spoil approached, turned the head of the dying man toward a camp fire, and suddenly



ZWINGLI.

indulgences in Germany, one Sampson was engaged in the same nefarious traffic in Switzerland; and although it does not appear that Zwingli knew anything of Luther at this time, yet we find him zealously engaged in the same work to which the German reformer was devoting his energies. As Sampson neared Zurich, Zwingli became very bold in denouncing the unholy and disgraceful business of pardon-mongers. He declared that "God only can forgive; none on earth can pardon sin. You may buy this man's papers; but be assured you are not absolved. He who sells indulgences is a sorcerer like Simon Magus; a false prophet like Balaam; an ambassador of the king of the bottomless pit, for to those dismal portals, rather than to the gates of paradise, do indulgences lead." It is hardly necessary to add that Sampson did not sell a single pardon in Zurich, although he made a strong effort to do so.

Soon after this, in 1519, a severe plague broke out in Switzerland, causing great mortality in the land. It was then that men learned the vileness of man-made pardons, and sought peace from another source in the trying hour of death. Zwingli himself was so severely attacked with the malady that his life was despaired of. However, he recovered, and again with increased devotion discharged his duties to his loving flock. The cathedral, spacious as it was, would scarcely contain the people. He labored



exclaimed, "'Tis Zwingli." An officer, Bockinger, hearing these words, drew near, saying, "Is it that vile heretic and traitor, Zwingli?" At this he raised his sword and struck him a fatal blow on the throat. Zwingli fell back and expired, October 11, 1531. The tree under which he fell has since been removed; but an honorable monument has taken its place.

Some have blamed Zwingli for interesting himself in the political affairs of his nation. We cannot say whether he was blamable or not, all attending circumstances being duly considered. But be that as it may, who is it that has not made some mistakes? We firmly believe that he acted strictly in accordance with his honest belief; and that he did a great work in emancipating his country from the thralldom of darkness and corruption, none can deny.

#### "WHILE THE ARK WAS A PREPARING."

S. MCCULLAGH.

"WHILE the ark was a preparing." What momentous destinies depended upon the completion of that object of divine warning! The ark, while a preparing, warned the world; when completed, it condemned the world of the sin of unbelief, and resistance of the Spirit of Christ. "While the ark was a preparing." This was the time of probation to every individual under heaven. Not to a few people in a small locality; for by the building of the ark, righteous Noah "condemned the world." Heb. 11:7.

"While the ark was a preparing!" Who would be ready for the finish? Surely that capacious boat would be loaded to the utmost accommodation with souls filled with gratitude for the long-suffering of God which waited for them! But no; the Spirit of Christ, by which Noah proclaimed as a herald the message of salvation for one hundred and twenty years, to those spirits bound in the prison-house of sin, resulted in gathering only seven souls, and they the household of faithful Noah.

To Noah the ark was sacred, because God's word made it so; but to a guilty, selfish, covetous, pleasure-loving world, it was the object of constant merriment and ridicule.

Truly God was good, full of mercy and compassion, to give that wicked generation one hundred and twenty years to repent and be saved. Did they deserve it, seeing they despised his message, and ridiculed the object which might be their safety? Human judgment would answer no; but the love of God reaches deeper than the love of man. The ark is prepared at last, and in great solemnity and earnestness eight lonely souls enter the ark, and the door is shut. Noah and his family within, the world shut out. Probation ended, the flood comes; eight overcomers rise higher and higher, while the millions of scoffers sink lower and lower. Life to "eight souls saved by water," death to millions destroyed by water.

The Saviour makes a thrilling application of this sorrowful truth: "As the days of Noah were, so shall also the coming of the Son of man be." Matt. 24:37. The flood still stands as a lesson of warning to this generation. Who now will be like Noah? Certainly not those who fear the curl of the lip and the sneer of last-day scoffers. Who now will come into the ark of God's preparing—the message of Christ's soon coming? Not lovers of pleasure more than lovers of God. Those who spend time in giddy pleasure cannot expect to have part or place with those who will be protected when the trials of the last days burst forth. Who now will accept God's word as sacred, even as Noah looked upon the ark? Not those who break and ridicule the commandments of God. Who now will compose the "little flock" that will heed the messages of Christ's coming, and God's commandments, and be saved from the wrath that will fall

upon ungodly scoffers? John in prophetic vision saw that obedient company, and describes them thus: "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. Reader, be sure you make one of this company.

#### ALL IS PEACE.

IS THIS the peace of God, this strange, sweet calm?

The weary day is at its zenith still,  
Yet 'tis as if beside some cool, clear rill,  
Through shadowy stillness rose an evening psalm,  
And all the noise of life were hushed away,  
And tranquil gladness reigned with gentle, soothing sway.

It was not so just now. I turned aside  
With aching head, and heart most sorely bowed;  
Around me cares and griefs in crushing crowd,  
While only rose the sense, in swelling tide,  
Of weakness, insufficiency, and sin,  
And fear and gloom and doubt in mighty flood rolled in.

That rushing flood I had no power to meet,  
Nor strength to flee; my present, future, past,  
Myself, my sorrow, and my sin I cast  
In utter helplessness at Jesus' feet;  
Then bent before the storm, if such his will.  
He saw the winds and waves, and whispered, "Peace, be still!"

Is it indeed thy peace? I have not tried  
To analyze my faith, dissect my trust,  
Or measure if belief be full and just;  
And therefore claim thy peace. But thou hast died;  
I know that this is true, and true for me;  
And, knowing it, I come, and cast my all on thee.

It is not that I feel less weak, but thou  
Wilt be my strength; it is not that I see  
Less sin, but more of pardoning love in thee,  
And all-sufficient grace. Enough! And now  
All fluttering thought is still; I only rest,  
And feel that thou art near, and know that I am blessed.

—Frances R. Havergal.

#### CENTRAL RUSSIA.

H. P. HOLSER.

FROM MOSCOW, we journeyed almost directly east to Saratov, a city of 120,000 inhabitants, on the Volga, the largest river of Europe. The farther we went east, the slower the train ran, until it had very little motion. The distance from Switzerland to Saratov is, via Moscow, 2,100 miles, to traverse which requires five days and nights on the train. The Volga is navigable 1,200 miles, and is traversed by a large number of steamers and river-boats. By this means, Central Russia is in close communication with Persia and the countries about the Caspian Sea.

In the vicinity of Saratov are 350,000 German Protestants. Among these are ninety-six that observe the seventh day. We held a general meeting with them at the home of Bro. Laubhan, one of our German preachers. These brethren are located in nine companies, some of which are over one hundred and twenty miles apart. Great sacrifices were made to attend the meeting, as most of the people here are poor in consequence of the famine. For six years crops have been growing poorer, and the past season they were a total failure with many. Bread-stuffs are double the usual price; horses sell for 16s. and cows for 12s. Some men work for three-pence per day, which is not half enough to buy the bread they eat while working. Many of the people would actually starve without aid from the Government. In this vicinity, those proved to be destitute receive forty pounds of flour per month. To the present, none of our people have been obliged to call for Government aid. In some districts it is said that the famine is worse than here. In consequence of this failure of crops, the Government has forbidden the export of most grains. Large quantities of oats were formerly shipped into Germany; and from the ports of the Black Sea, large supplies of wheat to Greece, Italy, and various Mediterranean ports. The sudden stopping of this traffic has seriously injured the commerce of the Black Sea.

We had most excellent meetings. Our brethren seemed more hungry for the Word than many in these parts are for bread. It was a precious privilege to preach to such. They are quite isolated from the world. When we consider that they are as far east as ancient Babylon, it will be seen that distance alone widely separates them from the busy centres of Europe; further, newspapers are rarely read, they are very few and meagre, and cost four times what they do in Switzerland, while the price of other things is much lower. But we do not know as the people are the worse for this condition of things; their heads are not so filled with the follies and extravagances of the world. They all have the Bible, and are well versed in that. As they heard of the progress of present truth in all parts of the world, it was a source of much joy to them. In talking of what our people are doing in different fields, Australia and New Zealand received due attention; hence the readers of the Echo may feel that our people in Russia are quite well acquainted with them in the message. In this connection, it would not be out of place to remark that the Bible custom of one church sending greeting to another is still kept up here; and in accordance with their oft-repeated request, we extend to you Christian greeting from the churches in Russia.

Our meetings on the Volga were held in a private house, because it would not be safe to hold them in public; and in some places we had to resort to the country, as we could not hold meetings in a village, even in a private house. No gathering can be held without special permission from the Government, and no such permission is given except to denominations that are recognized; as we are not recognized, it is not possible to obtain permission, hence legally we cannot hold a meeting in Russia. This throws us open to the prejudices and malice of all. Any one, by secretly informing the Russian priests or police of our meetings, can cause us much trouble. From this source we are in constant danger everywhere, and must exercise the greatest caution. The worst of all is the lack of justice in the courts, especially where one is accused on account of religion. Some experiences that we shall relate will serve as illustrations of this. If one is accused, justly or falsely, it causes him almost endless trouble.

Near where our meetings were held on the Volga is the place where Bro. Klein, one of our German preachers, was arrested more than two years ago. He had crossed the river, and stopped over night with a German brother in a Russian village, intending to go the next day to visit some friends in the country. As they were on the point of leaving, they were arrested and imprisoned, on the charge of proselyting the Russian. The charges were preferred by the priests. Bro. Klein protested that he had never been in the place but that one night, and further that he could not speak Russian. But they believed that he was only feigning this, and tried in several ways to make him talk Russian; but as he did not know the language, he could not have spoken it if they had all-but killed him. After annoying delay (for the Russian does not know the value of time), the case came to trial. Thirty of the most honorable men of the village were called in to testify; each one declared that he had never seen Bro. Klein in their village. This ought to have cleared him; but it only served to enrage the priests, who made the accusation. The next Sunday, they roundly denounced these men from the pulpit for bearing testimony that put their priests to shame and favored a heretic.

Bro. Klein is out of prison on bail, but his case is not yet settled. The judges told him that he ought to be free; but they cannot free him until the priests are willing to give up the case. This shows how much power the latter have. They are still searching for new evidence against Bro. Klein.

As he is an American citizen, we have presented the case to the United States Legation, and hope that with their aid he may soon gain his freedom.

From the Volga we went to the River Don, where a general meeting for the whole field was appointed. Our people in Russia are in four districts,—on the Volga, in the Crimea, on the Don, and in the Caucasus east of the Black Sea. On the way, we were everywhere beset by beggars. We could scarcely take a lunch in some of the most respectable station-restaurants without having several come to beg a portion of it. In some villages, people claim that one must stand at the door most of the time to answer the calls of beggars.

### Timely Topics.

#### "VENGEANCE IS MINE, SAITH THE LORD."

THE impulse of vengeance is very naturally aroused by a sense of deep wrongs, and if allowed to have sway, will produce deplorable results. This is too frequently illustrated in the United States, where the famous "Judge Lynch," another name for mob law, often condemns offenders to summary vengeance without the law's delays. Our minds have been repeatedly shocked within the past few weeks by reading telegraphic accounts of different occasions of violence visited upon negroes in that country. The offences were grievous, and the negroes are many of them beastly and degraded by a long course of servitude, from the brutal effects of which the race has not yet wholly emerged. Coupled with this is the cruel prejudice of the whites toward the unfortunate Africans, with an unreasonable conviction that this method of dealing with the blacks is the only way of checking their passion for crime. Making no allowances for exaggerations, which we doubtless should do, terrible outrages have lately been committed by the excited crowds. In Texas a negro was burned to death, the woman who was his victim acting as chief executioner. In Kansas another negro was tied by a rope about his neck to a horse's tail; and while the animal was lashed into a gallop, the unfortunate culprit was frightfully dashed and crushed to a broken mass.

The deeds of the man Deeming have so aroused public vengeance in this country, that summary punishment of the most terrible nature would be pronounced upon him, and visited upon him too, if he were placed in the hands of the populace in any part of Australia. The thought that a man guilty of such towering sins as he is supposed to have committed can only be hanged once is tantalizing to the ordinary sense of justice.

But upon a little reflection it must be seen that all these feelings are unchristian, and we believe unmanly. Revenge is no part of our moral code as laid down in the Bible or in the laws of good society. To the State is delegated the prerogative of pronouncing such penalties as are proportionate to offences against man, or adequate as deterrents of crime as far as they can be made so. But even to our governments the prerogative of vengeance has never been delegated by the great Author of all governments. It is written: "Vengeance is mine; I will repay, saith the Lord."

The laws of our land are ordained to promote the enjoyment by all of the rights pertaining to citizenship, and to restrain wrongs. But there is an element in crime with which human courts and human justice cannot deal. That element is sin. Sin cannot be adjudged by us; it requires the discernment of Omniscience. Therefore mob force, or "lynch law," is subversive of true government, and offensive to God. Let wholesome laws have their sway; the remainder of wrath let us restrain; for verily, "the wrath of man worketh not the righteousness of God."

#### TAKE SEATS FOR JERUSALEM.

THE railway from Joppa to Jerusalem, long talked of, is soon to be opened for traffic. It is anticipated that the enterprise will prove a very profitable one for the shareholders, and it is probable that it will. Going from Joppa to Jerusalem by rail will be a different thing from what it was in those times when the weary-footed Saviour or his apostles trod the way on foot. People of sentiment are supposed to visit the Holy Land out of a lively sympathy for those whose lives have made the land famous in history. But it would be with a rather cowardly sympathy that one would trace the footsteps of Paul the prisoner in a palace car, drawn by steam.

But when we come to reflect upon it, such an arrangement would be in perfect keeping with the times. Modern religion in many of its phases bears about the resemblance to that which Jesus exhibited and experienced that riding in a first-class railway carriage does to going on foot. Were we to contemplate the Saviour going about in such a sumptuous manner as modern travel demands, his mission upon earth would be robbed of much of its pathos. And not only are the rough and stony paths which Jesus trod to be superseded by the luxury of our methods, but we have succeeded in padding and cushioning the whole Christian calling to suit the comfort of the natural anatomy. The cross is disguised with roses or worn as an ornament for pride's sake. Religion has become a popular acquirement; that is, the profession of it has, though the real article is not allowed to intrude very much upon the time or attention of men. Conviction, conversion, and carnal security are stations very quickly and easily reached in our day. In the experience of many thousands they are reached in the order named. But on that line the two former are misnamed. Genuine conviction and conversion do not precede carnal security; but these are more modern waymarks called by the old-fashioned names for convenience. People verily imagine there is a railway to the New Jerusalem, run by the church, and thousands are trying to go in thereat. Why not a railway to old Jerusalem? Certainly those who find the religion that Jesus lived too tedious, could not be expected to bruise their feet by treading his paths.

#### THE EUROPEAN OUTLOOK.

THE unusual activity of the anarchists of late has been repeatedly mentioned. They have been leading the Old World a merry dance, and Paris and Madrid have had more than their share of the frolic. In Paris a secret bomb and dynamite manufactory was discovered, with other revelations of a like nature. These, with the repeated acts of lawlessness, created no little consternation. Great was the relief of the city when M. Rarachol, the arch anarchist, was arrested; but the dynamite explosions did not stop. This desperado has confessed, among other crimes, to the commission of five murders; and he seems to have made liberal provision for the May-day labor demonstrations, as besides the large amount of dynamite found in his possession, orders were found for fifteen hundred cartridges. Evidently the anarchists expected to find use for these, as in Belgium they provided themselves with a store by theft.

The sanctity of churches has not been respected. Several times religious services have been interrupted in Paris. In Prussia, where there is no lack of the lawless element, a Roman Catholic priest has been shot dead. Two of the murderers were arrested, and two committed suicide. Papers found on the dead men showed that in that country a deliberate plan had been formed to murder and plunder the clergy.

In Spain the royal palace, and the buildings of Cortes, the law courts, the national bank, etc., have been threatened. The result has been great terror, some of the members of Cortes even absenting themselves from the sittings of that body through fear. In Austria many fires have occurred which have been attributed to dynamite. Although no pains are spared to suppress them, and many arrests have been made, and some members of the fraternity have been tried and sentenced to death or imprisonment, there is no evidence at present that their resources are exhausted or their spirits broken.

England is agitated over the labour question. There have been minor troubles; but the Durham miners' strike is the engrossing affair. The miners have refused to accept either arbitration or a reduction of wages. They require £32,000 weekly to enable them to carry on the strike, and less than half of this has been subscribed; yet at the present time they show no signs of weakening in their purpose. Their action affects the iron industry; twenty thousand men have already been thrown out of work.

Another cause of disquiet is the war spectre, which in Europe is never laid. Perhaps the Germans wished to test the efficiency of their balloon service, in which, like the French, they have attained great proficiency. At any rate they set themselves to spying on the Russian frontier forts at Kovno. Next a strategic railway was thought necessary, and an appropriation has been voted for that purpose; and in the event of war, Alsace would be declared in a state of siege. The general unrest, together with the fear that France has obtained plans of the new British fortifications at Malta, makes the present defenses of England seem insufficient, and Lord Wolseley thinks additions should be made to both the standing army and the reserve.

Europe may be said to be at peace; but it is far enough from being at rest. In the three directions that have been mentioned, the peace and security of nations and of society are constantly menaced. Where will it all end? is a serious question, and one hard to answer, if the light of prophecy is ignored.

E. J. B.

WE might be considered very unfaithful as chroniclers of passing events, were we to ignore the chief topic of the hour, which relates to the crimes of the demon Deeming. But we confess we are more than surfeited with the horrible revelations and details of the strange case, every fibre of which is minutely examined by the public curiosity. As the prophet of old said, in view of human depravity, "The whole head is sick and the whole heart faint," at the dreadful work of a creature who seems to have been abandoned by every good impulse, and to have become the willing subject of every evil passion. How pitiful is such a case! But of such is the kingdom of Satan. We are satisfied to let the law take its course with the culprit, while we sincerely hope that the awful lesson will not be lost upon the consciences of young men and women who are tempted to dabble with sin.

THE Victorian Parliament has been dissolved, and a general election takes place on the 20th inst. The political bag contains a lively medley of candidates for parliamentary favors. Among other elements are the free trade, protection, radical, conservative, temperance, labor, capital, federation, secular, religious, and what not. The various aspirants reflect different shades of these various colors, no two being alike, no one of them pleasing anybody, though trying to charm everybody. The people are in a humor to give the bag a thorough good shaking, and it will be interesting to see who will come out first.

## The Home Circle.

### GOD'S LOVE AND CARE.

LIKE a cradle, rocking, rocking,  
 Silent, peaceful, to and fro ;  
 Like a mother's sweet looks dropping  
 On the little face below—  
 Hangs the great earth, swinging, turning,  
 Jarless, noiseless, safe, and slow ;  
 Falls the light of God's face bending  
 Down, and watching us below.  
 And, as feeble babes that suffer,  
 Toss and cry, and will not rest,  
 Are the ones the tender mother  
 Holds the closest, loves the best,  
 So when we are weak and wretched,  
 By our sins weighed down, distressed—  
 Then it is that God's great patience  
 Holds us closest, loves us best.

—Saxe Holm.

### WHAT SAVED JACK ALCOTT.

"DOLLY, Jack Alcott's going to the bad."

Little Mrs. Haywood was lying on the couch in front of the blazing wood fire. At these words, the happy smile on her face died quickly away as she answered,

"I'm afraid you are right, Will." And then the silence fell again.

Jack Alcott, the subject of this brief conversation, was a handsome, thoughtless, happy-go-lucky scape-grace, endowed with a deeply affectionate nature with nothing whereon to expend itself. Had the mother lived, it might have been different ; for the sight of her distress and suffering over his reckless life would have proved a restraint. Poverty also would have been a blessing ; but deprived of these two safeguards, the young fellow seemed bent on going blithely and with no uncertain steps on toward that goal designated in popular parlance as "the bad."

Finally Mr. Haywood spoke again.

"Can't we do something, Dolly? Jack's much too fine a fellow to go to waste like that."

"I wish we could, but he comes so seldom now. Can't you speak to him, dear?"

"I know Jack better than you do, Dolly, and speaking would not be of the slightest use. He would lend me an ear, so to speak ; but that's all it would amount to."

"Well, I think he's a hard-hearted, ungrateful fellow," exclaimed Mrs. Haywood, wrathfully, at the sight of her husband's anxious face, "when he knows how much you care for him and how his conduct must grieve you. It's a disgrace for such a man as he might be to be what he is!"

"Of course it is," answered her husband, "and I'm going to trust you to think of some plan, Dolly, by which he may become what God intended he should be. But I must go, dear. I'm sorry to leave you feeling so miserably, but I will be back in two hours."

Not five minutes had passed when a tap on the library door was followed by the subject of her meditations, who entered, smiling and handsome. She did not reproach him with his long absence, but simply looked glad to see him and held out her hand with a word of warm welcome.

"Will was obliged to go out, so you are doubly welcome," she said ; "for I have such a cold that I need company."

But she was not to have it after all ; for at that moment a maid entered with a note, at which, on opening, Dorothea first laughed, then looked as though she wanted to cry.

"What is it?" asked Jack, and she handed it to him. It was addressed to—

"Bob's teacher.

"Bob's awful fond uv you an' no mustake an' if yer ever wants to see him agin yerd better come

rite off Bobs askin' fur yer an' askin' fur yer hes that terrible sik.

"I'm his brothur Sam."

"O Jack, what shall I do?"

"What does it mean?" he asked, full of sympathy at her evident distress.

"Bob is in my class at the mission, and though I have only had him for a few weeks, I have grown really fond of him. I think I never saw quite such a little heathen as he was, but he is very lovable. He was not out last week, and I intended to go and see him, but this cold has kept me in. Oh, I wonder if I might not go to-night?"

"Certainly not. It would be your death in such air."

"But fancy the poor little fellow wanting me! It breaks my heart to think that he will be wondering why I do not come. If Will would only come home!"

"Why, I will go and explain it gladly, if you will tell me where the little scamp is to be found."

"He and his brother have a tiny room at the top of a tenement house. Oh, how good you are!" and she seized a bit of paper and wrote off the address.

"First time I have ever been accused of that," he said dryly, as he took the paper and went off.

Jack Alcott experienced a rather peculiar sensation as he climbed the fourth flight of stairs in a tumble-down tenement, knocked at a certain door, and, in response to a rough boyish voice, entered. Directly before him, on a miserable apology for a bed, lay an evidently dying child, who, with eyes bright with fever, was looking beyond him as he crossed the room to the still open door.

"Didn't she come?" he asked pitifully, when he found that Jack was unaccompanied.

"She couldn't, Bob, she was sick herself," and Jack Alcott felt a strange lump rising in his throat as he saw the big tears rush into the blue eyes.

"Poor little chap," said Jack, seating himself on the miserable bed. "She cried because she could not come to you, and she has sent me to tell you how sorry she is."

"I wanted to see her awful! I wanted to ask her somethin'." Then, after a moment, looking up into Jack's face as the young man took the dry, hot little hand between his cool ones, he said, "But I 'spect you could tell me. You're good, too, like she is."

"O, am I?" thought Jack.

"You're not like me that has stole lots an' lots of times an' done all sorts of bad," he went on in a thin, feeble voice. "But I was a-tryin'—tell her I was a-tryin'—but it was awful hard when yer hungry mostly, an' ain't had nothin' all day. But I wished I'd stayed hungry an' not stole!"

"But what I want ter ask yer is, Do yer 'spose He'll let me in? She said He was sorry fur me, and do yer think He knows I was a-tryin' and may be'd let me in up there that she told me about, where no person ain't never hungry any more, and where yer don't want to steal, nor nothin'?"

"Say, do yer think He will?" and the little hand clutched Jack's with feverish strength, and the eyes looked almost in agony into his.

O Jack! Jack! What can you say to comfort this poor, penitent little sinner?

The clasp of the boy's hand tightens, and the eyes still question pitifully. Answer he must.

"Yes, Bob, yes!" said Jack, almost with sobs. "He will let you in, He surely will if you ask Him!"

"Then I will ; you're good like her, an' yer know fur sure?"

The thin, hot hands were folded, the blue eyes closed, and Jack Alcott, watching in the dim light of one poor candle, saw the lips move. The eyes were opened again, and a radiant smile fairly glorified the little face.

"I've asked Him, an' He's goin' ter let me in! He surely is!"

"Tell her," he went on presently, the voice growing faint and weaker now, "tell her that you wor very good to me, and tell her I was a-tryin' like she tol' me, an' that I've asked Him an' He's goin' ter let me in."

A moment's pause, then, "Yer'll kinder look after Sam; won't yer?"

"Yes, Bob, I'll look after Sam, I promise you I will," with great tears in his handsome eyes, the first which had come to bless them since he was a boy.

"Yer good, very good, ter me," then a deep drawn breath, and Bob's troubles were over.

Jack Alcott did not go back to report to Dorothea that night ; he sent this note :—

"Little Bob is gone. He left you this message : 'Tell her I wor a-tryin' as she tol' me, an' that I've asked Him an' He's goin' ter let me in.' I shall see to everything here, so do not worry."

"JACK."

Dorothea read the note, and, with her eyes full of tears, passed it to her husband.

"Dolly," he said as he laid it down, "I think our question for Jack is answered."

Yes, things had gone deep with Jack Alcott at last. Ever present was that pitiful little voice. "You're good ; you're not like me that's stole lots an' lots of times an' done all sorts of bad."

It began to be noised abroad soon after the pitiful funeral that Jack Alcott was working down in the slums among newsboys, bootblacks and worse, and that a shadow called Sam was ever beside him as his right-hand man.—Annie L. Hannah.

### A MOTHER'S INFLUENCE.

ONE day a Scotch lad, not yet sixteen, started from home to take charge of a gentleman's garden in Cheshire, England. He bade farewell to father, brothers, and sisters, but his mother accompanied him to the boat on which he was to cross the Frith of Forth.

"Now, my Robert," she said, as they came in sight of the ferry, "let us stand here for a few minutes. I wish to ask one favor of you before we part."

"What is it, mother?" asked the son.

"Promise that you will do what I am going to ask you."

"I cannot, mother," replied the cautious boy, "till you tell me what your wish is."

"O Robert," she exclaimed, and the tears rolled down her cheeks, "would I ask you to do anything that is not right?"

"Ask what you will, mother, and I will do it," said the son, overcome by his mother's agitation.

"I want you to promise me that you will read a chapter in the Bible every morning and evening."

"Mother, you know I read my Bible."

"I know you do, but you do not read it regularly. I shall return home now with a happy heart, seeing you have promised me to read the Scriptures daily."

The lad went his way. He kept his promise, and every day read his Bible. He read, however, because he loved his mother, not from any pleasure he found in the sacred Book. At length, inattentive though he was, the truths he daily came in contact with aroused his conscience. He became uneasy and then unhappy. He would have ceased reading but for his promise. Living alone in a lodge in a large garden, his leisure was his own. He had but few books, and those were works on gardening and botany, which his profession obliged him to consult. He was shut up to one book, the Bible. He did not pray until his unhappiness sent him to his knees. One evening while poring over the Epistle to the Romans, light broke into his soul. The apostle's words appeared different, though familiar to him.



"Can it be possible," he said to himself, "that I have never understood what I have read again and again?"

Peace came to his mind, and he found himself earnestly desiring to know and to do the will of God. That will was made known to him in a simple way. One night, as he entered a neighboring town, he read a placard announcing that a missionary meeting was to be held. The time appointed for the meeting had long passed, but the lad stood and read the placard over and over. Stories of missionaries told him by his mother came up as vividly as if they had just been related. Then and there was begotten the purpose which made Robert Moffat a missionary to the Hottentots of South Africa.—*Religious Herald*.

often results disastrously, as it has to one in the picture. In the foreground are two skaters taking advantage of the wind to propel them, which it does with great velocity.

It would be a great treat to us southerners, who have perhaps never seen snow or natural ice, to spend one winter amid the unwonted scenes of snow-storms, snow-drifts, ice, sleet, and stinging cold. But having got out of it once, we should doubtless feel quite satisfied with one trial, and thank God for a genial climate and a summer that comes in winter.

#### MAKING GOLD LEAF.

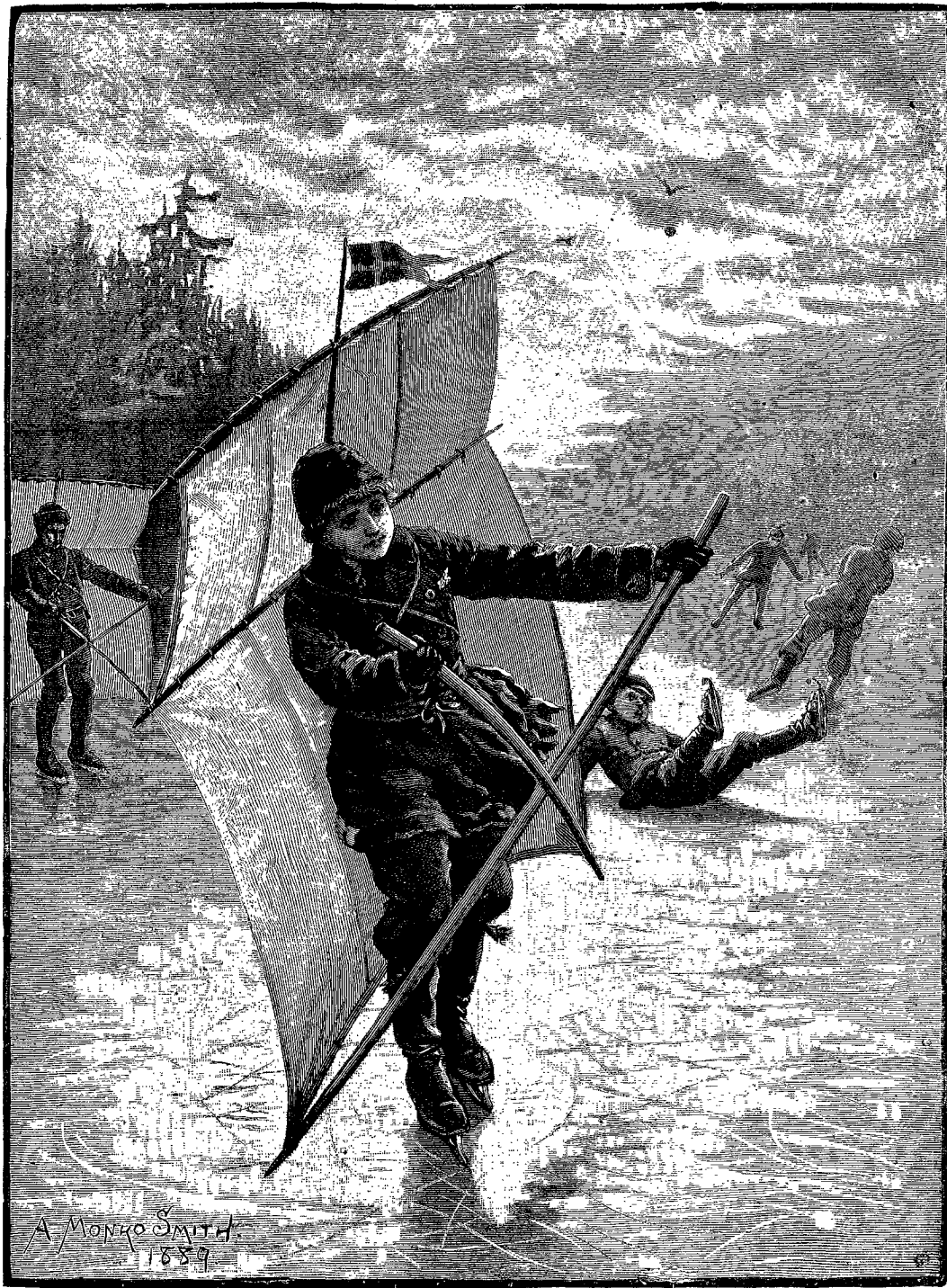
THE rhythmic sound of hammer blows issuing from a cellar attracts the attention of many a passer-

thick. Three pieces are usually made of the strip, and as they come from the machine they are rolled up and put away until wanted.

Then begins the manual labor, by far the most important, and work that requires no little skill. The ribbon is cut into pieces an inch long. There is a square inch in each piece. One hundred and eighty pieces are put between layers of "cutch" paper, four inches square, the whole forming a block about an inch and a half thick. "Cutch" paper is a grade about as heavy as parchment, having very strong, hard, and tough qualities which are capable of standing the merciless pounding it is subjected to. Parchment bands are put around the package of gold and paper, and it is ready for the beater. He places it on a marble or iron block, firmly and solidly set in a table of wood, and proceeds to beat it with an iron mallet. He has several of these of different weights, running from eight to sixteen pounds. They are round, with a convex face, so that but an eighth of an inch, or little more, forms the striking surface. He begins with the heaviest mallet; and as he beats, turns the package around and over, so that the metal within will be spread evenly. It takes an hour to beat the inch squares of gold out to the edge of the package. When it is done, there are 180 pieces nearly four inches square. The gold is then taken out, and each piece is divided into four. The 720 pieces thus formed are put between layers of gold-beaters' skin, which is made of bladder, and is very tough, into another package, four inches square, and once more given over to the beater. It takes two hours or longer to beat the gold out to the edges of this package. When it is done, the package is opened, and each sheet of gold, which by this time is pretty thin, is cut into four pieces. They are filled into three packages or moulds,  $5\frac{1}{4}$  inches square, holding 900 pieces each, and for the third time the beater begins his work. From five to seven hours are consumed this time in the work. On account of the heat which is generated by the blows of the mallet, the workmen can beat but fifteen minutes on each mould, which is then set aside to cool. This finishes the beating process. Girls take the leaves of gold and cut them into pieces  $3\frac{3}{8}$  inches square. Twenty-five sheets are packed into a "book" between sheets of thin paper. A "pack" is 500 leaves, and is the saleable shape of the material. The waste which is trimmed from the edges of the leaves is melted down, rolled out, and beaten over again.

There is probably nothing else made by man that is as thin as a sheet of gold-leaf. Some say that the thinnest have a thickness of but one-two-hundred-and-fifty-thousandth of an inch. So thin is the film of metal in the leaves, that they are transparent. But instead of the beautiful golden-yellow color which gold is believed to possess, when held to the light they appear to be of a deep rich green. Every one of the thin square inches of gold that the beaters begin on makes sixteen pieces of gold leaf. Including the waste, each inch is beaten out into leaves sufficient to cover an area of 400 square inches, which is larger than a good-sized gentleman's handkerchief. A gold bar, when beaten out, will carpet a ball-room 75 feet long by 66 wide.

The gold-beaters' work is steady, and they earn from £2 8s. to £3 4s. a week. Some of the work of trimming and preparing the moulds for the beater is done by the wives and daughters of several of the men at their homes. A term of four years is not considered too long a time in which to learn the trade. Much skill is required in beating, so as to spread the metal evenly and keep the skins in good order. It is a trade that men seem to stick to. Men have remained in one place for twenty-five years, and in one of the half-dozen factories in Philadelphia, the present foreman has been in charge for forty years.—*Philadelphia Public Ledger*.



#### WINTER SPORTS.

WINTER in the northern hemisphere is now past, and the country in the temperate zone is putting on robes of verdure. Winter, in a country of snow and ice, is a dreary subject for contemplation; and those who experience it receive the incoming spring with gladness. But the cold winter is not unmingled with pleasure. While out-of-door employments and sports are many of them suspended, others take their places. The smooth, glassy fields of ice afford great amusement to skaters. Skates consist of thin plates of steel grooved into blocks of wood, and rounded up on the front end so as to run over small obstacles. The steel runs on its edge, while the blocks are strapped securely to the stout boots of the skater. With skill and strength, great speed may be attained, while a lack of the former

by. The most curious stop, and through the windows see a row of men vigorously pounding square packages, turning them about at every blow. On a sign at the door of the store overhead there is a golden leaf with the word "gold" on it. The row of men are gold-beaters, and the packages they pound so incessantly contain gold in its transition into gold leaf. To begin with, a bar of gold is purchased at the Mint. It is not absolutely pure, but it is finer than coin. The bar is, say, six inches long, two inches wide, and a quarter or half an inch thick. Its weight is somewhere about twenty-three ounces, and it costs £100. The bar is submitted to the pressure of rolls in a machine, and is gradually rolled to a strip of tough gold ribbon, an inch wide and 150 to 175 feet long. This ribbon is from two to three one-thousandths of an inch

## 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, April 15, 1892.

### CHRIST'S SECOND COMING.

THERE are many people who verbally assent to the proposition that Christ will come the second time to earth; but their faith in the event is so vague as to be devoid of character or force. Many will say, O, yes; Christ will come sometime, but not in our day; perhaps not for a million years yet. Others, just as indefinite in their convictions, will say, He may come to-night; he may come within an hour; he may not come for a thousand years. Such people have no interest in the matter, only that it may be deferred as long as possible; their very manner evinces this. Another class will admit that Christ may come sometime, but they discountenance every effort to ascertain the proximity of his coming. "No man knows the day and the hour," is ever on their lips, which to their minds is equivalent to an interdict upon all thought or investigation of the subject. To some people it becomes almost an offense to present any evidence of the nearness of Christ's second advent. Why?—Because they have been misled in their opinions by a prejudice against the study or exposition of the prophecies. This prejudice may arise from the inconsistent course of fanatical teachers, who caricature God's Word in a shameful way. It may arise from an antipathy toward the event. They don't want Christ to come; they don't love him as they should; they love the world too well. Now, let us reason together. We may not know the exact time when Christ will appear. This has not been revealed. All efforts to appoint the day or the year are bound to be disappointing, for "no man knoweth." But we may know when it is near, "even at the doors."

Take the words of Christ in connection with the verse alluded to: "Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Matt. 24:32-36. Without pausing to treat of what "all these things" refer to, we see that certain signs were given by which Christians may know when the second coming of Christ will be very near.

Again, we read from Paul's writings: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:1-4. Upon one class the day will come unawares, but not so upon the "children of light." These testimonies are sufficient; they set the matter forth in its true light. No man can truly announce the definite date for Christ's coming; but upon God's honest ones that day

will not come unawares, for they will be cognizant of its approach.

The Lord is not displeased with those who watch for his appearing. The apostle Peter writes: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. . . . We have also a more sure word of prophecy; *whereunto ye do well that ye take heed*, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts; knowing this first, that *no prophecy of the Scripture is of any private interpretation*. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:16, 19-21. Our Saviour pronounces a blessing upon those who are found "watching" when he comes, also upon those servants who when he comes are giving to his household "meat in due season," that is, truth applicable and appropriate to the time. Matt. 24:45, 46. Paul speaks of it as the "blessed hope." Titus 2:13. He says there is a crown of righteousness awaiting all who "love his appearing." 2 Tim. 4:8.

Why is it called "That Blessed Hope"?—Because the hope of the good of all ages centres in it. In that day victory will crown the truth: Every faithful soldier of the cross, be he patriarch, Jew, or Christian, will receive his crown of glory. Death, sin, suffering, forebodings, all the dark brood of Satanic influences, with their author, will be forever vanquished, and flee away. Then "He will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:7-9. Then will be fulfilled these grand words of inspiration: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15:51-54. O, blessed hope! O, glorious day!

It is drawing near. All the signs given by Jesus himself have been seen. Nearly every specification of the prophecies has been fulfilled. Even the scoffers, whom Peter foretold, are to be met with, saying, "Where is the promise [evidence or thing promised] of his coming? for since the fathers fell asleep, all things continue as they were." These are unconsciously acting a part as witnesses testifying of Christ's near coming. Paul also says: "When they shall say, Peace and safety, then sudden destruction cometh upon them, and they shall not escape." 1 Thess. 5:3. The peace-and-safety cry is abroad to-day. Indeed, there is no obstacle which so prevents Christian people receiving the message of Christ's second coming as that presented by the expectation of a temporal millennium, which is supposed to be about to dawn, and which is to bring a thousand years of peace and righteousness before Christ comes. The testimony of the Scriptures upon that point is directly opposed to

such an idea. Christ says that the last days shall be as the days that were before the flood, and as it was in the days of Lot. Luke 17:26-28. Paul says that in the last days "perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of Godliness, but denying the power thereof." It is easy to recognize in this description a representation of our own times, from which we know these are the last days. But these things do not bespeak a millennium of peace. As desirable as such a state would be, its hope is a delusion intended to divert attention from the truth.

Now is the time to prepare for the consummation of the work of salvation. All things indicate that the coming of the Lord draweth nigh. Let us be ready.

### TITHES AND OFFERINGS IN THE GOSPEL.

S. N. H.

FROM what has been said in previous articles concerning the gospel, it must be true that Christ taught tithes and offerings, or they are not obligatory in the present dispensation. But it should not be forgotten that the gospel was preached to the Jews, to Abraham, and even to Adam; and that those that were saved in the former dispensation were saved by the gospel as much as we. If the tithing system forms a part of the gospel, it was in existence in the days of Abraham, because what is a part of the gospel now always has been, unless it may be memorials connected with Christ's death and resurrection, for the gospel itself is unchangeable. The rites and ceremonies of the former dispensation were object lessons to instruct men in Christ, and Christ is the gospel, or, in other words, the gospel reveals Christ. All those rites that had reference to Christ as the antitype, or distinguished that people as a nation, ceased in Christ. But each and all the underlying principles are the same. Everything that had no reference to Christ as the object, or the people as a distinct nation, embodies principles that are unchanging.

The incidental allusion to the paying of tithes by Abraham (Gen. 14:17-24), over five hundred years before the giving of the law, and the paying of tithes by Jacob when he made a covenant with the Lord after he had so wronged his brother (Gen. 28:16-22) over two hundred and fifty years before the giving of the law on Mount Sinai, are evidence that in the period before Israel existed as a people, or even the name Jew occurred, the tithing system existed. It will be noticed also that the paying of tithes is mentioned in connection with the "bread and wine" (a New Testament ordinance), which was brought forth by Melchisedec, who represented the priesthood of Christ. Such circumstances as these cannot be passed over lightly. They have some weight as showing that the tithing system was connected with the gospel from the beginning. And more especially as the apostle Paul, in the New Testament, reasons that there must be a change in the priesthood, because there was a change in the appropriation of the tithe during the Levitical priesthood from the original plan. Heb. 7.

But leaving all this, we ask, Did the Saviour have anything to say directly on this point? In Matt. 23:23 and Luke 11:42, we have the following: "Woe unto you, scribes and Phari-



sees, hypocrites, for ye pay tithe of mint and anise and cumin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone." They were very particular in those things which were small in comparison to the underlying principles of mercy, judgment, and justice; these the Saviour indorses in the strongest terms, but in the neglect of judgment, mercy, and faith was their sin. When we consider that "whatsoever I have commanded you" constitutes the "gospel," and that this was a command of the Saviour, and further when we find the apostles reasoning, "Though it be but a man's covenant [testament, margin], yet if it be confirmed no man disannuleth or addeth thereto" (Gal. 3:15), and that this testament, or covenant, was sealed by the precious blood of Christ (Heb. 9:10-20), we cannot but say with the apostle: "If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" Heb. 2:2, 3. This is sufficient to prove that everything that Christ taught is obligatory on those who believe in the gospel; and the paying of tithes was included in this teaching.

We also find offerings as clearly taught: "And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them." Matt. 8:2-4; Mark 1:41-45; Luke 5:12-15. The offerings required by the law in the case of the healing of a leper were peculiar, and in some respects different from all offerings brought upon any one occasion, in that, combined, they indicated more. Lev. 14:1-32. Leprosy was looked upon as not only a very contagious and loathsome disease, fitly representing sin, but also as a direct result of sin, and a special mark of the displeasure of God. Lepers were to rend their garments, let the hair of their head hang down dishevelled, cover themselves up to the upper lip, like mourners, and warn every one they happened to meet by calling out, "Unclean! Unclean!" as they defiled every one and every thing they touched. Lev. 13:45, 46; Num. 5:1-4; 12:10-15; 2 Kings 5:3, etc.

The healed leper had to pass through two stages of purification before he could be received back into the community. After being examined by the priest, two live, clean, uncaged sparrows were brought, with cedar wood, scarlet, and hyssop. One of the birds was killed in an earthen vessel over running water. The living bird, scarlet, hyssop, and cedar wood were to be dipped in the blood, and the living bird set free, while the blood was to be sprinkled seven times on him that was to be cleansed, and he was pronounced clean. He was then to shave himself, shave off his hair, and remain out of the camp seven days.

There was a second stage of purification when he was to shave himself again, and on the eighth day to bring a sin or trespass offering to the Lord; also a wave or thank offering. And then there was placed on the tip of his right ear, and the thumb of his right hand, and the great toe of his right foot, some of the log of oil which was brought for a thank-offering, also some of the blood of the sin-offering. This was a most solemn act of consecration, indicating a thorough

repentance of sin, after being cleansed both from sin and the effect of sin in the disease of the leprosy. The underlying principle appears to be, first, a realizing sense of the awful nature of sin and its effect, both physical and moral. Second, the goodness and mercy of God, in forgiving that sin and cleansing from all unrighteousness by the blood of Christ. Third, the Lord would have his people so appreciate such blessings as to express it in some thank-offering. Now, while these ceremonies which centre in Christ have ceased, the sinner still lives to be forgiven by virtue of Christ's blood the same as before; repentance is as necessary now as then, and the Saviour, by teaching this, would have his people realize that an acknowledgment by thank-offerings of blessings received is as important in the present dispensation as it was in the former.

In commending the poor widow who cast in her two mites (Luke 21:1-3); in the working of a miracle to obtain the fifteen pence for Peter to pay the sanctuary tax for himself and Christ, although not necessary (Matt. 17:24-27); in the words of Christ, "This day is salvation come to this house," on the occasion of Zaccheus giving a trespass-offering to those from whom he had taken aught, and also an offering for the poor (Luke 19:1-10); and in the Saviour saying, that Mary had "wrought a good work," and that "whosoever this gospel shall be preached in the whole world, there shall also this that this woman hath done be told for a memorial of her," when Mary had taken a "pound of ointment of spikenard, very costly, and anointed the feet of Jesus" at a time when others thought that it ought to have been given to the poor (John 12:2-9; Matt. 26:6-13), Jesus not only teaches that offerings should be made, but sets a divine sanction upon them, in a most solemn and impressive manner. We conclude, therefore, that tithes and offerings are taught by Christ both by precept and example. The apostle Paul supplements this by teaching that voluntary offerings should be regular and weekly (1 Cor. 16:1-3), while the tithe is paid when it is received.

#### WITHOUT EXCUSE.

U. SMITH.

WE are drawing near to the day of God. The decisions of eternity are upon us. The Master standeth at the door. The day of the Lord is not an uncertain object in the dim and distant future; but it is, to him who reads aright the page of prophecy and history, a vivid reality, even now throwing the beams of its approaching glory and the light of its consuming fires upon a slumbering world. It comes not without a numerous array of precursors and heralds; yet it will come to many suddenly and unexpectedly. With what real and unfeigned surprise will multitudes awake to their condition, as the terrible realities of this coming day burst upon them. So different from what they expected! So contrary to all their plans! So fatal to all that they had hoped for or believed! What astonishment, what amazement, what terror, will seize them! At once they find themselves in the unrelaxing grasp of eternity, its irrevocable decisions upon them, and they among the lost! And how many, in the agony of their despair, will put the question to their own souls, Why should I be found in this condition? And what would be their reply to such a question? Should the Judge of all meet them with the solemn inquiry why they had not made preparation for that day, what answer would they return? What excuse would they render?

Would they say, Lord, this day of all days,

this day which forever concludes all human history, this decisive day for all the human race, should have been clearly set forth in thy holy Word? The answer would be, It was thus set forth. From Genesis to Revelation, that Word was full of it. That solemn moment which should close probation and bring its terrible retribution to the ungodly, and its glorious reward to the righteous, was everywhere kept in view, with warnings and exhortations to all the race to prepare for its solemn scenes. Bibles were in their hands, and they could have read them for themselves. Would they not thus stand speechless and condemned?

Would they say that signs should have been given of so momentous an event, some strange phenomena in nature to mark the approach of the end? The answer would be, Such signs were given. The sun was to be darkened, the moon to withdraw her shining, the stars to fall from heaven, and strange sights to appear above, and strange convulsions to be felt below. And ere probation closed, while yet they could have escaped the coming wrath, the land was full of Bibles containing these predictions, and full of histories recording their fulfilment. Did they care to trouble themselves to compare the two? And again they would stand speechless and condemned.

Would they say that the state of the world, moral and political, which was to mark the last days, should have been clearly described? The answer would come, It was so described. It was declared in the Word of God that iniquity would abound, that evil men and seducers would wax worse and worse, that the nations would be angry, that there would be wars and rumors of wars, and that there would be distress of nations, with perplexity. And in their own days every paper groaned with a record of these things, and all the land was startled at the fearful spectacle which the world presented. Did they not see it, and wonder? And why did they not read its import aright? Would they not again stand speechless and condemned?

Would they say again that the history of nations, and the course of empire, in consecutive order, down to the end, should have been given, that the world might know when the last nations were on the stage of action, at the end of whose history the kingdom of God should be set up? Again the answer would be, Such information was given in the prophetic word. Beginning six hundred years before Christ, step by step, kingdom by kingdom, event by event, the student of prophecy is brought down even to the closing scenes of trouble, the dashing of all the nations to pieces, and the standing up of Michael for the deliverance of his people. And they saw the last kingdoms of earth in such a condition that even human foresight scarcely failed to discern the very day of their dissolution. Did they take the trouble to inquire what was to follow? And again they would stand without answer and without excuse.

And, reader, so far as the evidences of the near coming of Christ are concerned, they stand to-day just as set forth above. The declarations of God's Word, the signs in the natural world, the state of the nations, the moral condition of mankind, and the proclamation of the coming of the day of wrath, the last message of mercy, are all before us.

And to the thoughtful reader we put the questions, What more evidence could God have given of these things than he has given? What other kinds of evidence could be given, or in what respect could that which is given be more full? And if these things are so, and you come

to the Judgment unconcerned and unprepared, will you not be without excuse?

#### SOME FEATURES OF OUR TIMES.

This is an age of brilliant pretensions, but sad realities. Its professions and practices, its facts and theories, present a climax of contradictions.

There never was so much of the form of godliness, and never so little of the power.

Never were there so many professors of religion, and never so little of religion itself.

Never so many assurances of peace, and never so extensive and urgent preparations for war.

Never so many tokens of coming danger and calamity, and never such a feeling of security, expressed and implied, on the part of the people.

There never was a time when the doctrine of the immediate opening of the temporal millennium was more universally cherished and talked of, and never a time when every feature of society, social, moral, and political, rendered such an idea more preposterous.

There never was a time when there was so much money in the world, and never a time when there was more widespread and distressing poverty. Nor will this state of things improve till He whose right it is, the Prince of the House of David, takes the throne.

We rejoice that this event is at the door. Hasten, O King of kings, the glad day.

#### ORIGIN AND DESTINY OF SATAN.

##### THE DEVIL A REAL BEING.

It is said of a notorious robber that when he intended to commit some great depredation, he would hire men to report that he was dead. This threw the people off their guard, by allaying their fears. Thinking there was no danger, they would leave their property exposed. Then the robber would come upon them unawares, and would plunder their goods without resistance. In this manner has Satan most successfully deceived the world and decoyed the people into his snares. He has prevailed upon them to deny that there is any such being; and this wile has so far proved successful that comparatively few have any belief in the existence of a real, living, personal devil, while millions insist that there cannot possibly be any such personage. And many of these are found even among professed believers in the Bible. When they do not believe in the existence of this wily and malicious enemy, they cease to watch and guard against his deceptions and his power, and thus they easily become his prey. Said that pious woman, Charlotte Elizabeth:—

"Of all the errors into which the world has fallen, none is more fatally mischievous than the habit of overlooking the personality, the energy, the power, the watchfulness, and the deep cunning of the devil.

"By a conventional system, no doubt of his own suggesting, he is never to be named but in the act of worshipping God, or that of spiritual instruction. Any other robber or murderer who was known to be on the watch to attack our houses, would be the subject of free discourse; his habits, his haunts, his usual plans, his successful and his baffled assaults in former cases, would be talked over, and thus a salutary fear would be kept alive, influencing us to bolt, and bar, and watch, and ward, with unflinching vigor, to avert a surprise. But Satan seems to be a privileged person; we learn in the nursery to fancy him a hideous caricature of human nature, with horns, hoofs, and a tail, inspiring disgust and childish fear, that wears off as we advance into youth, leaving an impression rather ludicrous than alarming of the ugly phantom that, nevertheless, continues identified with him of whom we read in the Bible.

"We do not realize his existence, his presence, his devices; and so we often do his work from sheer ignorance or inexcusable thoughtlessness

about it. . . . It seems to be regarded a manifest impropriety to name him except with the most studied circumlocution, as though we were afraid of treating him irreverently; and he who is seldom named will not often be thought of. Assuredly, it is a great help to him in his countless devices, to be so kept out of sight. We are prone to speak, to think, to act, as though we had only our own evil natures to contend with, including, perhaps, a sort of general admission that something is at work to aid the cause of rebellion."

All this we most firmly believe. It has been the studied plan of Satan to create a disbelief in his existence, and where he could not do this, to so distort our ideas of him as to make them utterly false, and thus keep his real character out of sight. It is a prominent feature of Spiritualism to deny the existence of a devil; and Universalists as well as Spiritualists say that it is inconsistent with the power and goodness of God that there should be a devil. Thousands, from a lack of proper information on this point, are thus taken in this, his own great deception. If it can be proved by revelation and reason that it is not inconsistent with the power and goodness of God that such a being should exist, and that there actually is a living, personal devil, these erroneous systems will be robbed of their strongest weapon, and one of the greatest deceptions of the age will be exposed.

The various terms, Satan, Apollyon, Diabolus, or devil, are frequently found in the Scriptures, and are so used in the inspired Word that the teachers of error are often put to the greatest strait to give an explanation of them. Chadwick, in his "Dictionary of the New Testament," says:—

"Some have denied the personality of the devil, and they speak of him as a mere negative evil, or as an evil disposition only. If *real personal properties and actions* can determine personality of being, the devil must be a real person of vast physical power and of awful malignity of temper."

The whole record of the temptation of the Saviour leads us inevitably to conclude that Satan was there, as literally and personally as was the Son of God. He who overcame Adam and Eve in the garden of Eden undertook to overcome the second Adam by similar temptations. In Eden he offered them the prospect of greater good, of higher enjoyment, of more exalted position, than their loving Creator had conferred upon them. They rashly took that which appeared to be "good for food," as a means of obtaining other benefits, though they had no manner of need of it. In the case of the second Adam, Satan tempted his appetite when he was greatly in need, and offered him also position, power, and glory. From the record of creation and of the temptation of Christ, from the fact that Jesus Christ, the Son of God, really became incarnate and dwelt upon the earth, died and rose from the dead, and ascended on high; in a word, from the entire Bible as a book of truth and of awful realities, and not of mere fancies, then we are shut up to the conclusion that the devil is a real being, possessed of power, cunning, malice, hatred to God and to everything that is good. We are warned against his power and his deceptions, exhorted to resist him, with the assurance that he will flee from us if we resist him steadfast in the faith.

When we speak of the devil as a real personal being, the question immediately arises, Whence did he come? Did God create him, or how did he come into existence? Many stumble at this point, and, by specious or plausible arguments, are led to deny the teachings of the Bible on this subject. Thus a learned author said:—

"I conceive that the existence of a devil is irreconcilable with all goodness and omnipotency;

and that, were a devil created by God, the Creator would be answerable for all the acts of this being so created. Evidently the devil could be nothing else but what the Creator should make him, and could do nothing but what prescience could foresee. The acts of the devil would, therefore, be indirectly those of his Maker."

To this the Bible reader can readily reply that God never created a devil. But then comes the query, Seeing that God is the Creator of all things, how is it possible for the devil to exist if God did not create him? But this query is based upon the supposition that all things are now in the condition in which God created them, which is not the case. God made man upright, but they have sought out many inventions. Eccl. 7:29. God never created a wicked man, yet wicked men exist. God never created a murderer nor an adulterer; shall we therefore deny the existence of murderers and adulterers? With as much reason we might deny their existence as to deny the existence of the devil, because God never created a devil. The argument applies with equal force in both cases. God created man "very good," but he corrupted his way and became a sinner. And so of the devil. God created him an angel, but he rebelled and became, or made himself, a devil.—*J. H. Waggoner.*

#### Bible Student.

##### CHRIST IS NOT THE SCAPEGOAT.

THE opinion that Christ is the antitypical scapegoat is one which prevails very largely among those who read and believe the Bible. But we are convinced that the opinion is an erroneous one; in fact, it is as far from the truth as light is removed from darkness—it is antipodal to the truth. The type is described in Lev. 16, the chapter that gives directions for observing the great day of atonement. On that day two live goats were presented at the door of the tabernacle, upon which lots were cast, "one lot for the Lord, and the other lot for Azazel." Margin, verse 8. The original contains the name Azazel, given in the margin, which our translators have rendered "scapegoat" without good reason. The name is a proper one, and is placed in juxtaposition with "the Lord"—one for the Lord, one for Azazel.

Who, then, was Azazel? Upon good authority we believe it to be Satan, the evil one. Jenks in his Comprehensive Commentary says: "Spencer, after the oldest opinions of the Hebrews and Christians, thinks Azazel is the name of the devil; and so Rosenmuller, whom see. The Syriac has Azzail, the angel who revolted." "In the Arabic we are told that Azazel is employed as the name of the evil spirit." Other testimony might be adduced; but we should inquire into the consistency of such an interpretation.

The scapegoat in the type did not in any manner contribute to the work of atonement. This work was done by the priest with the blood of the goat upon which the Lord's lot fell, and which was called the "sin-offering." Lev. 16:9, 15-19. This sin-offering represents the Lord Jesus, through whose blood we are cleansed from sin and redeemed from its curse. Thus we learn that the scapegoat was not used as a sacrifice; his blood was not shed in behalf of sinners.

But after the atonement had been made, and the sanctuary was cleansed, then came the high priest forth to the door of the sanctuary, and, placing his hands upon the head of the live goat, he confessed all the sins of the people "placing them upon the head of the live goat." The goat was then put in charge of a "fit man," and sent away to the land of forgetfulness. Verses 20-22. The man who con-

veyed the goat away was unclean until he had washed his clothes and person, then he could return to the camp.

There is no question about the slain goat representing the heavenly Sin-offering, all agree to that. But does the live goat also represent Christ?—No; for several reasons. The scapegoat bore the sins that were atoned for *after* the people had been freed from them. The people were redeemed by the blood of the sin-offering, after which the sins were placed upon another object, whose fate shows that there was no reprieve, but the obloquy must henceforth be borne perpetually. Certainly this is not the fate of our Redeemer; it is rather the fate of the great deceiver, the author of sin. Satan is a party to every sin and crime—the instigator of it. Christ died only for the faithful penitents. He redeems his children, not Satan. Satan is incorrigible in sin, and must bear the consequences of his rebellious course. Hence all those transgressions from the curse of which the faithful are released are at last placed upon the head of their originator, who bears them away to eternal oblivion.

The fulfilment of the type of the scapegoat is graphically described in Rev. 20:1-3: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season." This thousand years intervenes between the resurrection of the righteous and that of the wicked. See verses 5-10. At the first resurrection, Christ makes his second advent to save his people. The "books" have been examined, with the "book of life," and those whose names are there written, and have been faithful overcomers, have their names retained, and their sins are atoned for by the blood of Christ. They are saved. Jesus comes and calls forth the sleeping saints, while the living righteous are changed "in a moment, in the twinkling of an eye." Their sins are placed upon the head of Satan, the antitypical scapegoat, who bears them in the desolated earth during the thousand years, and then receives the doom for which he and his angels are reserved. Rev. 20:10.

The term "scapegoat" is in common parlance one of reproach which illy befits our Saviour. He has once borne our sins in his death, but his name is far above reproach; it is Emmanuel, "God with us." It is a name above every name. It is not Azazel nor scapegoat. Christ has stood in the sinner's place; but now he stands as our high priest, "holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Heb. 7:26. But the scapegoat bears away the curse of sin, which is forever fastened to his name.

## INTERNATIONAL SABBATH-SCHOOL LESSONS.

Lesson 5.—April 30, 1892.

THE SUFFERING SAVIOUR.—ISAIAH 53.

(Memory verses, 3-5.)

GOLDEN TEXT: "The Lord hath laid on him the iniquity of us all." Isa. 53:6.

NOTE.—The fifty-third chapter of Isaiah is a prophecy of Christ from the standpoint of the Christian dispensation, with his glory and kingdom yet future. The tense of the verbs in the Revised Version, as well as the matter itself, makes this clear.

1. In contemplating the people who slew Christ, and the wonderful message of the gospel which centres in his person, what question were his serv-

ants constrained to ask? Isa. 53:1; see also Rom. 10:16; John 12:37, 38.

2. What does the prophet say of Christ's person as he was manifest among men? Verse 2. Note 1.

3. How was this fulfilled? Mark 6:2, 3.

4. How did the prophet say that men would regard this man of sorrows? Isa. 53:3.

5. How was this fulfilled? John 1:10, 11; see also John 6:66; Matt. 26:56.

6. By whose afflictions was he made sorrowful? Isa. 53:4, first part. See Heb. 4:15; John 11:35, and elsewhere. See note 2.

7. Yet what did these sorrows lead men to conclude? Isa. 53:4.

8. For, or on whose account, did Jesus bear all these sufferings? Verse 5; 2 Cor. 5:21.

9. How many are in need of the grace and healing of Christ? Rom. 3:23; Isa. 53:6, first two clauses.

10. How great was the burden of sin that rested upon him? Verse 6; John 1:29.

11. How did he bear these sufferings? Verse 7. See note 3.

12. What is said of the injustice toward him? Verse 8, first part. "In his low estate his judgment was taken away, and the [injustice and cruelty of the] men of his generation, who can describe?" —Boothroyd.

13. Yet on account of whom was all this injustice borne? Verse 8, last part. Boothroyd reads: "He was cut off out of the land of the living; for the transgression of my people was he smitten to death." See Heb. 2:9, 10.

14. What kind of a burial attested his innocence? Verse 9, first part. See note 4.

15. Was this suffering a part of the divine plan? Verse 9, last part; verse 10, first part. Note 5.

16. What part did Jesus personally take in this offering? Titus 2:14; Mark 14:36.

17. What did the prophet say should result to Christ from the offering of his soul or life for man's sins? Verse 10, last part.

18. What is the pleasure of the Lord that shall prosper in his hands? Verse 10, first clause. The humility and suffering are the foundation of honor and power. See Col. 1:19; Phil. 2:6-9.

19. To what extent will the sufferings of Christ prosper? Verse 11, first part. They will prosper to the full satisfaction of Christ in looking upon the kingdom he has redeemed and the souls he has saved. Heb. 12:2; Isa. 62:3, 4.

20. What will he do for those who know and trust in him? Isa. 53:11; John 17:3; Rom. 5:1, 9.

21. Over whom and how will he completely triumph? Isa. 53:12. See note 6.

### NOTES.

1. This statement does not mean that Christ's appearance was repulsive. They expected a monarch whose glory and splendor would outshine that of Solomon; but Christ's appearance was such that they could not naturally expect anything from him. They desired the beauty of worldly glory; they did not find in him what they desired. His birth also was lowly, as a root out of dry ground.

2. "Grief" and "griefs," in verses 3 and 4, are in the Revised Version translated "sickness" and "sicknesses."

3. Boothroyd and others render the first part of this verse, "It was exacted, and he was made answerable;" that is, God's infinite holiness and justice could not remit the penalty due the transgression of his perfect law. The innocent One was made to bear it.

4. Boothroyd reads: "And he was placed with the wicked in his death, but with the rich in his sepulchre." See Matt. 27:57-60. A criminal was not allowed such burial.

5. Boothroyd connects the verses thus: "Although he had done no wrong, neither was guile found in his mouth; yet it pleased the Lord to crush him with affliction," or, as in our version, "to bruise him, he hath put him to grief."

6. Again we give the translation of Boothroyd, as better expressing the sense: "Therefore will I give to him as a portion the great; and the mighty [Satan and

his angels] shall he possess as a spoil [see Gen. 3:15; 22:17; Matt. 12:28, 29]; because he poured out his soul unto death," etc. For divine commentary on this chapter see Heb. 2:14-18.

Lesson 6.—May 7, 1892.

THE GRACIOUS CALL.—ISAIAH 55.

(Memory verses, 6-8.)

GOLDEN TEXT: "Seek ye the Lord while he may be found, call ye upon him while he is near." Isa. 55:6.

1. What reproof does the Lord give to those who spend means and time for that which is worldly and worthless? Isa. 55:2, first two questions.

2. What better way does he set before them? Same verse, last part. Boothroyd reads, "Let your soul feast itself with the best things."

3. To whom and how freely are these best things offered? Verse 1.

4. By what means is this fountain of God's grace thus opened? Isa. 53:4, 5.

5. What does Jesus himself say in regard to these riches of his grace? John 4:14; 6:27, 51, 63.

6. What does he promise us if we heed these instructions? Isa. 55:3, first two clauses.

7. What does he promise to those who will come to him? Same verse, last part.

8. What is this everlasting covenant here promised? *Ans.* The new covenant in Christ. See Ps. 89:20, 26-36; Acts 13:34; Heb. 8:8-13; 13:20.

9. What will the Father make of Christ, the seed of David? Isa. 55:4.

10. In confirmation of this, what does Jesus say of himself as a witness of God? John 18:37; Rev. 1:5.

11. What witness is borne to him as leader and commander? Matt. 17:5; Eph. 1:22, 23.

12. Were the blessings of Christ to be to the Jewish people alone? Isa. 55:5; John 10:16; 1 Cor. 12:13. See note 1.

13. Why would men run after Christ? Isa. 55:5. Because God hath glorified him in his sufferings for the world (John 13:31), in his resurrection from the dead (Eph. 1:19, 20), in the effectual power of his priesthood (Heb. 5:5); he is glorified in his people (1 Peter 4:14), and will be glorified with his people when he comes again (Rom. 8:17, 18.)

14. In view of these things, what are men exhorted to do? Isa. 55:6.

15. Of what time only have we the promise? 2 Cor. 6:2.

16. What does he say of the wicked and unrighteous? Isa. 55:7, first part.

17. How great mercy will he exercise toward the repentant? Verse 7, last part; Isa. 1:18.

18. How does the richness of God's mercy compare with that exercised by man? Isa. 55:8, 9; Ps. 103:10-12.

19. How effectual will his promises be to those who trust in them? Verses 10, 11. See note 2.

20. What does he say of the way, the joy, and the triumph of him who accepts of this mercy? Verses 12, 13; Isa. 61:10, 11; 54:13-15.

### NOTES.

1. "Know" is used in Isa. 55:5 in the sense of covenant relationship, such as exists between God and his people. See John 17:3 and Gal. 4:9, for its use in this sense. It is here used of the Gentiles.

2. There could be no more beautiful figure of the power of God's gracious mercy upon the heart of the sinner than is contained in the two verses above. Just as the snow and rain, to the human eye of little worth, falling upon the dry and barren soil, cause to spring forth the grass and herb, so God's grace and mercy will soften the hard, barren heart of the sinner and make it fruitful. This is the promise, it will never return void to the heart of faith.



## From the Field.

### CAPE TOWN, SOUTH AFRICA.

THE following letter from A. T. Robinson, who has lately gone from the United States to labor in South Africa, will be of interest to many or all of our readers:—

My last report was sent from Queenstown, where the *Teutonic* called to leave passengers for Ireland. We spent two weeks in London, and thus had an opportunity of becoming somewhat familiar with the work in connection with the London City Mission and the London branch of the Pacific Press Publishing House. We left London December 12, and proceeded by rail to Southampton, where we found the steamship *Tartar*, which was to be our home for the next three weeks, waiting to take us on board. We had a very rough passage down the English Channel and through the Bay of Biscay. The first two days our ship made but about seventy miles in twenty-four hours, her usual run being about three hundred and fifty miles. Nearly all the passengers and some of the ship's crew were very seasick, the writer being one of three among the second cabin passengers who were denied that luxury. During Sunday and most of Monday, the passengers were all shut down below, even if any had had the courage to wish to venture out on deck; but I obtained permission to "climb up some other way," and spent several hours on the hurricane deck, to see the angry billows playing with our noble ship as though it had been a mere toy. It was a sight most awfully grand. It appeared sometimes as though we should be swallowed up, but I felt the assurance that the Saviour was with us, and that—

"No water can swallow the ship where lies  
The Master of ocean, and earth, and skies."

We learned, after the storm had abated, that some danger had been realized by the officers of the ship, and that the most of the two days, distress signals were displayed.

Following this experience, we had about two weeks of most delightful weather; but it grew rough again during the last few days of the voyage, so that upon the whole, it was called the roughest passage between Southampton and Cape Town that had been experienced in eleven years. We were nearly three days late in reaching this place; but on Sabbath morning, Jan. 2, at an early hour, many hearts were made glad by the sight of Table Mountain looming up in the distance like a huge lion crouching in mid-ocean. About seven o'clock our ship was safely in the dock, and we were met by Brn. Druillard and Peter Wessels and were driven to the Somerset House. We were just in season for the Sabbath-school and regular Sabbath service, and thus we had an opportunity, in behalf of our brethren and sisters in America, to extend New Year's greeting to those of like precious faith in this country. It was the beginning of the week of prayer, so while we had been deprived of the privilege of mingling with our brethren in America during this season of seeking the Lord, we were glad that the arrangement was such that we could enter into the work with the brethren here.

We held meetings with the Cape Town church the early part of each day, and with the Wineberg church in the evening. We enjoyed the presence of the good Spirit of the Lord in these gatherings. While the brethren in this country realize that there is a great work to be done in this field, and feel a lively interest to see the cause advanced here, their interest is by no means confined to South Africa; but there is a spirit manifested to do their part in extending the light of the "everlasting gospel . . . to every nation, and kindred, and tongue, and people." Good evidence of this was given at the close of the week of prayer, by these two churches,

in their liberal contribution to the foreign missionary work, of over £86, and word has just come from the Beaconsfield church that their offerings amounted to £20.

We would not close this report without mentioning, as an indication of progress in the work here, the erection of a fine church-building, which is nearly completed, being under contract to be finished the last of February. The building is well arranged, the lower part being fitted up for offices, store and packing rooms for the tract society. In fact, we cannot see how it could be arranged more conveniently. In the crowded condition of the work at the Somerset House, and not having a suitable place to meet for worship, this building will be greatly appreciated, and we cannot but feel impressed that the move was a timely one in making this provision to meet the demands of the work in this important centre in this field. The building is one that will do credit to the cause, and is already attracting public attention to our people and work. It will be one of the finest church edifices in the city.

### AN AGREEMENT OF PEACE.

IN many places in China as in other parts of the world, there frequently occur violent disturbances between the Roman Catholic and Protestant Christians. This seems very strange to the heathen, and causes much reproach. A few months since, at the island of Haitan, belonging to the Fukien province, a Methodist convert was induced to change his membership to the Roman Catholic Church; pictures and images of saints and virgins were placed in his house. Some of his Methodist friends endeavored to get him back again to their church; this was resented by the Roman Catholics; a disturbance lasting some weeks followed; bad men encouraged the different parties to attack each other. The result was a disgraceful conflict, in which the Protestants charged that an attack was made on their houses, and the Roman Catholics said their pictures and images were broken and stolen, and great bitterness was engendered. The heathen rulers were in trouble, not knowing how to deal with such a case, as both parties belonged to foreign religious bodies; and if they attempted to judge between them, either the French Consul or the American Consul would be apt to interfere. They could judge between Christian and idolater; but between Christian and Christian they did not know what to do, and hence appealed to the Consuls. After both parties had been heard and rebuked by the respective French and American Consuls as bringing reproach upon the name Christian, by which all were known in a heathen land, and threatened with mutual punishment if any more disturbances occurred, the following agreement of peace was arranged by the Consuls, the Roman Catholic Bishop, and Rev. N. J. Plumb, Methodist missionary of Foochow having charge of that work. This was signed by the representatives of the two churches, stamped and signed by the Consuls, and put up in the churches of the denominations on the island, and perfect peace has existed there for about nine months. The Bishop and Mr. Plumb are responsible for the theology of the agreement. Being written in Chinese, there is a little lack of smoothness in the translation.

#### PROCLAMATION.

In the beginning God and Jesus created heaven and earth, and all things, and also the first man and the first woman, in six days. On the seventh day they rested; therefore we must also rest from work on the seventh day, to worship, adore, and express gratitude to them. As human beings multiplied, there were many among them forgetting the goodness of the Creator; and instead of worshipping God, they paid homage and offered sacrifices to the

spirits, human beings, and things. These having been clearly discussed in our religious books, it would be superfluous to reiterate them. Now in order that the two churches may get along peaceably, the following regulations are established:—

First, as is given in the treaty, people are free to adopt what religion they may please.

Second, the aim of Christianity is to offer thanks to the Lord for creating and preserving human beings and things. Those who worship him, keep his commandments, and believe in Jesus Christ, must have for their object the salvation of their souls and the attainment of everlasting happiness. The Lord says, Do not depend upon worldly influence, lust after gains, or desire bubbling reputation.

Third, Methodists desiring to become Roman Catholics may be free to do so and not be prevented; Roman Catholics desiring to become Methodists may likewise be free to do so, and not be prevented. Roman Catholics and Protestant Methodists must live together in harmony.

Fourth, the Holy Virgin and the saints are respected by the Roman Catholics, being regarded as favorite ministers of God, having ascended to heaven and there enjoying everlasting happiness. The Roman Catholics assert that the respect they pay them is very different from the reverence with which they worship God, so that to destroy holy images is a great offence to the Roman Catholics. This should never be done. But the will of God—which is the Old and the New Testament—is revered and esteemed by the Protestant Methodists. To destroy the Bible, therefore, is an offence to the Methodists. This also should be warned against.

Fifth, other persons have nothing to do with property belonging to us, and we have nothing to do with property belonging to others; therefore members of the Roman Catholic Church have nothing to do with the property of members of the Methodist church, and *vice versa*.

Should any trouble arise after the 12th of January, the Consuls concerned will at once request the Chinese officials to examine into the matter, and severely punish the guilty parties. Words having been spoken beforehand, no indulgence will be shown. —*Christian at Work*.

### THE MESSAGE BEFORE KINGS.

ACCORDING to prophecy, the last message is to be proclaimed even before kings and rulers of this world. Rev. 10:11. We have heard how the message in America and other countries has gone before representatives of earthly power. We are glad to relate that the work in Sweden also has reached this same epoch, of which the following incident well may be regarded as an evidence:—

Last summer a sister who belongs to our church here in Stockholm, was offered the place of the queen's first waiting-maid. She had then a responsible place in the family of an earl in the city, and by this earl, who had some close connection with the royal family, this sister had been recommended to the queen, and was solicited to take the said place, which is the most eminent place that can be attained to by any one not being of the nobility. This was a surprise to Sister A., but knowing that she here also would have the liberty of serving God according to her belief, and thinking that this way had been opened by the providence of God, she of course accepted this service. It is not the honor of such a place nor the financial advantages, that are of greatest interest to us, but in her royal service, this sister has proved to be an instrument of bringing before the throne of Sweden the glorious message of the soon-coming King of kings. She is a missionary in the golden palace. This we think is a matter of interest to all who love the truth.

One day the queen's nurse came into sister A's

room in the court and saw "Prophecies of Jesus" lying on the table. The lady then remarked that she had seen this book before at the home of one of her friends, and asked to borrow the book and read it. Sister A., being somewhat surprised that this lady had seen the book and wanted to read it, gladly consented to the request. After reading the book through, the lady said that she never before read a book that she liked so much.

Through her, the book "Bible Readings" has also been known among the royal people. The result of this was seen the other day, when the queen's servant came to our office and bought three copies of our new large "Bible Readings" and one copy of "Prophecies of Jesus." These books are to be presented to three maids of honor and one chamberlain, as Christmas presents from the queen.

About a year ago Brother Lindqvist's mother visited the king, that her son might be released from his imprisonment on account of keeping the Sabbath. The Sabbath question was then presented before the king in a short and simple way.

Now there is a Seventh-day Adventist missionary right there in the castle, and the royal family have opportunity fully to learn the message through the books.

And by the above we can see how this work has already been done. There is also a maid-servant in the court who has been interested in the truth for some time.

Although we may not have much hope that any of the kings and rulers of this world will accept the present truth, we must see in all this the hand of God, also that the prophecy is being fulfilled, which says that the last warning message shall be preached before many peoples, and nations, and tongues, and before kings.—*Emil J. Ahren, in R. and H.*

## News Summary.

### NOTES.

MR. GLADSTONE'S Home Rule for Ireland scheme seems to be gaining in unpopularity. Mr. Joseph Chamberlain, M. P., recently asserted, in a public speech, that the "Home Rule agitation was supported by lying, dishonesty, murder, and outrage." Mr. John Morley, M. P., Mr. A. J. Balfour, First Lord of the Treasury, and the Duke of Devonshire are prominent English statesmen who have spoken against the scheme. The measure is not more popular among Irish Protestants. In the north of Ireland they are organizing to oppose Home Rule; they have appealed to the British Parliament not to place them at the mercy of the Roman Catholic majority in their own country, and have even intimated that an attempt to do so would lead to civil war.

WITH the return of spring in the northern hemisphere, the Jew is again pathetically before the public. Poor and persecuted, he would be only too glad to rid Russia of his undesirable presence. But hundreds of thousands of them have no money to get away with, and those that can get away have no place to go. Even Christian England can make no room for them, many have been shot down on the German border, and there is pathos in Baron Hirsch's statement that the colony in Argentina, on which the sum of £250,000 has been spent, has proved unsatisfactory through the unfriendly feeling manifested toward the Jewish colonists. Between 4,000,000 and 5,000,000 persons whom the earth rejects! How heavy the curse has proved which was invoked in Jerusalem so many centuries ago, in the words: "His blood be on us and on our children."

It is hardly necessary to say anything of the Windsor murder; for the papers and men's minds have been full of it for weeks past. The incidents of the murder, the arrest, the trial before the coronor's jury, together with the prisoner's antecedents, real and imaginary, and all the details of his personal appearance and behavior, have become unprofitably familiar. To some he seems like the greatest monster that ever wore

the human form; but besides many very cruel historical characters, what shall we say of two brothers in Russia who have just been arrested for the murder of forty persons who were leaving the country with money realized on their property? and what of the forty women arrested in another Russian province on a charge of the wholesale and systematic murder of infants? and what of the unnatural parents who employed the services of these "Angel Makers" to dispose of their innocent but unwelcome little ones? But the Windsor murder was committed nearer home, and perhaps a Russian is not expected to reach as high a moral standard as an Englishman.

SEVERAL terrible disasters have been reported by the telegrams within a few days. The first of these was a great fire at Mandalay, Burmah, by which property to the value of £1,000,000 was destroyed, and many families were rendered homeless. The palace and a large part of the city are in ruins. This was speedily followed by a tornado in America, which swept through several States, sometimes carrying away whole blocks of houses as though they were frail pasteboard structures. Besides the immense loss of property, over a hundred persons were killed. On the Caspian Sea a vessel went down, carrying two hundred persons to a watery grave. The next day nine workmen were killed and many injured by an explosion in a smokeless powder factory in St. Petersburg. Later, fifty persons were drowned by the capsizing of a pleasure steamer on the Gaudaloupe River in Spain. While our fellow beings have been hurried by hundreds to an untimely death, and thousands have been left maimed, destitute, and suffering, what gratitude do we owe to God, that through his good providence we dwell safely, and none of these evils have come nigh our dwelling.

AN American paper thus gives the latest use to which electricity has been applied: "All may not know that the last census was counted by electricity. The method adopted was that invented by Mr. Herman Hollerith, and it saved the Government more than £150,000 of the cost of counting by the old method. It was also very much more rapid than the old way of counting; the official count of the total population, 62,622,250, having been announced in only one month and two days after the Superintendent of the census received the last return from the 50,000 enumerators. The principle of the Hollerith system is to have a card for each person in the country, and each card is punched with holes indicating by their different positions all the facts given in the schedules from the enumerators. These cards, packed together closely, make a pile ten miles long, and the eighty-one Hollerith machines used in counting them, work their way through them at the rate of 500 feet a day. As the cards were passed through the machines, a little pin dropped into every hole in each card, and the fact recorded by each was at once registered by an electric connection on dials, like steam gauges; there being one of these dials on the machine for each class of items taken by the census enumerators. From these dials the totals of the counting are easily read off and recorded. Each one of the Hollerith machines is estimated to do the work of twenty clerks under the old system. Our last census was the first time the people of any nation have been counted by electricity, but now the Hollerith system has been adopted by Canada and Australia, and probably no great nation will, in the future, be content to wait for the results of a census by the old method, when a system so rapid, accurate, and every way admirable has been discovered."

### ITEMS.

The Russian budget for 1891 shows a deficiency of £11,500,000.

It is proposed to build a great church in Rome near St. Peter's, to cost £4,000,000.

The bill providing for the free coinage of silver in the United States has been defeated in the Senate.

Camels are the only working cattle used in a certain part of the Ural districts, some large farms possessing a hundred each.

A bill to abolish duties on foreign wool has been passed by the lower House of the United States Congress by a majority of three to one. But it is anticipated that the measure will be vetoed by the President.

An unqualified medical practitioner in a Kansas town vaccinated twenty children recently, sixteen of whom have since died.

A physician has bought 30 acres of land north of Chicago, where he proposes to erect an immense building for the treatment of inebriates.

The British soldier tried for selling the plan of the new fortifications at Malta to the French, has been sentenced to a year's imprisonment.

The high priests of Persia, who forbade smoking in order to break up the tobacco monopoly, have triumphed. The monopoly has been officially abolished.

The cablegrams state that in South America the republics of Brazil, Argentina, Peru, and Venezuela are struggling with revolt and political conspiracy.

Dr. Vaughan, Bishop of Salford, succeeds Cardinal Manning as Archbishop of Westminster. On receiving the appointment, he will be created a Cardinal.

General Garza, the leader of a revolt in Mexico and a daring brigand, has been arrested by the United States authorities while on a raid over the border.

The number of members of the House of Lords, England, varies from 540 to 670, while the French Senate numbers 300 and the Chamber of Deputies 584.

The German Catholic press are indignant over the withdrawal of the Education Bill, which would have placed the education of the young in the hands of the clergy.

A Portuguese exploring party in Africa have had an encounter at Lake Tanganyika with some Arab slave traders, which resulted in liberating fifteen hundred slaves.

The fear of an anti-European outbreak in Pekin amounts to a panic. The European women are leaving the city, and the men are preparing to defend themselves.

A native tribe in North Burmah that have just been in revolt against the British Government, recently made a raid on a tea estate, killing thirty-eight coolie laborers.

Dynamite has been used in connection with several recent robberies in France. Under cover of the confusion caused by an explosion, the premises are entered and robbed.

The R. M. S. *Polynesian* recently made the trip from Adelaide to Marseilles in twenty-six days. Letters from Sydney dated March 1 were delivered in London on the 31st.

A claim for £30,000 has been presented to the Chinese Government by the Belgian mission in that country, for damages sustained in connection with the recent anti-foreign outrages.

The armies of the nations of the civilized world number 3,600,000 men. Besides the loss of their time and labor, they cost at least £200 a year each, and that amounts to £720,000,000.

The French are again having trouble with the Dahomeyans, at whose hands they have just sustained a defeat. His Dahomeyan majesty has threatened to extirpate all Europeans in his dominions.

A bill has been introduced into the House of Commons legalizing the eight-hours system in the mines of the United Kingdom, and making the shorter hours compulsory in the case of persons under twenty-one years of age.

The wheat crop of Manitoba this year places her in the list of the great wheat-producing countries of the world. It is not less than 25,000,000 bushels, so large, in fact, that laborers could not be secured to harvest it. The other grain crops are proportionately good.

Prince Bismarck celebrated his seventy-seventh birthday on the 1st inst. The occasion was taken advantage of for something little less than a national demonstration, the Prince receiving five thousand cablegrams and letters by the sack full, besides numberless gifts.

A steamer which can be propelled on land by means of its own engine has been constructed at Kristianstad, Sweden. It is intended for the traffic on two lakes close to Boras, which, however, are separated by a strip of land. Rails have been laid between the two lakes. The steamer, which has been christened very appropriately *Svanen* (the Swan), can run itself across from one lake to the other. At a trial trip, if one may call it so, at the works, the vessel fulfilled the tests very well. The engine is 10-horse power, and the *Svanen* can accommodate some sixty passengers.

## Health and Temperance.

### THE LICENSED ROBBER.

PASS where you may, through city or through town,  
Village or hamlet of this merry land,  
Though mean and beggared, every twentieth pa'e  
Conduc's the unguarded nose to such a whiff  
Of stale debauch forth issuing from the styles  
That law has licensed, as makes Temperance reel.  
There sit involved and lost in curling clouds  
Of Indian fume, and guzzling deep, the boor,  
The lackey, and the groom. The craftsman there  
Takes leathern leave of all his toil;  
Smith, cobbler, joiner, he that plies the shears,  
And he that kneads the dough, all loud alike,  
All learned and all drunk. 'Tis here they learn  
The road that leads from competence and peace  
To indigence and rapine; till at last  
Society, grown weary of the load,  
Shakes her encumbered lap, and casts them out.

—Cowper.

### THE MEDICAL USE OF ALCOHOL.

THIS question is one which at the present time is exciting a great degree of interest in the medical world, and we should neglect an important part of our task if we should fail to devote the space to it which its importance well demands.

The medical use of alcohol is the strong fortress into which the moderate drinker runs when hard pressed by the advocates of total abstinence. It has always been a sort of Gibraltar for intemperance. The admission of the medicinal use of alcohol as a stimulant, tonic, conservator or generator of vital force, has been the rotten plank in the temperance platform. It has made the defenses of teetotalism, otherwise impregnable, exceedingly vulnerable. Temperance reformers have kept this part of the subject in the background as much as possible; but moderate drinkers have persisted in making it prominent on every possible occasion, often to the great discomfiture of the advocates of total abstinence for the well, but unlimited indulgence for the sick.

It has become evident to those who have given the matter candid thought, that either the common employment of alcohol as a medicine is a stupendous error, or teetotalism is a fanatical delusion. Which of these positions is the true one? It must certainly be that one which best agrees with facts—scientific facts—and the dictates of reason and common sense.

No other drug is employed so largely in medicine as alcohol. It is not only prescribed in the form of alcoholic drinks, but in combination with other drugs, in all tinctures, and many other pharmaceutical preparations. Still greater quantities reach the stomachs of the people through a host of quack remedies, patent medicines, known under various delusive names, as cordials, bitters, tonics, restoratives, etc.

*Medical Properties of Alcohol.*—According to the classical authors on materia medica, alcohol is a *nervine, stimulant, tonic, narcotic, diaphoretic, diuretic, and caustic*. Its varied properties are urged as sufficient apology for its so general use, they making it applicable, as supposed, to almost any actual or imaginary case of disease.

It should be remarked that a medical property is not, as generally supposed, a certain mode of acting upon the system possessed by a drug, but rather an indication of the manner in which the system acts toward the drug. It is evident, then, that the medicinal properties of alcohol, before enumerated, are so many terms for indicating a corresponding number of disturbances or disorders which the drug occasions in the body.

When medical authors say that alcohol *acts* so and so, we must understand them to mean only that the drug *occasions* such an action on the part of the system.

As the relations of any drug to the body in disease

are determined by observing its effects upon the body in health, it will be instructive for us to glance again, for a moment, at the effects of alcohol upon living tissues as determined by experiment.

When applied to plants, says Pereira, a noted medical writer, "alcohol acts as a rapid and fatal poison."

Says the same author, "Leeches immersed in spirit die in two or three minutes." Frogs and snakes are affected in the same manner.

We have seen the heart of a turtle contracting vigorously several hours after removal from the body of the reptile. When placed in alcohol, its contractions cease in less than a minute.

Alcohol causes paralysis when applied directly to the trunk of a nerve. It has the same effect when applied to a ganglion. If a pigeon's brain be exposed by removing a portion of its skull, alcohol may be applied directly to the cerebellum. The effect produced is essentially the same as that which follows the removal of the cerebellum by the knife. The poor pigeon plunges and staggers about like a drunken man, and for precisely the same reason.

If a little alcohol is added to a vessel of water containing live minnows, they will speedily die.

Applied to the skin, and retained by some impervious covering to prevent evaporation, alcohol produces irritation and numbness.

Applied to the mucous membrane of the eye or mouth, still greater irritation is occasioned. When taken into the stomach undiluted, it produces intense irritation, inflammation, and ulceration, as proved by Dr. Beaumont's observations upon Alexis St. Martin.

When mingled with the blood, alcohol destroys the blood corpuscles, increases the proportion of fat, renders the blood less capable of passing readily through the capillaries, coagulates the fibrine, and injures the nutrient elements of the plasma of the blood. When a considerable quantity of alcohol is taken, the distinction between venous and arterial blood is almost destroyed, all the blood assuming a dark hue. It is thus that the boasted blue blood may be accounted for.

But alcohol does not remain in the blood. It permeates every tissue, and for some curious reason not yet satisfactorily explained, accumulates in nerve tissue more than in any other, unless it be the liver, which would very naturally receive the most, since alcohol, when received by the stomach, is carried directly to the liver by the portal vein, as soon as absorption occurs.

The effect of alcohol upon the nerves is to lessen sensibility. A man whose nerves are bathed in alcohol has the acuteness of all his senses somewhat impaired. The degree of impairment depends upon the amount of alcohol present. A large quantity of alcohol destroys sensibility entirely.

We have observed that alcohol is "a rapid and fatal poison to plants;" that it kills leeches, frogs, reptiles, and minnows; that it irritates the skin and mucous membrane, destroys the blood, and paralyzes the nerves. In considering these effects, Prof. Christison, Dr. Pereira, Dr. Taylor, Prof. Orfila, and other authorities of equal note, pronounce it a "narcotico-acrid poison."

Says Dr. E. Smith, "It is a poison of the nervous centres."

Says Dr. Edmunds, of England, "There is no great city on our side of the ocean where there are not inquests held upon men who drink a bottle of brandy, and fall down and die just as if you had given them a spoonful of prussic acid. Alcohol is a poison."

Says Dr. Williard Parker, of New York, "By physiological inquiries it has been established that alcohol is a poison."

*The Vital Instincts Treat Alcohol as a Poison.*—If there should remain the least shadow of a doubt in the mind of any one that alcohol is a poison, it must certainly be removed by considering how the

system treats this drug when it is taken into the stomach. At first the mucous membrane becomes congested, and throws out a quantity of mucus to protect itself from the alcohol, while the absorbents increase their activity for the purpose of getting the drug out of the stomach as quickly as possible.

Having entered the blood, it is transported at once to the liver, which does its best to extract as much as possible of the poison, though at imminent peril to itself. Very soon the poison-laden blood reaches the heart. This organ also recognizes the drug as something that has no place in the blood and ought to be removed; and, as it cannot directly effect the removal itself, it pumps a little harder at the circulation in order to hurry the impure blood along to those organs which are especially designed to remove impurities. Hence the increased force and frequency of the pulse.

The first of these organs which the hastening blood reaches, is the lungs, and here the volatile poison is sent out in volumes. Every one knows that a drunkard's breath smells like a beer shop. The alcohol is also expelled by the kidneys and the skin, and can be found in the urine and the perspiration. In fact, every excretory organ of the body is engaged in getting rid of this poison.

A food or a friendly substance is not treated in this way. If alcohol is a good thing, it is certainly very much abused by the vital instincts. But the vital instincts are not easily deceived. They recognize food in an entirely different manner. An apple, a potato, milk, or bread, when taken into the body, is utilized. It disappears, and never re-appears as milk, or bread, or apple, or potato. Not so with alcohol. It enters the system alcohol, and leaves it precisely the same as it entered, remaining the same all the way through. Instead of retaining the drug, digesting and assimilating it, the system hurries it out in every possible way. The escaping poison can be detected in the breath for more than twenty-four hours after a small quantity has been taken. It is long retained in the body, and has been distilled from the brains of drunkards thirty-six hours after its reception into the body.

If, after eating apples, potatoes, and sundry other articles, the same articles should be found, upon a post mortem examination, in various portions of the body, apples in the brain, potatoes in the liver, and other articles in other parts, it would be considered as the most indubitable evidence that those articles—apples, potatoes, etc.—were not food, since they were not used or changed in the body. If we found these same articles passing out of the body, we should be led to the same conclusion. This is just the experience with alcohol. The conclusion, then, is unavoidable, that it is not food, but poison, as eminent physicians have declared.—J. H. Kellogg, M. D., in *Home Hand-Book of Hygiene and Medicine*.

DURING the first flush after drinking wine, a sense of warmth is felt, but this is due to the tides of warm blood that are being sent to the surface of the body. There is, however, no fresh heat developed. On the contrary, the forcing of the blood to the surface causes it to cool more rapidly, and a chillness is afterwards experienced. In extremely cold climates the inhabitants are enabled to live comfortably by consuming vast quantities of animal food alone. Will alcohol act in a similar way to assist in maintaining heat? Observation and experience say, No.—*Selected*.

Be merry, but with modesty; be sober, but not sullen; be valiant, but not venturesome; let your clothes be comely, but not costly; your diet wholesome, but not excessive; mistrust no man without cause, neither be thou credulous without proof. Serve God, fear God, love God, and God will so bless you as either your hearts can wish or your friends desire.—*Syly*.



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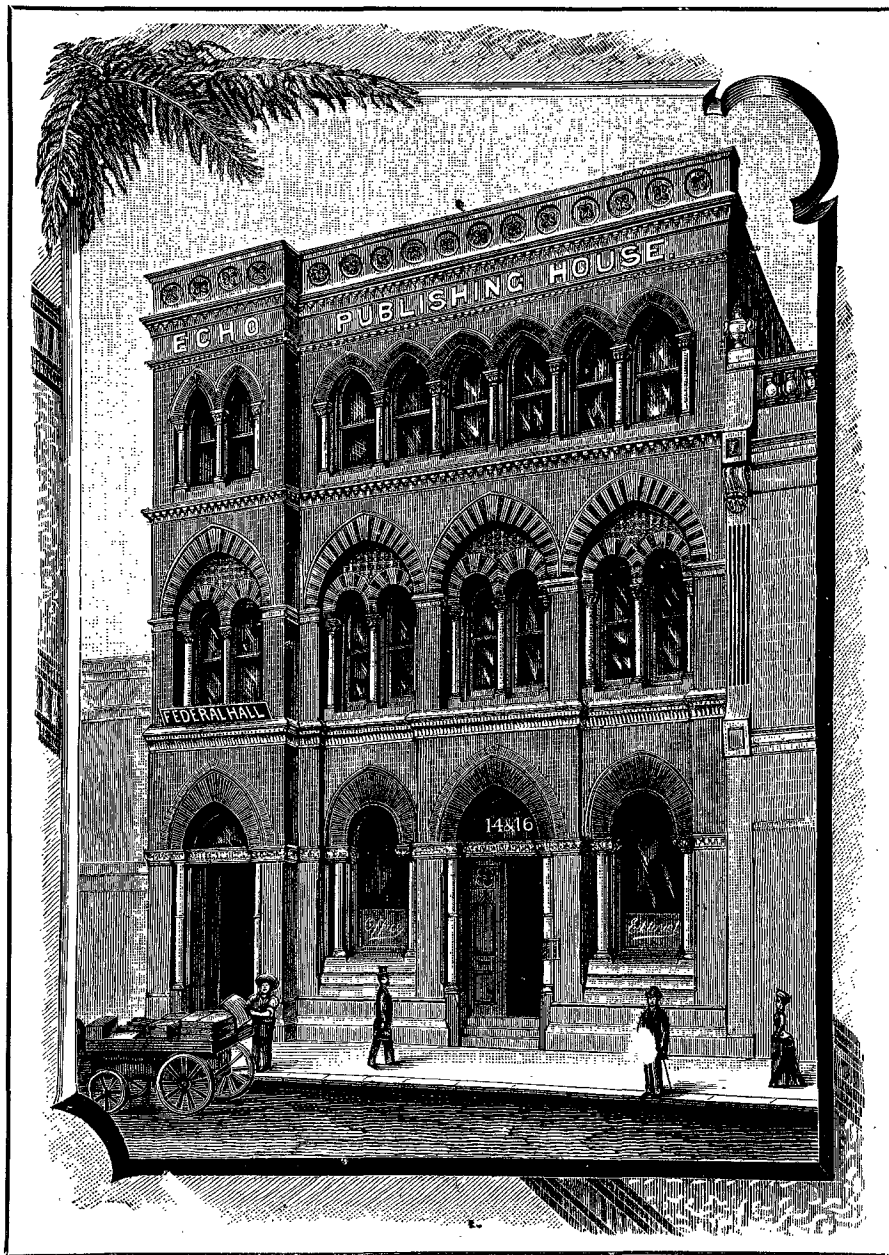
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# Bible Echo and Signs of the Times.

Melbourne, Australia, April 15, 1892.

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

THE past few weeks have been an unsettled period in the office of the ECHO. For some time the expanding work has demanded more room, till at last enlargement of premises became a necessity. So we have been at the mercy of carpenters, masons, painters, and plumbers, who have succeeded in evolving a splendid set of work-rooms and offices for the accommodation of our work. Our floor space has been doubled, giving us now about 7000 square feet; and our printing and publishing work just comfortably fills it.

THE services of the Melbourne church of S. D. Adventists are now held in Albert Hall, Clifton Hill, each seventh day (Saturday). Sabbath-school at 9:30, and preaching at 11 o'clock. Services are held in Prahan, U. F. S. Hall, Cecil Place, nearly opposite the Town Hall, in the afternoon at 2 and 3:15 o'clock. All are cordially invited to attend.

SINCE the inauguration of the new series of illustrations, the BIBLE ECHO has received many compliments and commendations. It is a great pleasure to be able to please our friends. We would even be glad to please our enemies if doing right would please them. We particularly appreciate the friendly notices of our coadjutors, the *Review and Herald* and *Signs of the Times*. The former says: "We have just received the BIBLE ECHO of Dec. 15, 1891. This is the first number that has reached us since its publishers made the new departure of introducing illustrations, thus making its pages still more attractive and interesting. The present number is a good beginning in this direction, and the paper is very efficiently representing our cause in the Australian field. We trust it will meet the success it richly merits, and be the means of bringing many to the knowledge of the truth." And from the latter we clip the following: "The first two numbers of the BIBLE ECHO for 1892 have been received, and are excellent numbers. The ECHO is now running a fine class of illustrations, which will make it of increasing interest to many of its readers. It has been thought best to raise its price to 7s. 6d. per year. The ECHO is a fine journal, and should be, and doubtless is, appreciated wherever it goes."

THE late quarterly meeting of the Melbourne church was a season of blessing and encouragement. In the forenoon Mrs. E. G. White spoke with feeling and power on the subject of practical religion as taught in Isaiah 58, in relation to the acceptable fast. On Sunday afternoon Mrs. W. again addressed a large congregation of ladies on the subject of healthful dress. One week later, at the close of another address on Work for Christ by Mrs. W., five willing candidates followed their Lord in baptism.

In this number we open a series of articles on "his Satanic majesty" the devil. The articles go on to inquire and answer; Is Satan a real being? What is his origin? Why suffered to exist? His work and his final end. The author is the late J. H. Waggoner, who will give the Biblical evidence in regard to these subjects in a lucid and exhaustive manner. We bespeak a careful reading for these articles.

It is intended to commence a series of articles on Biblical present truth, with the last half of the present volume of the ECHO. In these articles we shall endeavor to give what we regard to be a Scriptural and reasonable exposition of various questions of interest and importance at the present juncture. It will be well for our agents and tract societies to make a note of this, and secure as large a circulation of these papers as possible.

AMONGST all the sweet privileges of the Christian, none is more worthy of appreciation than that of trusting in God. And with parental tenderness we are encouraged to put the same confidence in God that a helpless child reposes in its faithful mother. This trust is pleasing to our Heavenly Father, and it is very profitable to us. The portion of those who trust in the Lord is an overflowing, abiding peace. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." This promise is for those who need a refuge, a defense. It is intended as an antidote to all the anxieties and perplexities of life. Our Father knows all about it. He loves us; he is faithful; he is mighty; he is forever the same.

THE tempter often works most successfully through those who are least suspected of being under his control. The possessors of talent and education are admired and honored, as if these qualities could atone for the absence of the fear of God, or entitle men to his favor. Talent and culture, considered in themselves, are gifts of God; but when these are made to supply the place of piety, when, instead of bringing the soul nearer to God, they lead away from him, then they become a curse and a snare. The opinion prevails with many that all which appears like courtesy or refinement must, in some sense, pertain to Christ. Never was there a greater mistake. These qualities should grace the character of every Christian, for they would exert a powerful influence in favor of true religion; but they must be consecrated to God, or they are also a power for evil. Many a man of cultured intellect and pleasant manners who would not stoop to what is commonly regarded as an immoral act, is but a polished instrument in the hands of Satan. The insidious, deceptive character of his influence and example renders him a more dangerous enemy to the cause of Christ than are those who are ignorant and uncultured. —Mrs. E. G. White.

It is said that "it takes all kinds of people to make a world." It evidently does to make this one. But we are glad that a very few of certain kinds are sufficient, for seasoning as it were. One man writes to have his paper stopped because it sometimes comes to him on the Sabbath (the seventh day), which he professes to keep, and thereby causes him to deny his faith in the eyes of the postman, while we preach one thing and practice another. We willingly comply with the request; for we recognize the fact that the paper is not adapted to a mind of that pattern. It is a cause of devout gratitude with us that God is not as unreasonable as many people who profess to serve him; for if he were, his service would be a vexatious and bootless task. Religion and common sense are closely related, though in some minds they are set as wide apart as the poles.

SOME months ago we published a request for second-hand BIBLE ECHOS, *Youth's Instructors*, and *Our Young Friends*, to be sent in for the use of the tract society of Adelaide, to be placed in reading racks of stations. There was some response, and now we have another call from Bro. A. H. Rogers, secretary of that society, acknowledging the receipt of the papers, but asking for more. The note says, "It is gratifying to know that the papers are read and appreciated. But the great trouble is, we cannot get enough reading matter to keep the racks supplied. If our friends will please bear this in mind, and send a few more parcels to the Echo Publishing Company's office, they will be thankfully received."

THE *Australian Christian World* is, under its present management, an ably conducted journal of rather liberal proclivities, but with most of its sentiments we can heartily agree. One expressed in a late note on "Mr. or Reverend," however, does not appear at all consistent with Christian teaching. While not advocating the use of the sacred title, our contemporary thinks it better to accept things as we find them in ordinary usage rather than to protest against that which is but a simple courtesy. Such discussions are set down as a waste of time. The note concludes with these words: "Let us keep conscience to its own work, the great ethical distinction between right and wrong, and not burden ourselves with trifles as light as air." Another expression is: "If we appeal to Scripture, and such appeal seems to us irrelevant, the words Father, Doctor, and Master must go, we suppose."

It is difficult to understand how a defender of Protestant principles could deem an appeal to the Bible irrelevant on any point of faith or practice upon which the Bible speaks unequivocally. Would it not be better to acknowledge the supremacy of the Sacred Word, even when it condemns a practice that has become so universal as this of giving lordly titles to ministers of Christ, and whose tendency is to subvert an important principle of the gospel, which is that "One is your Master, even Christ; and all ye are brethren?" And why should we regard that "as light as air" which the Saviour thought worthy of distinct injunctions? Christ says: "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth; for one is your Father, which is in heaven. Neither be ye called masters; for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." Matt. 23:8-12. It is not difficult to discern how such principles stand related to moral ethics; and far be it from us to esteem them as light as air.

PREACH sacrifice, self-sacrifice, to men, and you will get a social regeneration, and in no other way. Here was the gospel for man, for the soul—sacrifice. Atonement, in all its awful significance, is included in that one word. "Jesus Christ the Sacrifice"—this is the one gospel, the universal gospel. It includes and overshadows all. If only Christians throughout the world realized its infinite significance we should at last see the true Church catholic at work, a church that had known proportion in its spiritual vision, and that went about its mission with gaze intent upon the cross alone.—*Interior*.

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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.