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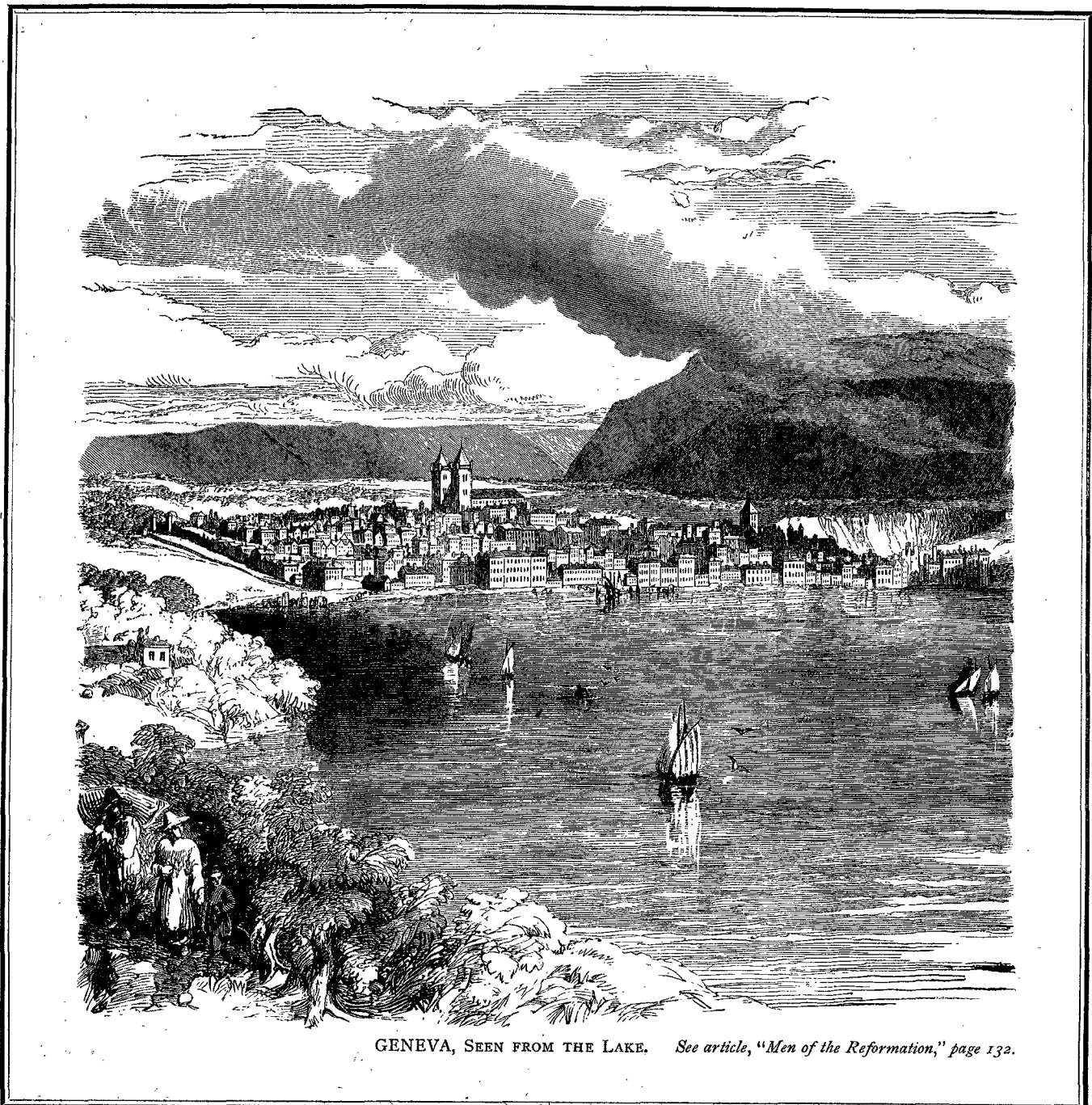
ISSUED SEMI-MONTHLY FOR THE
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FOR IMPRINT AND TERMS, SEE LAST PAGE.

THE city of Geneva is situated at the south-western extremity of the beautiful lake of the same name, whence the noble current of the Rhone flows westward under the five bridges by which the two halves of the town communicate with each other. To the south lies the valley of the Arve, which unites with that of the Rhone a little distance farther down;

and behind the Arve the grey and barren rocks of the Lesser Salève rise like a wall, which in turn is overtopped by the distant and ethereal snows of Mont Blanc. To the north-west the eye takes in the long line of the Jura, with a pleasant stretch of country between it and the lake. The actual site of the town, apart from the river and the lake, is not so picturesque



GENEVA, SEEN FROM THE LAKE. See article, "Men of the Reformation," page 132.

as that of many other places in Switzerland. Though the central plateau, crowned as it is by the cathedral, gives a certain relief to the general view from the water, a large proportion of the town is built on the

alluvial flats along the river. But what Geneva lacks in picturesqueness it now makes up in an appearance of prosperity and comfort—presenting fine quays, well-ordered pleasure grounds, good streets,

and substantial houses, and in the number and extent of its modern suburbs, giving evidence that its prosperity is not a thing of the past. In 1356, the population was 5,800; now it is about 60,000.—*Ency. Brit.*

THE WORD WITH POWER.

How shall the Word be preached with power?

Not with elaborate care and toil,
With wastings of the midnight oil,
With graceful gesture studied well,
And full intoned syllable;
With trope and simile, lending force
To subdivisions of discourse,
Or labored feeling framed to please—
The word of power is not in these.

How shall the Word be preached with power?

Not by a separate holiness
Which stands aloof to warn and bless,
Speaking as from a higher plane
Which common men may not attain;
Which treats of sin and want and strife
As things outside the priestly life;
And only draws anigh to chide,
Holding a saintly robe aside.

How shall the Word be preached with power?

Ah, needless to debate and plan;
Heart answereth unto heart in man;
Out of the very life of each
Must come the power to heal or teach.
The lips all eloquent may grieve,
The brain may subtly work and weave,
But if the heart take not its share,
The word of power is wanting there.

How shall the Word be preached with power?

Go, preacher, search thy soul, and mark
Each want, each weakness, every dark
And painful dint where life and sin
Have beaten their hard impress in;
Apply the balm, and test the cure,
And heal thyself, and be thou sure
That which helps thee has power again
To help the souls of other men.

How shall the Word be preached with power?

Go ask the suffering and the poor,
Go ask the beggar at thy door,
Go to the sacred page and read
What served the old-time want and need;
The clasping hand, the kindling eye,
Virtue given out unconsciously,
The self made selfless hour by hour—
In these is preached the Word with power!

—Susan Coolidge.

General Articles.

THE BEAUTY OF THE CHARACTER AND PERSON OF JESUS CHRIST.

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

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." John 1:18.

As no man has seen God at any time, no man is able to reveal God to the world; but God has been pleased to reveal himself through his Son, whose acquaintance with the Father is that of a bosom friend. Every manifestation and revelation of God to man has been through Jesus Christ. "No man knoweth the Father but the Son, and he to whom the Son will reveal him." In the words of another this is forcibly presented: "Jesus said of the Old Testament Scriptures—and how much more is it true of the new—'These are they which testify of me.' Yes; the whole Bible tells of Christ. From the first record of creation, 'For by him was everything made that was made,' to the closing promise, 'Lo, I come quickly,' we are reading of his works and listening to his voice. Christ the Creator and Redeemer speaks to us in the records of patriarchs and prophets, and amid the flames of Sinai; in the guiding cloud and pillar of fire, in tabernacle and temple, Christ was with Israel as verily as afterwards among them by the Sea of Galilee or on the Mount of Beatitudes. The whole Bible is a revelation of Christ, and through him of the Father."

With this introduction, let us consider Christ as a person representing, in himself, the fulness of the

Godhead bodily (Col. 2:9; Heb. 1:1-3), and the express image of the Father, both in his person and character. In the Bible Christ is spoken of as the most lovely person in the universe, and it is a constant help to me in my reflections and devotions to think of my Saviour as beautiful and lovely in person. Think for one moment of the heathen deities. Perhaps you have seen some of their gods; all that I have seen have been most hideous in their appearance. That is their idea of a god. But the Bible always speaks of God as lovely in person, more beautiful than all the sons of men (Song of Songs 5:10-16); and Christ simply represented in his person the express image of his Father. Heb. 1:3. Can we imagine any among the angels, or among the most beautiful of men or women, as comparing with the beauty and loveliness of Christ?—Certainly not. But when we shall see him as he is, we shall be like him, yet we shall worship him. If a single person in all the assembled hosts were more beautiful than Christ, might not our minds be diverted to such a one? But there will be no danger of this; because God the Father and Jesus Christ the Son will represent the perfection of beauty of person and character as well as of wisdom, knowledge, and righteousness.

Let us read the description of Christ given by Solomon in his Song of Songs, chap. 5:9-16: "What is thy beloved more than another beloved, O thou fairest among women? what is thy beloved more than another beloved, that thou dost so charge us? My beloved is white and ruddy, the chiefest among ten thousand. His head is as the most fine gold, his locks are bushy, and black as a raven. His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set. His cheeks are as a bed of spices, as sweet flowers; his lips like lilies, dropping sweet-smelling myrrh. His hands are as gold rings set with the beryl; his belly is as bright ivory overlaid with sapphires. His legs are as pillars of marble, set upon sockets of fine gold; his countenance is as Lebanon, excellent as the cedars. His mouth is most sweet; yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem." Here language seems exhausted in the effort to properly present the loveliness of the person of Christ.

One of the great promises held out to us at the end of the Christian race, is that we shall see the face of God the Father. Rev. 22:4. The thought of beholding the face of God has inspired many a man with courage to hold fast to his faith. Now we inquire, What is it that makes a face lovely?—It is the character which is revealed in the features and expression. Have you not at times seen plain faces that you have considered beautiful? What made them so?—It was the sweetness of the character shining through them. It was the smiles we had learned to love, the good nature we admired, the love shining in the eyes, the mercy and tenderness expressed in every feature. Now what is there in the character of God and of Christ that would put especial beauty and light into their faces?—Well, God tells us about himself. In Ex. 33:19 he tells Moses: "I will make all my goodness pass before thee;" and in chap. 34:6, we read: "And the Lord passed by before him, and proclaimed, the Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." We say sometimes, "That is an honest face," or "a kind, merciful, and patient face." Well, who is patient like God in all the rebellions of his people? Who is merciful as he is? Daniel says: "To us belongeth confusion of face; . . . but to the Lord our God belong mercies and forgivenesses." In our Heavenly Father's face we shall see a disposition to treat us all better than we deserve; for that is the definition of mercy. We shall see patience and longsuffering, and we shall never see our God out of patience.

Just imagine God impatient! It would seem as though the heavens would fall in such a case. Our very best friends are troubled at times with impatience; a man or woman who is never impatient has reached a high degree of Christian character, and is becoming Godlike. "Add to your faith, virtue [courage]; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, Godliness." 2 Peter 1:5, 6. Can an impatient man add to his character Godliness?—No; we cannot be like God if we are impatient. It has been stated that God never gets in a hurry. It is often this spirit of hurry that makes us impatient. How often in God's Word, especially in the Psalms, we read expressions of his great mercy and patience; but in the life of our Lord Jesus Christ the character of God is most fully represented. No man has ever fully represented it. The man Moses was the meekest man of all the earth; yet he gave way to impatience. In his association with God he learned of him; Moses did not become meek all at once David said: "Thy gentleness hath made me great."

When we think of the great power of God, it is hard for us to associate such power with meekness and mercy; but is it not a fact that the man who most fully controls his temper is the man who has the most power? and power and meekness and mercy and love are all combined in Christ. He represents all these characteristics as they have never yet been represented by man. God has always been misrepresented by man, because of the weakness of human nature. So as it is true that no man has seen God at any time, either personally or properly represented, the Son of God proposes to reveal him to the world. How does he do it?—In every act of his life. In his great love, Christ was God manifest in the flesh. "The Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." Every step of Christ from the cradle to the cross, was a representation of the character of God.

Let us look at the various characteristics of the Father, and see if Christ fully represents them. Was Christ merciful? Did he treat people better than they deserved?—Yes, always. To every plea that came to him, he responded in the spirit of mercy. Let us consider one case,—the woman who was brought before Christ taken in adultery. This woman was taken in the very act, and it was clearly a case for punishment. Her accusers said to him: "Moses in the law commanded us that such should be stoned; but what sayest thou?" He stooped down and wrote in the sand. He wrote the sins of those men who accused her, and he said: "He that is without sin among you, let him first cast a stone at her." They departed speechless. Now, what did Christ say? "I know you, and every sin you have committed?"—No. Listen to his merciful words: "Neither do I condemn thee; go, and sin no more." How sweet these gracious words must have sounded to this woman. Yet another case, that of the woman of Samaria. She was looking for the Messiah to come. John 4:25. Jesus told her to go and call her husband. She said she had no husband. Christ told her she had said truly; for she had had five, and he with whom she was now living was not her husband. Did he not then know all the sins of this woman?—He certainly did. We would not have sufficient mercy to take such a woman into the church, even if she were converted. Did not Christ receive her? She went to call the man she was living with, and they all had an interesting time. Was Jesus seeking to convict and accuse this woman of her sins, or was he not rather working for her salvation, and the salvation of them all? His mercy was reaching out after these individuals.

(Concluded next number.)

SOUTHERN RUSSIA.

H. P. HOLSER

SINCE the last meeting of the Synod, there seems to have been a revival of the spirit of persecution in Russia. The Greek Church employs spies who attend Protestant meetings as though they were interested; and desired information. They then raise questions which lead to expressions against the Greek Church. These are reported to the priests, and trouble follows. By sad experience, the Protestants have learned wisdom, so that they are now very cautious, and are less frequently entrapped. There is a widespread movement among the Russians for the gospel. They have lost respect for the priests and their pretensions; and were there freedom to preach, large numbers would be converted. The Greek Church feels this increasing desire for the gospel, and is making a desperate effort to subdue it; but it is believed that it will ere long break out beyond control. There seems also to be a general interest on the Sabbath question among the Germans. Could we labor publicly, there would be rapid increase in our numbers in Russia; even under the present circumstances, there is greater increase here than in any other European field. Although there has been but little ministerial labor here, our membership is now between four and five hundred.

After the general meeting, we went to the Caucasus, where there are about two hundred of our people. This is an excellent country. The land is productive, and the climate fine. Large portions of it are held by the Cossacks, who received these possessions for services performed in the interests of the Government. As a sort of a rental for the land, each male must serve the Government as mounted police, or otherwise, for a certain number of years entirely at his own charges. As a people, the Cossacks are wealthy, and make a fine appearance. From childhood, they wear a peculiar uniform.

The past season, the harvest was abundant in the Caucasus. The railway has not cars enough to carry away the grain as fast as it is brought in from the country. In these parts, the difficulties for religious workers are increasing. Some of our Germans here greatly fear for the future. In this vicinity, at Strawropol, is our first Russian church. Five of the members were imprisoned while we were in Russia, and were sentenced to five years' banishment to the trans-Caucasus, near the Persian border, a wild place abounding in thieves and robbers. These brethren will suffer many hardships; but little can be done for them at the present, except to remember them at the throne of grace.

In connection with their arrest occurred another incident which illustrates the degree of justice in the Russian courts. In a Lutheran family, the son is an Adventist. The Lutheran pastor, having 22,000 in his parish, is a wealthy man, and does more than any one else against the Truth. When the police came to the house of his parishioner, above referred to, to arrest the Adventist, he was absent, so they took his father, the Lutheran. All his protests and entreaties were of no avail; he was taken to prison. His pastor was informed that one of his members was imprisoned for an Adventist. He at once telegraphed that it was a mistake, and that they should release him; but this had no effect. He telegraphed again with the same result; the police evidently did not think it worth while to change. Life is not worth much in that country, especially in the case of those arrested for religious offences. The man in question was not released, but sent off into banishment with the rest, while the Adventist whom they designed to take is at liberty. The question will doubtless arise, If the son is a true Christian, why does he not offer himself to the police so as to secure the release of his

father? In ordinary countries, he would doubtless do so; but in Russia there is no probability that it would release his father, but would most likely lead to the banishment of both.

We had some good meetings in the Caucasus, but in most places were in considerable danger. After six weeks in Russia, we crossed the Caucasus mountains, and went to Batoum *via* Tiflis. Here we took the steamer for Constantinople, feeling grateful for the Lord's protection and aid. We travelled about two hundred and seventy miles in wagons, and were enabled to meet with nearly all of our people in Russia, excepting those in the Crimea. It was our intention to visit them, but the following circumstance forbade. It will be remembered by some that here is where Bro. Conradi was imprisoned about four years ago. When he was there a second time last year, a Russian lady desired him to baptize her; but he refused to do so, as this is a very dangerous step to take. Any one convicted of it has no alternative but banishment. During the past summer, the elder of the church baptized this lady. Soon afterwards, it was discovered that she had been baptized. The police at once came to the lady and asked who had performed the rite. She, in great fear, and wishing to shield the elder, replied, "An American." At once the officers said, "Oh, it's that American that was here some time ago," and they began to search for him. Under such circumstances, it would not be prudent for Americans to appear on the scene.

We feel hopeful for the work in Russia. We are seeing illustrated there what was experienced in Europe during the great Reformation, and we cannot but hope that it will soon assume similar proportions.

SATAN'S GREAT DECEPTION.

EDGAR CARO.

THE world since the fall of Adam has been the great battle-field between the powers of good and the powers of evil. Satan and his angels have striven by every possible means to draw mankind away from God; but whenever Satan has put forth some great deception, God has sent a present truth to his people, which, if heeded, would forestall all the designs of the enemy of souls. We are told in the Bible that in the last days Satan will come down with great wrath, because he knows that his time is short. His deception will be so strong that "if it were possible, he will deceive even the very elect." But at such a time God will not leave his children ignorant concerning these workings of evil. The glorious light of truth has been given us in these last days, which plainly reveals the snares and pitfalls placed in the path of the servants of the Lord. Christ is soon coming to the earth again, and Satan is working with all deceivableness of unrighteousness. The Bible forewarns us that Spiritualism is to be his crowning deception. By this means many are now being led captive at his will; and God's Word lifts up the voice of warning. Spiritualism is the most deceptive and the most fascinating of all false doctrines. When the opium slave awakens from the effect of his first dose, with feelings of comfort and pleasure, he little thinks that a few months of such indulgence will leave him a mental and physical wreck. The man who first enters the realms of Spiritualism does not realize that he is tampering with the devil on the devil's ground. Before long he falls completely into the power of evil spirits, which control him. The Bible from beginning to end warns men of this snare. God has plainly forbidden any intercourse with familiar spirits; yet Spiritualists boldly claim to be doing good, to be benefactors of mankind. They put on the garb of Christianity and good

works. "There is a way that seemeth right unto a man; but the end thereof are the ways of death."

When the Lord gave national laws to the children of Israel, he said, "A man also or woman that hath a familiar spirit or that is a wizard shall surely be put to death." Lev. 20 : 27. In the preceding chapter we read: "Ye shall not use enchantment; . . . regard not them that have familiar spirits, neither seek after wizards, to be defiled by them." In Ex. 22 : 18 there is a direct command, "Thou shalt not suffer a witch to live." A witch is a person who performs supernatural works by the power of evil spirits; and ancient witchcraft is modern Spiritualism. Sooner or later, every one who tampers with Spiritualism will find that he has yielded himself into the power of Satan. Many believe that modern Spiritualism is merely an exhibition of skillful jugglery, but this is not so. The same power which enabled Pharaoh's magicians to produce the semblance of the serpent, can work similar wonders to-day. To all appearance, the sick are healed, and many, weakened and unlinged by disease, are thus led captive by the devil. Many receive messages from spirits in the form and garb of departed friends. They are warned of impending dangers, and directed to the course they ought to pursue, a course which too often ends in destruction. But what can we do to protect ourselves against these spirits of devils? Will God leave us to deception? God has given us the Bible as a guide to our feet. Is Spiritualism Scriptural? If not, we must shun it as we would the plague. Spiritualism, so far as it depends upon the Bible, is based upon a false interpretation of the scriptures relating to the state of the dead. If this error be corrected, the whole danger of deception is removed. Spiritualists have not the power to speak with the dead. When the semblance of Samnel appeared before Saul, the holy man Samuel was not present. God refused to answer Saul by prophet or priest, did he make use of a witch? When we remember that God commanded the Israelites to have no intercourse with witches, we see that this is impossible. Indeed, in 1 Chron. 10 : 13 we read that Saul was punished by the Lord for seeking "to inquire of it." This false Samnel was an angel of darkness, sent to mock forsaken Saul.

In the light of the Bible, the doctrine of "consciousness in death" cannot stand. God says, "The living know that they shall die; but the dead know not anything," and again, "The dead have no more a part in anything that is done under the sun." The truth is a shield against Spiritualism. He who believes that after death there is life only in Christ through the resurrection, is safe against all the insinuations of Spiritualism. Spiritualism often chooses to clothe itself in the garb of Christianity; but its nature and tendency are invariable. It still denies the divinity of Christ, classing the Son of God with Spiritualist mediums. It still boldly asserts that God himself is nothing more than a highly developed man, and that there is no such thing as sin. "Whatever is, is right" is proclaimed from the Spiritualist's platform. God, his Son, his Bible, and his law are cast aside, while Thomas Paine and other infidels are pictured as enjoying the eternal bliss of heaven. Scientific circles, the courts of kings, and even the professed church of God, are being permeated with this doctrine of devils. Satan is now working "with all power, and signs, and lying wonders," while God in his mercy reveals to us the light of truth shining from the Bible.

Through Spiritualism Satan appeals to our finest sensibilities. He weaves a beautiful garb in which to hide his dreadful delusion. Let us take heed. Satan leads men only to ruin, never to salvation. "To the law and to the testimony. If they speak not according to this word, it is because there is no light in them."

SOME MEN OF THE REFORMATION.

JOHN CALVIN.

W. L. H. BAKER.

IN our last we noticed the life of Ulrich Zwingli, one of the first Reformers of Switzerland. In this we are to briefly consider the life of Calvin, another of Switzerland's Reformers, though born and educated in France. He possessed a frail constitution, yet his life was one of great activity and devotion. Let us see how that life was made up. His birth occurred on the 10th of July, 1509, at Noyon, about seventy miles to the northeast of Paris. His father, though poor, secured for him excellent educational advantages, and when but twelve years of age he was made chaplain of the chapel de la Gesine. In 1523, he went to Paris to study for the priesthood. Later, however, and in deference to the desire of his father, he took up the study of law. In one of the cities in which he studied, he was favored with the most renowned law professor in Europe as teacher, Andreas Alciati. He also learned the Greek and studied Protestant doctrines under Wolmer. There is no doubt but that Calvin had a very brilliant mind, by nature and by his studious diligence. It is said by a competent judge, and one who knew him well, that when he was but twenty-two years of age he was the most profound scholar in all Europe.

In 1532, desiring to continue the study of theology, Calvin returned to Paris; but on account of advocating reforms in the Catholic Church, he was compelled to leave Paris under disguise and retire to Southern France, where he wandered about for some time endeavoring to escape persecution. Finally, upon arriving at Angoulême, he was cordially received into the house of Du Tillet, a noble family of wealth and high office. It was here that he commenced his famous production, the "Institutes," which is said by D'Aubigne to be "the finest work of the Reformation." These he published in Latin in 1536 at Basle. During the same year he came to Geneva, where, associated with Farel and others, he labored with great earnestness and zeal with but little intermission until his death, which occurred in 1564.

Geneva, a celebrated Swiss city, is beautifully situated on the western shore of a lake by the same name. In the distance are some grand mountains. About sixty miles away towers up Mt. Blanc, with snowy summit and visible from Geneva on clear days. The lake is about fifty miles long, and from four to nine miles wide. In places it is very deep, a thousand feet or more. Its waters are very clear. Looking down upon them, they are so beautiful and blue that one has said that the appearance is "as if a portion of the sky had fallen down into the lake."

There were many Reformers that labored in the city of Geneva, but the principal one was Calvin. The large church with the two pointed towers seen in the background of the illustration on the first page is the cathedral in which Calvin preached. But he was a great writer as well as a great preacher. It is difficult

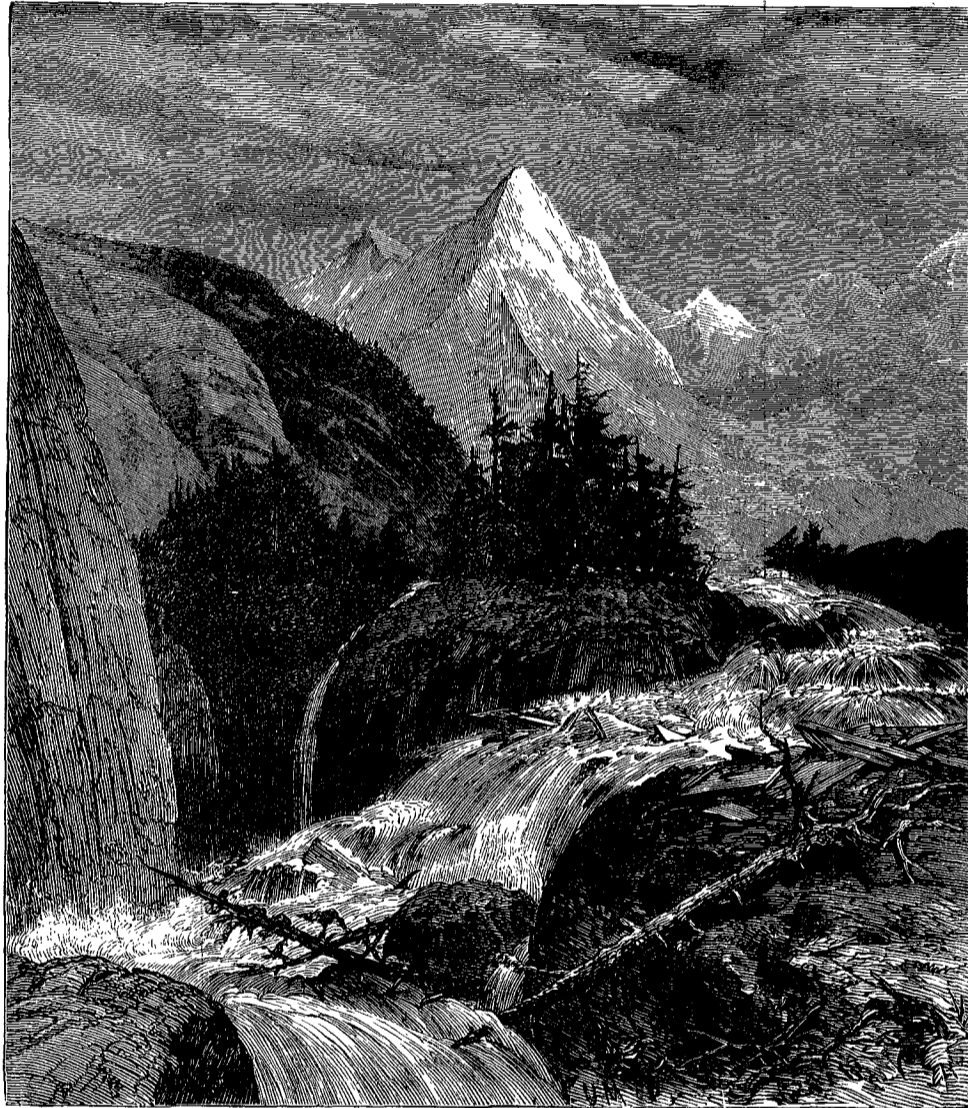
to say just how many works he wrote. Some time ago, a society was organized in England known as "The Calvin Translation Society." It was the purpose of this society to secure the books which he had printed in Latin and French, and translate them into English. It is said that fifty-one volumes have already been published by this society—quite a library in themselves. It is also said that for the last twenty-five years of his life, "he preached every day, lectured three times a week, attended business meetings of the church, and yet found time to write letters to persons in several parts of the world, and to be making books all the time." In the library of Geneva, there are more than two thousand of his written sermons. Surely he must have been a busy man, probably one of the most ardent workers that ever lived. Solomon says: "Whatsoever thy hand findeth to do, do it with thy might." This must

ymous. Thanksgiving acknowledges the receipt of a favor, praise goes further than this, and extols the kindness of the donor.

Both praise and thanksgiving may readily be distinguished from flattery, in that they are the immediate effect of a sense of benefits received, and imply an unselfish yielding up of personal gratulation, while flattery is invariably produced by a desire to attract attention, and win favor for the flatterer himself. Having carefully noted these definitions and distinctions, we shall be better able to understand the nature and purpose of that praise whereof God declares that it is "comely," a sacrifice well-pleasing in his sight.

It is not in order that he may hear, recounted by flattering tongues, his bountiful goodness and love, that God desires praise. If that were the case, then he would not hold the sacrifices of the wicked to be

an abomination; but rather that thus men may learn the truth, be purified from pride, and be taught to seek refuge in that strength which alone can give the victory, he calls upon us to praise him at all times. We shall, I think, see this at once as we analyze the results of praise. In praising God, we both learn and teach the truth, because in so doing we ascribe all good to its true source; we remove all ground for pride, in that we admit that nothing good springs from ourselves; we are led to take refuge in God, because we thus admit our own weakness and acknowledge that the spring of all strength is in our God alone; we fill our souls with joy in contemplating his loving mercy and wondrous goodness, deepening thus our faith in him who is our mighty Helper and our strong Deliverer. We may praise either by our words or by our deeds. The praise of words includes our songs, our conversation, and our thoughts (thoughts being but mental words) when these are special recountings of favors received. We are instructed to praise the Lord with the harp and with the solemn song, to tell of his lovingkindness, to make to him sweet melody *within* our



SWISS MOUNTAIN TORRENTS.

have been the secret of Calvin's success. As he was not a man of a robust constitution, but on the contrary was of feeble health, his strength gave out, and he died when but fifty-five years of age. Whenever we hear John Calvin spoken of, let us also think of his patient industry, and endeavor to follow him in this particular.

We will not speak of the mistakes of Calvin, some of which, no doubt, were of a grave character, but will leave them with Him who knows all attending circumstances and the secret motives of every heart. Let us remember that there is but one infallible guide, but one ideal of perfection—Jesus Christ our Lord, and let us look to him.

PRAISE.

N. A. DAVIS.

PRAISE is the act of attributing the authorship of good deeds to those from whom they spring, the elevation by deed or word of those who are deserving of approbation, that which glorifies a worthy person or object. While praise and thanksgiving have much in common, the terms are not perfectly synon-

hearts, and also to glorify God in our bodies, which are his. Let us repeat it, that our works, as well as our words, are a part of praise, are often, in truth, the highest kind of praise.

Of the virtuous woman it is said that her works praise her, that is, cause her virtues to appear; and so it is with the works of God. Not only the stars and other works of his hands do this; but when he is working in us, and our works are but his works; when we can say with Paul, "I live, yet not I, but Christ liveth in me," and we have made the profession of this truth, then our good deeds are not ours but Christ's, and must bring glory to his great name. Just as a parent is praised for the virtue of the child, so, and more so, do our lives, if they shine for him, speak loudly of his perfect glory and matchless holiness. Shall we not, then, live to the glory of his grace?—Yea, amen; for if we love him, this must be our highest joy.

Further, as praise ascribes strength to God and takes us to him for power in perfect faith, it follows that praise and power are closely linked together, and, in fact, the Scriptures are full of instances that

Timely Topics.

LICENSING DESTRUCTION.

It is passing strange that governments and society will brook the continual innovations and outrages which alcohol-drinking incites. Everywhere the ugly form of beastly degradation or Satanic cruelty and wickedness is intruding itself upon the enjoyment and progress of our communities. Horrible crimes, shameless humiliation, and disgusting folly are prompted by drink; but no effort is made to restrain or rebuke its inroads. Under the influence of strong drink, men do these dreadful deeds who in their sober moments would shudder at the very thought of them. And many thousands of naturally good and kind fathers and husbands have entered upon a drunken debauch without a thought of injuring their loved ones, and have awakened to find their hand imbued with the life-blood of their own household. Who can measure the remorse of one who wakes from an indistinct dream to find himself damned with the most dreadful deeds that the demon could suggest?

The report was lately published of a man in Bendigo in respectable circumstances, who went on a protracted drinking bout. His distressed wife tried to dissuade him, but he would not hear. Drunk and half crazy, he came into the house at ten o'clock, and was enraged because dinner was not ready. Being refused drink, he threatened his wife's life, and procuring a large knife, savagely attacked her. The servant endeavored to defend her mistress, but in vain. The demon thrust the knife into the woman's mouth, and left it sticking in her throat, piercing nearly through the neck. He then fled, leaving the agonized woman to go to a neighbor to have the murderous knife withdrawn, while the blood poured from her wound.

This is caused by an article made and sold under the sanction of law. Men are actually licensed to do just such work as this, and worse if it be possible. Not in isolated cases do these dreadful outrages occur, but in hundreds and thousands. Some are pleading for the abolition of such a traffic; but they are defamed as fanatics. Were a government to license men to sell in an enticing form the deadly bacilli of diphtheria, there would be such an outcry from Christendom as would shake the earth. But while diphtheria has slain its hundreds, alcohol has ruined and slain its tens of thousands.

THE VICTORIAN ELECTIONS.

THE election of a new Parliament for Victoria took place on the 20th of April. A keen interest was felt and manifested in the contest by the people generally, although all parties agree upon the leading issue of the hour, that of extricating the country from the grave financial pressure into which affairs have fallen. Every candidate of whatever persuasion was expected to pledge himself to do his utmost to accomplish this, and they all with one consent pledged themselves to the work. There is some difference of opinion as to how this should be done; but in regard to that or any other question it is not possible to draw the line of distinction in any definite place. The three leading parties are called Liberals, Conservatives, and Labor. But it would be hard to define what either term means as applying to any definite platform of principles, or, having defined the principles, the men to fit them would be scarce only as they were involved with other ideas belonging to other parties.

There was a great deal of bugbearism in the harangues of the speakers, each one evidently imagining that the election of his opponent meant the

prove that this is so. In the wilderness journeys, Judah (praise) preceded the hosts of Israel. It was with songs of rejoicing that the armies of king Jehoshaphat went forth to win the battle of the Lord. Praise must accompany faith; for faith, having perfect confidence, counts the victory as won even before the battle has been fought; and praise must of necessity arise for the blessing that in certain anticipation has already been received.

Let us praise more, let our prayers and our praises mingle together, and we shall more assuredly receive the good gifts that we seek. Hear our Lord's words in this connection: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." If we have our petitions, shall we not praise him?

Ever in the experience of God's people of old, as they learned more and more of his ways so their habits of praise-giving developed and expanded. David began with songs of doctrine; songs of thanksgiving grow more and more full and frequent, until at last his words are praise, praise, praise; and every sentence, every word, tells of his sense of God's marvellous love. And by and by, when on the glassy sea God's people stand redeemed, earth's sorrows past, the conflict o'er, the language of heart and lip will be eternal praise. Shall we not here begin that glorious song?

THE POPE'S TEMPORAL POWER.

THE Pope bids for the support of the Republic by exhorting his friends in France to abandon all schemes for the restoration of the monarchy, and to accept the Republic as no less representative of Divine authority than monarchy. Mr. Lilly says that "the deserted and afflicted people of Rome" about the seventh century "invested the popes with the temporal rule," and adds: "Surely no power on earth could show fairer, juster, or more heavenly origin." But the king of Italy can claim the same "heavenly origin" for his sovereign power. The same Roman people who "invested the popes with temporal power," after many centuries of abject suffering under priestly domination, transferred the rule to the king of Italy. The Pope and Mr. Lilly are bound to recognize the *vox Dei* in the latter as well as in the earlier arrangement.—*English Churchman*.

A COURTEOUS MANNER.

A REFINED courtesy of manner is one of the marks of a highly-bred and cultivated person. It is the outcome of a kindly heart and considerate feelings, but it is also something more than this. It is the ease of conscious dignity—an expression of an intellect sure of its own position and standing without need of self-assertion or conceit.

It has in it the element of endurance; for none but those to whom the minor troubles of life are trifles indeed can be courteous under the mosquito bites of physical and mental annoyances, without outwardly being ruffled and disturbed. It implies the most perfect self-control lest one be thrown from his equipoise by sudden and unlooked-for surprises.

And it is in its most perfect form the exotic flower of the highest civilization, which it has taken generations of wealth and sterling virtue to produce.

It cannot be counterfeited nor reproduced, except by inherited growth or by grafting on wild stock of firm and vigorous fibre.

But once started in its cultivation, it will repay the most generous outlay of time and rich feeding, helpful alike to both owner and beholder.—*Selected*.

destruction of the country. But the bloodless battle passed off quietly, and from the results we judge that the country is quite safe. Confidence was shown in the present legislators by the return of a very large majority of the old members. The Labor party elected but eight candidates, and they are likely to prove a very wholesome element in Parliament to watch the interests of the class which elected them, and to enforce the claims of the workmen with moderation.

"BREAD FOR NOTHING, AND GAMES FOREVER."

THIS was the popular cry in Rome during the last days of the Republic. Power was purchased by corrupt statesmen by currying favor with the populace, who flocked to Rome while the land was held in vast estates by the noblemen and worked by slaves. Corn from Egypt was purchased from the public exchequer, and sold at a merely nominal sum or distributed gratis to a mob of the common people, who thus became public paupers, and spent their time attending the games and sports of which the old Romans were so fond. Some wise-hearted public men tried to stem the popular current, and even succeeded in obtaining land laws which opened up the country for settlement upon small holdings. But soon the people discovered that a living would not thus be forthcoming spontaneously, it required hard labor to raise bread; and their murmurs met a response from those senators who sought the favor of popular suffrage, and the people would be lured back to the city by the offers of "bread for nothing, and games forever."

There is doubtless a large element of our society who would loudly favor such a policy at the present time. Sports, races, gaming, have a far greater attraction for some men than the plough or shovel. Provide these men with bread and tobacco, and it is but little they would care for the work. Holidays would be the rule, and labor would become vulgar. The one great obstacle to our progress towards such a state of things, though we are gradually getting there, is that the public treasury shows signs of weakening. We do not go on foreign expeditions of plunder and robbery, as did Rome. True we have done the next best thing, borrowed, but even that has an end; and now we are face to face with the only way out of the difficulty,—hard work and economy. It will be well for these countries if the alternative be heartily accepted by the able-bodied men in our large cities, who now throng the race courses, or hang about street corners and public houses, waiting for something to turn up.

Corruption, decay, overthrow, and ruin quickly overtook the ancient mistress of the world because of her abandonment of the paths of industry and progress, for the ways of amusement and vice. The same thing is being continually re-enacted in private life. Sad wrecks strew our social pathway; it will be so in our national life, to the extent to which we imitate the dangerous manners of Rome. The very frequent recurrence of festive days distracts the mind from the sober questions of life. The three or four weekly periods of amusements, among which are Christmastide, Eastertide, and Cup-week, with a long list of single days set apart for pleasure, encourage the spirit which demands bread without work, and seriously interrupt the steady flow of industrial business necessary for a successful national career. We by no means believe in work and drudgery without relaxation; but the public seasons for games and sports should be preserved as exceptional seasons, and not allowed to become the leading features of our national character.

The prophet says that the iniquity of Sodom was "pride, fulness of bread, and abundance of idleness." These are a curse to any people.

The Home Circle.

PATIENCE.

If your foes torment and taunt you,
If your fears harass and haunt you,
If the world seems dark and dreary,
"Wait a wee and dinna weary."

If the hopes you fondly cherish,
Dashed to earth, seem sure to perish,
Wait with patience for to-morrow—
No man's life is wholly sorrow.

If your plans don't work to please you,
If the fates should vex and tease you—
If you can, be bright and cheery,
"Wait a wee and dinna weary."

If God gives you leisure, take it;
'Tis his gift, a blessing make it;
Faith in him no whit abating,
Serve his will by patient waiting.

Or, if work, instead of leisure,
Pain, instead of longed-for pleasure,
Howso'er your lot seem dreary,
"Wait a wee and dinna weary."

—Mrs. W. H. Powers, in *Independent*.

JOHN'S HOTEL DINNERS.

"I must hurry and pick up something for John's dinner; he'll be home in a minute," said Sarah Peck to a neighbor who had "dropped in just for a minute."

The minute had lengthened out to half an hour, and that half an hour's chat was taken from the part of the day when the housewife ought to have been concentrating her best energies on the dinner, if she was to have anything worthy of the name.

"It's no use for me to bother about getting much, anyway," she thought to herself; "John doesn't eat enough to pay. I believe his appetite gets worse all the time. I don't see how he can live on as little as he eats."

Mrs. Peck shook her head as if to dismiss the matter as an utter impossibility, and it was apparently so dismissed, for that day at least; for when John came home with languid step and tasted this and pushed aside that, and finally shoved back his chair without having made much havoc in the cold victuals set before him, she said,

"It ain't hardly worth while to set the table for you, John; you don't eat scarcely anything. You've forgotten what it is to be hungry as you used to be, haven't you?"

"I seem hungry when I leave the store," said John; "but someway I don't care for much when I get to the table, and what I eat doesn't seem to agree with me. I think of things I could relish. Some of them thought I ought to go to see the doctor, I've been feeling so much under the weather lately; and so I went. He said I was run down, and would have to take better care of myself. He asked me lots of questions about the way I'd been living; what I'd been eating, and all that; and when I was through telling him, he said I was not getting nourishment enough, for one thing; I must have a warm dinner every day, and as great a variety as possible—a full dinner, he said, with good company and plenty of time to eat it."

John looked his wife in the eye as he closed, to see how she would take it.

She did not say anything for awhile, but looked as though she was going to break down and cry.

"Look a here," said John, "don't go to thinking anything serious of this. I think it's only a little touch of dyspepsia. Father used to have it, you know. Of course you can't go to the trouble to have a full dinner cooked every day, and it wouldn't pay just for us two. Now I've been thinking that the best thing I could do would be to get one of the meal tickets they're selling down at the Hotel Clinton—twenty-one meals for five dollars, you

know—and go round there and try their dinners for awhile. They say they're really good; several of my best friends go there, and so I would have good company, and as for time, I could spare it as well as they can."

Mrs. Peck's face cleared at once. "I wish you would, John," she said. "They'll give you a good dinner, I'm sure; and just now we've got so much work planned in the church and union that I don't see how I could possibly get three meals a day, and no help to be had. Try it awhile. Colonel Brown goes there, I know; for Mrs. Brown told me so at the last meeting."

Now, Colonel Brown was not exactly the man Sarah would have John pattern after in morality and public life. He liked a social glass, and he always supported the licensing of saloons; but then Colonel Brown stood high in social and business circles, and she should not feel hurt at having to say that her husband took his dinners down at the Hotel Clinton with Colonel Brown and other business men. "Besides, it would give her so much more time for the good of the cause," she told herself, and she never did like household drudgery anyway.

And so it was settled that John was to dine at the hotel.

He seemed greatly pleased after the first trial, and Sarah was glad of it. He enjoyed the dinners first-rate, and the company was pleasant, and then it saved him the long walk, and gave him so much more time, that he wondered that he hadn't found out before how handy it was.

Some women would have wanted to know all about the bill of fare, and compared notes and found out how everything tasted; but Sarah Peck had her mind on other things. They were straining every nerve to engage the famous Dr. Hubbard to give them a lecture for the benefit of the library for railroad men; and really she had less relish for humdrum household cares than usual, with her responsibilities as chairman of the finance committee upon her.

It was just the evening before the lecture was to come off. Mrs. Sarah Peck was walking down the street, anticipating somewhat proudly the grand success that awaited them, with their more than five hundred tickets already sold, and every prospect of an overflowing house. She felt, justly, that much of the credit would be awarded to her, since she had been the acknowledged manager. But still it was very wearisome. She felt almost ready to drop, she acknowledged to herself. She would be glad when it was over. She would take a good rest then, and be more domestic, and see more of John at home. Dear old John, he had always been so considerate and patient, and she had not had time to see much of him of late! She—

She had got thus far in her thinking when a voice interrupted her—a couple of voices—in conversation not intended for her ears,

"No, I don't think I'll go. Don't believe in that kind of temperance work. All gush and fancy. I believe in the practical kind, though. Of course a library for the railroad men is a good thing; but do you know I think that some of those women had better be at home darning stockings and tending to their babies."

Sarah felt the hot blood mounting her cheek. What dolts those men were to rehearse that stale old objection. She felt bold enough to tell them so outright. She would have said something sharp, but the reply from the other speaker stopped her:

"Yes, I know of one of them, at any rate, that is of this sort. There's John Peck used to be one of the quietest and most exemplary men in this town. He got to running down, though, they say, because that fanatic of a wife of his hadn't time to cook his meals properly, and the doctor advised that he go to the Clinton for his dinners. He couldn't stand the champagne sauces and wine jellies or brandied fruits,

and all that sort of thing that makes so many business men like Col. Brown, that like their toddy, go there; and he got an appetite which called for a glass of light wine or a bottle of beer with his dinner. The doctor helped it on, too, said it was good for him, and now there's one of the best fellows we ever had in our lodge gone and joined that Fifteen Club, and in a fair way to go to the dogs as fast as he can."

Mrs. Peck always wondered that she didn't faint right there on the spot. Her nerves seemed to tingle. At first she blazed hot with anger against the speaker, and then the full flame of her indignation turned against the hotel and Colonel Brown and the doctor; but before she had gone many steps, it swerved around and began to spend its force on her own conscience.

"Oh, if she was only home with John now!" She would soon be there, but she remembered that John had said that he had an engagement, and she need not look for him. What if it were that terrible club of which the men spoke? That was one of the very things that the lecturer had been posted to speak against, and her husband a member and she knowing nothing of it! What a mockery the work she thought she had been doing in a good cause the past week seemed to her now, as she realized what she had left undone!

She rushed into the house and buried her head in the couch pillow. She could do nothing but pray. Her heart went out in agonized prayer for her dear John. Oh, that something might be done to save him before he went further! She knew so well the terrible power of appetite, but it had never been thrust upon her as a living issue before. "God help," she cried; "and I'll live only for thee and John, first of all!"

"Why, that's what you have lived for," said a voice that startled her—it was John's.

She sprang up and clasped him with a warmth that quite took that undemonstrative individual by surprise.

"Why, Sarah," he said; "what is the matter? Are you sick or out of your head?"

"No, John," she sobbed; "but I have been out of my head all these months. Only tell me that it isn't too late."

"It's a quarter past eight," said John, in the most matter-of-fact tone, taking out his watch. "He's been speaking about twenty minutes. I thought you'd be there introducing him, and I just slipped around for my light overcoat before going."

"And you weren't at any club or going?"

"Club?"

"Yes, John." And then it all had to come out.

"Fiddlesticks!" was John's comment. "That must have been Tom Slotter you heard. He's running against me for the council, and that's the way he stuffs the fellows. I'll settle with him."

"And you don't like the wine sauces better than mine?"

"Why, ye—es, I do like them better than I did at first," said the honest John. "But the Hotel Clinton has raised the price of meals, and I'm thinking of stopping it. A fellow gets tired of the same things every day."

"Then come to the Hotel Peck, John, and you shall never grow tired, or get to liking wine sauces, or anything else that isn't safe."

And Mrs. Peck thanked God from the bottom of her heart for the dissipation of that nightmare, and resolved that she would never again court such a dreadful result as she now felt safe from.—*Rev. J. F. Cowan, in United Presbyterian.*

A WELL-ORDERED house is only one step towards home making. Young ladies are usually very careful of their toilet when their lovers are expected, but too many forget this after marriage.

It is even more essential that a wife make herself attractive to the man she sees three hundred and

sixty-five days in the year. Harriet Beecher Stowe says that love needs as much care as thrifty house plants. Sunshine is essential to their growth, and does not a tastily dressed woman help to make sunshine in the home? She cannot make it alone; for a selfish man would cloud the atmosphere of any horizon, however bright it might be. The boy who is taught to wait upon his mother will be thoughtful for his wife. Such a man lends warmth to the home atmosphere in many little ways. Here, again, we see the responsibility that women hold; for "the home life is the pulse of the nation," and our little boys and girls are to be the fathers and mothers of the future.—*Christian at Work.*

Useful and Curious.

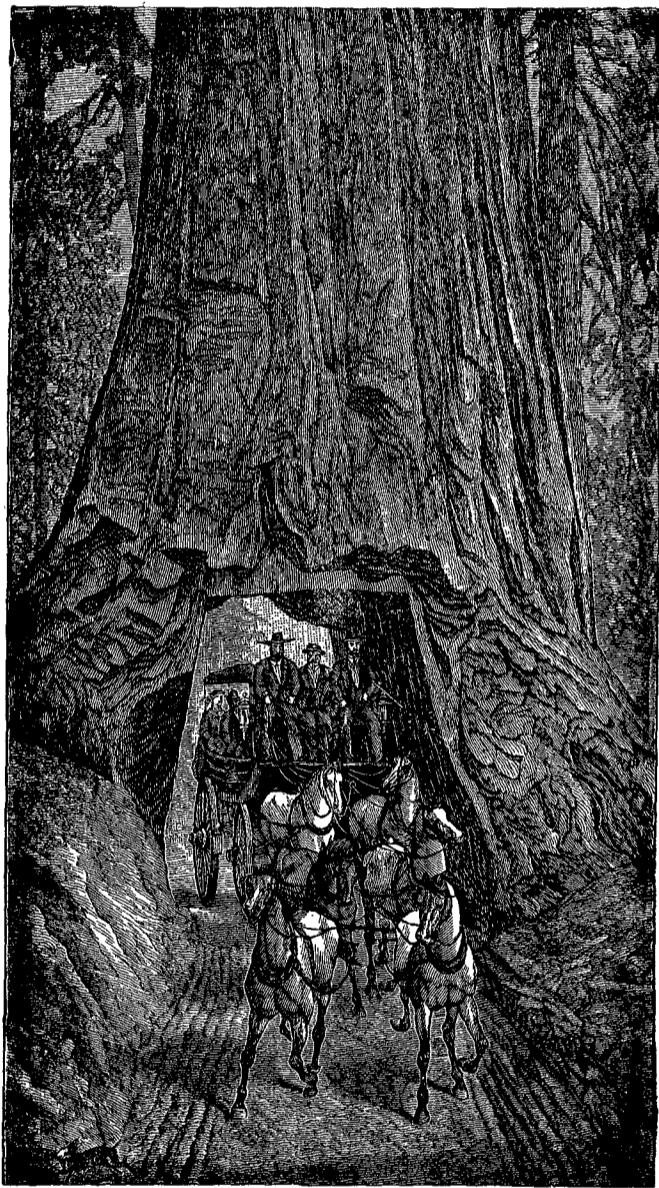
THE "Big Trees" of Calaveras County, California, are doubtless the most celebrated in the world. Although situated far from the highways of travel, and reached only with difficulty, yet they attract a very large number of tourists. The accompanying engraving shows one of these giants of the forest through which a coach is being driven. Another member of the grove was cut down and its smooth-top stump, which is twenty-five feet in diameter, has a pavilion built over it, and is used for a dancing floor. The bark of this tree was eighteen inches in thickness. There are ten living trees in the grove that measure over thirty feet in diameter, while their heights are in the neighborhood of three hundred feet.

IVORY FROM A NEW SOURCE.

THE very high price which natural ivory commands has led to the use of various substitutes, such as vegetable ivory, celluloid, etc. A remarkable discovery is now reported, which is to the effect that hereafter artificial ivory may be made out of milk! The process is thus described: "The milk is first coagulated, as in the process of making cheese. This is then strained, and the whey rejected. Ten pounds of the curd is now taken and mixed with a solution of three pounds of borax in three quarts of water. This mixture is then placed in a suitable vessel over a slow fire and left there till it separates into two parts,—the one as thin as water, the other rather thicker, somewhat resembling melted gelatine. The watery part is next drawn off, and to the residue is added a solution of one pound of mineral salt in three pints of water. Almost any mineral salt will answer; for example, sugar of lead, copperas, or blue or white vitriol. This brings about another separation of the mass into a liquid and mushy solid. The liquid is again got rid of by straining, or still better, by filtering. At this point, if desired, coloring matter may be added; if not, the final product will be white. The solid material is now subjected to heavy pressure in molds of any desired shape, and afterward dried under very great heat. The resulting product, which has been named LACTINIS, is very hard and strong. It may be used in the manufacture of a great variety of articles, such as combs, knife handles, balls, pen-holders; in fine, for almost anything for which ivory, bone, ebonite, or celluloid has heretofore been employed."

FOSSIL FLOUR.

A LARGE deposit of fossil flour of remarkable purity has been discovered in the State of Maine. The properties of this earth are its wonderful faculty for resisting the action of acids, alkalies, and oils, and its remarkable quality as a non-conductor of heat. As a test of the last-named quality, an inch cube of the material was placed on a bar of iron, which was then put in a blacksmith's forge and heated until it melted away from the cube of earth. So slightly did the heat penetrate the cube that it is stated that it was found possible to place the fingers upon its upper part without suffering inconvenience from the heat. Fossil flour is almost as white as oxide of zinc. It is so light in weight that a flour-barrel of it in its natural condition does not weigh more than 50 lbs. It is absolutely unaffected by any kind of mechanical manipulation. As mined, it is a pure white powder, so fine that it



is incapable of further fining. A careful analysis of the substance shows about 95 per cent. of pure silica.—*Iron.*

ONE HUNDRED MILES AN HOUR.

A COMPANY has just been incorporated in Springfield, Illinois, for the purpose of building an electric road from St. Louis to Chicago. The company proposes to build a double-track road as straight as an arrow, without a curve in it. On this road it is proposed to run electric cars which will travel at the rate of 100 miles an hour, making the distance in two and one-half hours instead of eight, as now. The power station will be at Clinton, Ill., where the company will operate its own coal mine for fuel, using electric drills and mining machinery. In time, the entire line is expected to become a boulevard, the farmers' houses standing on city lots, while behind them will stretch the wheat fields. The houses

will be lighted and heated by electricity, and the reapers, mowers, and threshers will be driven by chained lightning. An electric block system will be operated, and the track will be automatically illuminated. Trains which are on the same section will have telephone connection, and communication may be had whether the trains are moving or standing still. Dr. Adams says nearly the entire right-of-way has been secured, and that within a few weeks the contracts will all be let. The company will endeavor to have the line in operation for the World's Fair.—*Washington Star.*

HOW OLD IS THE INFLUENZA?

APPARENTLY as old at least as the reign of Mary Stuart. The following extract from a footnote on p. 46 of vol. 6 of Lingard's "History of England" (6th ed.) has been sent to me *à propos* to my remarks on the epidemic. It seems to show, not only that Edinburgh was afflicted in 1563 much as we have been afflicted lately, but that the Queen of Scots herself had the disease: "In November Edinburgh was visited with a 'new dysease' called the 'newe acquaintance;' which passed through the whole court, nether sparing lorde, ladye, nor damoyzell. Yt ys a paine in their heades that have yt, and a soreness in their stomacks with a greate coughe. The queene keapte her bedde vi. dayes. Ther was no appearance of danger, nor manie that die of the dysease, excepte some olde folks."—*Truth.*

RECENTLY DECEASED MILLIONAIRES.

HERE is a list of the millionaires who have died within the last three years: John Rylands, Ryland & Son, £2,574,922; Junius S. Morgan, banker, London, £2,022,054; Mr. W. H. Smith, news-agent, £1,764,000; C. R. M. Talbot, M.P., £1,388,617; Duke of Cleveland, £1,440,889; Nathaniel Clayton, Lincoln, engine-builder, £1,364,495; Samuel Fielden, cotton-spinner, £1,168,615; Sir W. Pearce, Bart., shipbuilder, £1,069,000; H. A. Brassey, of Preston Hall, contractor, £1,042,611. Of course, Mr. W. H. Smith's £1,764,000 does not represent his total wealth. It was understood that of late years he had been purchasing land in large quantities, and the value of his estates alone must be considerable. Few men with a monopoly have done better than the late leader of the House of Commons.—*Pall Mall Gazette.*

A REMARKABLE CLOCK.

JAPAN possesses a remarkable timepiece. It is contained in a frame three feet wide and five feet long, representing a noonday landscape of great beauty. In the foreground, plum and cherry trees and rich plants appear in full bloom; in the rear is seen a hill, gradual in ascent, from which apparently flows a cascade, admirably imitated in crystal. From this point a thread-like stream meanders, encircling rocks and islands in its windings, and finally losing itself in a far-off stretch of woodland. In a miniature sky a golden sun turns on a silver wire, striking the hours on silver gongs as it passes. Each hour is marked on the frame by a creeping tortoise, which serves the place of a hand. A bird of exquisite plumage warbles at the close of each hour, and, as the song ceases, a mouse sallies forth from a neighboring grotto, and, scampering over the hill to the garden, is soon lost to view.—*Iron.*

SOLICITOUS SPOUSE: "What makes you look so worried lately? You're not like yourself?" Great Lawyer: "Well, I'm having considerable trouble down town." Spouse: "Now you must tell me all about it." Lawyer: "Well, you see, I want to keep the office open till five, and the office boy wants to close it at four, and we can't seem to arrange matters."—*Selected.*

Bible Echo and Signs of the Times.

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

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

Melbourne, Victoria, May 1, 1892.

"WHO THEN CAN BE SAVED?"

THE disciples asked this question in their astonishment at the words of Christ when he said that it was easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of God. In asking it they betrayed an entire misapprehension of the problem of salvation, and they were immediately corrected by the Master, who told them that it was not a question of human power, but a work of divine might and wisdom. Too often we fall into the same mistake of forming our estimate of the probabilities or possibilities of the work of divine grace by the measure of human capacity. We feel that we are weak—that our strength is nothing, and the enemy is altogether stronger than we, consequently we conclude that our chances of obtaining the prize at the end of the race are very poor. The result is a languid state of discouragement, from which faith and hope are excluded. We look upon others whom we regard more highly endowed with moral strength, or more inclined to spiritual things, as being much more favorably situated than ourselves. Some, perhaps, are building their hopes upon the natural good qualities of their minds; they thank God that they are not as other men.

All this, whether discouragement or self-assurance, is a delusion; for "by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast." Eph. 2:8, 9. Human goodness, or natural morality, was not taken into account when the plan of salvation was devised. God adapted the plan to the wants of poor, undone, helpless sinners. And such are we all. No man is born an heir of heaven, nor are the principles of Godliness natural to any human heart. No man will ever be saved on account of his inherent good qualities. All such righteousness is declared by the Bible to be but "filthy rags." Isa. 64:6.

On the other hand, we may realize with humble gratitude that our weakness is no obstacle to divine grace. The Saviour says, "Blessed are the poor in spirit; for theirs is the kingdom of heaven." Paul recognized this blessedness; for he said, "Most gladly will I glory in my infirmities, that the power of Christ may rest upon me;" and "When I am weak, then am I strong." 2 Cor. 12:9, 10.

So, then, we see it is not a question of Who *can* be saved? It is simply, Who *will* be saved? The invitation is, "Whosoever will, let him take of the water of life, freely." The only thing that can shut any soul out of heaven is *his own will*. The Saviour said to the Jews, "Ye will not come unto me that ye might have life." And the same is true of every unsaved sinner. Many are willing to be saved if they can be with no effort and no sacrifice. But the willingness which God requires is that which resigns its own will to his. It counts the cost, and embraces offered mercy on the terms of God's will. These terms are concisely stated by our Saviour over and again, as in Luke 14:27-30, 33: "And whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he hath sufficient to finish it?

Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him saying, 'This man began to build and was not able to finish.' "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

JESUS CHRIST, THE SAME YESTERDAY, TO-DAY, AND FOREVER.

IN one of the Sabbath-school lessons found in this paper, the subject of the new covenant is examined. It is a subject of interest, involving important considerations. Instead of showing, as many suppose, that the dealings of God with his people have been characterized by epochs differing in their essential principles from each other, the account of the covenants proves quite to the contrary. By a careful study we see several great chapters in the history of God's work of grace upon earth; but the same grand principles have been maintained, the same conditions of salvation have always been extended to sinners; the same power has administered divine grace in every dispensation. We call the Jewish age the old covenant, extending from the days of Moses to the time of Christ. From Noah to Moses we have the patriarchal age: before that the antediluvian age, and now we are living under the new or gospel covenant:

To the minds of many there is but little or no corresponding relation existing between these dispensations. Of the first period of over 1600 years, it is true we have but little distinct knowledge,—none at all but that may be gained from the first seven chapters of the Bible, and a few allusions made to it by subsequent inspired writers. We know God had a people then. He discerned between sin and righteousness, and saved sinners by his grace. Of the patriarchal age we know more, but the record is very brief, a period of nearly 800 years being condensed into the last part of Genesis. But it is very evident that the leaven of saving grace was at work, and the age produced some men and women of stalwart characters for faith and righteousness. The Mosaic dispensation is the subject of more definite history. The plan of salvation is here unfolded, and the various forms of acceptable worship are prescribed.

But in all this many people see no Christ. They draw this distinction between the gospel age and all other dispensations, that we have Christ first revealed in ours, of which glorious element all other epochs were deprived. Some who profess to believe in Christ go so far as to say that Christ, the Son of God and Son of Man, *did not exist* until the time of his birth of the virgin Mary. We believe this idea to be a sadly mistaken one. It is worse than an ordinary mistake, because it dishonors God, discredits the Scriptures, and discounts the grand proportions of the plan of salvation.

That Christ existed prior to his appearance upon earth, is proved in many ways. The Bible says so; read John 1:1-5, 14: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." "And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." Christ is the Word of God; see Rev. 19:13. He made all things: "For by him [Christ] were all things created, that are in heaven, and that

are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him: and he is before all things, and by him all things consist." Col. 1:16, 17. "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." Heb. 1:1-3. The Father says of him: "But unto the Son he saith, Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands. They shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail." Heb. 1:8-12. Notice that Paul says that Christ is "the firstborn of every creature;" so that he existed before any creature existed. Of the beginning of his existence we have no definite knowledge. The prophet speaks thus: "But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Micah 5:2. The marginal reading for "from everlasting," is "from the days of eternity." No one doubts but this means Christ. What we call time is but a little stream flowing between two great oceans of eternity. Or it is a brief period of human probation measured out of God's eternity. Christ existed from eternity to eternity. The Jews derided him when he spoke of Abraham seeing his day with joy, and asked, "Hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am." John 8:57, 58. In the creation of of man we have a consultation alluded to in which God said, "Let us make man in *our* image, after *our* likeness," showing the Godhead is plural, as his title in Old Testament Hebrew almost always indicates.

There is abundant testimony now before us to show the pre-existence of Christ, though much more might be adduced. Now we inquire, When did Christ first espouse the cause of fallen man? In Rev. 13:8, we read of the "Lamb slain from the foundation of the world." When man fell, the necessity for a saviour at once appeared. At that time God so loved the world that he sent his only begotten Son into the world. At once Christ became identified with the work of rescuing souls from everlasting death. The throne of grace was set up, and mercy invited the sinner to come. Never since that time, for one moment, unless it be during the time of the flood, has mercy ceased pleading, or the door of salvation been closed to any repentant sinner. The voice of mercy is but the voice of Jesus. Abel showed acceptable faith and a true conception of Christ when he offered the firstlings of his flock as an offering to God instead of the fruits of the field. He did it by faith. Heb. 11:4. God preached the gospel unto Abraham, when he said: "In thee shall all nations be blessed." Gal. 3:8.

In fact, every ray of divine truth from the first chapter of Genesis to Revelation 22, is but a

revelation of Jesus Christ. We trace his work all along. He frequently appeared to his people in Old Testament times. The church in the wilderness "drank of the spiritual Rock that followed them, and that Rock was Christ." Every figure of the Old Testament finds its fact in Christ. He is the medium through which all blessings do flow, or have flowed, or are to flow. It is one salvation, and one Saviour for every age.

FROM MELBOURNE TO NAPIER.

W. C. WHITE.

ON the afternoon of March 14, Elder Daniells and I left Melbourne to attend the annual Conference at Napier, New Zealand, which was appointed to hold from April 1-14. Desiring to visit our friends in Tasmania and in Wellington, New Zealand, we had taken tickets to Sydney, *via* Launceston, Hobart, the Bluff, and the principal cities along the east coast, including Napier and Auckland. Reaching Launceston the forenoon of the 15th, we were met at the boat by a number of friends, with whom we enjoyed a pleasant visit, and then proceeded on our way to Hobart, where in two days we held five meetings with the church. The meetings in the middle of the week were not convenient for all to attend; but as our boat sailed Thursday night, we thought best to improve all the time we had. On Thursday there were a number down from Bismarck, and at the social meeting at the close, nearly all testified of the goodness of the Lord and of their determination to press forward with renewed zeal in his service.

Leaving Hobart, we had a smooth passage to the Bluff, which place we reached Monday noon, and were soon on our way by train to Invercargill, eighteen miles inland, which is the principal city of this district. We had only an hour to spend; but this was sufficient to show us that Invercargill is a thriving, prosperous place; its substantial buildings are mostly new, and it is as neat and thrifty a place as I have seen in New Zealand.

Leaving the Bluff Monday evening, we reached Dunedin Tuesday forenoon, where we were met by Bru. Clayton and Hill, who have been selling our books in that section of the country.

Dunedin, being the head-quarters of the Steamship Co., we were nearly two days there; and although it rained much of the time, we took long excursions through the beautiful suburbs of this interesting place. It is truly a Scotch city, a little "Edinburgh." The whole aspect of the place, its hills, its buildings, its people, is as much like Edinburgh as man and nature can make it.

We left Dunedin in the evening, and Thursday morning we reached Lyttleton, a beautiful little seaport built at the head of a land-locked harbor. For position it is like a town built in one half of a great butter bowl. At the wharf we saw a great steamer which would soon sail for London *via* Rio de Janeiro; it was being loaded with frozen mutton. At nine o'clock we took the train for Christchurch, a prosperous city nine miles inland. Our train after leaving the station immediately plunged through a mountain tunnel nearly three miles in length; and after our five minutes in darkness in the tunnel, we came out into beautiful valleys, which broaden into the fertile Canterbury plains. Here, as in Dunedin, we visited the museum and the parks, and then took dinner with the family of one of our canvassers. In all of these southern cities we see thrift and apparent prosperity; it is evident that they are not suffering from hard times, as are some of the more northern districts.

Reaching Wellington Friday morning, we went directly to the office of our New Zealand Tract Society, where we found a cordial welcome. We had hoped to spend the Sabbath in Wellington, and to proceed to Napier by rail; but failing to arrange for this, we proceeded by boat, and reached Napier Sabbath noon. The hospitable home of Dr. and Mrs. Caro was opened to receive us. Here we met Elder Starr and wife, and learned that on account of the sickness of Captain Marsh, the missionary ship *Pitcairn* could not come down from Auckland bringing delegates and others to attend the Conference, as we had expected.

We find Napier to be a beautiful little city, curiously situated on a neck of land between two bays, and on several hills which form a projecting headland. The residences on the hills are most picturesque and beautifully situated. The climate is mild and delightful. Our people here have a commodious meeting house, and the church numbers nearly eighty. During the last two years, five young men have gone from this church to attend the Battle Creek College, and there are others who think of going soon. What a blessing it will be when we have a good school established in these colonies, so that our youth will not have to go so far from home to secure the special advantages that they desire to fit themselves for usefulness.

In Napier all our people are busy preparing for the Conference. A large attendance is expected, and all are looking forward with anticipation, expecting to receive abundant showers of grace and blessing.

INDIA.

ITS EARLY SETTLEMENT.

S. N. H.

THERE is romance in the study of the history of the Oriental nations. There are many reasons which make the study interesting, especially to those looking for the second coming of Christ. First, all nations originally came into existence by the diversity of tongues. This made national distinctions. Second, God originated different languages for the purpose of peopling the earth, twenty-two hundred years before Christ. Gen. 11:4-9. Third, "God made of one blood all nations of men for to dwell on all the face of the earth;" hence they are all brethren; for, "Have we not all one Father? hath not one God created us?" says the prophet. Malachi 2:10. Fourth, God hath "determined the time" of each nation, and the "bounds of their habitation." Fifth, he states the object which he had in view in establishing nations, "that they should seek the Lord," "for we are also his offspring." Acts 17:26-28. Sixth, the angels of God are watching the rulers of the nations as well as the nations themselves; and when they cease to accomplish his purposes, they become "but a noise," for they "have passed the time appointed," and are overthrown. Jer. 46:17; Dan. 4:17, 24, 32, 35; Ps. 75:6, 7.

We therefore conclude that as long as a nation exists upon the face of the earth, God has a care over it, and is interested in it; for there are some in it whom he would save. This lays upon the church of Christ a responsibility to work for the people in every nation in existence, also among every tribe, and tongue, and people in that nation, and thus fulfil the commission, "Go ye into all the world, and preach the gospel to every creature." Mark 16:15. It is necessary to keep in mind that God is no "respector of persons," lest in our own conceits we imagine one nation to be more entitled to the means of grace than another.

The above facts must be conclusive to every

reader. It therefore becomes those who believe that this gospel of the kingdom must be preached in all the world for a witness, and that then the end will come (Matt. 24:14), that they put forth every possible effort to have it go; that they consider the different peoples upon the face of the earth, and study the different nations and customs, that they may take in more of God's work, and become better prepared to enter those fields which have not been entered; and that they labor to understand how best to adapt themselves to the people of those countries.

India is a country of ancient renown. In the sixth century before Christ, it was known as the boundary line of the hundred and twenty-seven provinces of the Medes and Persians, over which Ahasuerus reigned. Esther 1:1; 8:9. The census of 1891 shows the population of India to be 285,000,000. In 1881 it was 256,000,000, showing an increase of nearly three millions a year. The entire territory contains nearly one and a half million square miles. The people are Asiatics with the exception of about one hundred thousand Europeans, mostly English, while it is estimated that more than twice that number speak and write the English language. Of this vast population, about 145,000,000 are Hindus, about 45,000,000 are Mahometans, and about 5,000,000 belong to the aboriginal tribes. Each tribe practices some sort of religion; 3,500,000 are Buddhists; 1,280,000 are Sikhs; 500,000 are Jaines; 100,000 are Parsis; 10,000 Jews; and there are various other sects. The number of Christians is estimated to be about one million, but this includes all Europeans, Eurasians, Roman Catholics, etc. About 500,000 are said to be Protestant Christians in India; but those who are classed as Christians embrace all of those that are not counted among the idol worshippers. India may be said to be a land of idols. Originally it was not so. It came about because they "did not like to retain God in their knowledge." At the present time, "every force in nature, every great phenomenon, every striking object, has come to be revered and worshipped." Even Satan is worshipped, and so prone are the people to idolatry, that we were informed by a missionary in Benares that should he make a niche in the wall, and place in it some hideous object unlike anything else they had seen, it would be but a few hours before some would be pouring out their libations to it, and falling before it in the act of worship. In regard to the real cause of this state of things, Mitchell states, "It is in the highest degree improbable that at any time in India there existed only one form of religious thought among the Aryas. Systems that flourished luxuriantly in later days had their rise, we may believe, in the earliest period."

If it be true that India was settled originally by those who came from the impious work of building the tower of Babel, this is easily explained. They have various ideas in their heathen worship and customs of worship which indicate that at some time they have had a knowledge of the true God. One of their divinities, in whom they believe especially resides the attribute of truth, is Vishnu; and he is declared to have become incarnate for the purpose of dissipating a lie, and plunging giants and men into perdition. He became incarnate in Krishna, who may have been originally the terrible god of the Rajputs, which are the great military race in Central India. He was a hero, and exalted into a god. It will be noticed that the names of Christ and Krishna, while they are unlike in sense, are not very unlike in sound.

Whoever has heard of India has heard of the incubus of caste, which has weighed down the

soul of that country for ages. This evidently comes from certain ideas gathered from the origin of the Brahmins. "A man must not forsake the occupation to which he is born, even though it be blameworthy. The barber's son must be a barber, whatever may be his capacities or opportunities of raising himself. The son of a slave must be a slave." There is this compensation, however; men, women, and slaves may attain salvation if they put their entire trust in Krishna, for he is regarded as the incarnation of the supreme Deity.

They also believe in the offering of certain animals, such as sheep, bulls, goats, and buffaloes, before one of their temples in Calcutta which contains two holy apartments. One of these apartments is only opened occasionally. Two posts are erected, at which the goat, after being washed in the holy Ganges, is brought, and his head severed from his body. On feast days, the blood of these animals thus sacrificed is placed upon the foreheads of the worshippers.

So in many of their forms and ceremonies, one who is familiar with the Scriptures can see what appears to be a dim reflection of the light of the truth which once shone upon them. They have received their ideas from some Scriptural source. It may be said, therefore, that the people of India are a religious people, and that they have ideas that have been brought down from earliest times, gathered from a knowledge of the true God.

Concerning the origin of their faith in worship, Mitchell says: "We may rather regard at least some of them as relics of primeval revelation, fragments of patriarchal faith, borne down on the stream of time. We do not assert that this is proved, but most assuredly it cannot be disproved. We may well study them with reverent curiosity, and the teachings of the ancient books regarding the 'nave of the world-wheel,' that which was believed to uphold the order of the universe, the great, mysterious, awful rite of sacrifice."

The Brahmins understood astronomy to a greater or less extent, and it is supposed they brought their knowledge of it from Chaldea. Josephus says that Abraham went to Chaldea and taught that the harmony of the planetary system evidenced the truthfulness of an intelligent Creator.

These few thoughts are at least sufficient for the ground of a supposition that India was settled at a very early date, and that they brought with them a general knowledge of the true God, but cultivated certain impious practices which led them to forget the Creator, and become lost in idolatry.

ORIGIN AND DESTINY OF SATAN.

Continued.

CONCERNING the origin of the devil and Satan, we have the following decisive Scripture testimony in Eze. 28:—

"Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God: Thou sealest up the sum, full of wisdom and perfect in beauty. Thou hast been in Eden, the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold; the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so. Thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee

with violence, and thou hast sinned; therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire." Verses 12-16.

Mark the character of the person here described. "Full of wisdom and perfect in beauty." Again, "Thou hast been in Eden the garden of God." Whether this refers to the Eden upon the earth or in heaven, no mortal has ever been in it except Adam and Eve; but this personage has been there; hence the one spoken of here is not a man. But we read that the serpent, who is also called the devil and Satan (Rev. 12:9), was in the garden of Eden when Adam and Eve were there. Gen. 3:1-6. The sequel will show that the Eden here referred to is in the city of God above. The Lord says: "Every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, the carbuncle, and gold." See the list given in Rev. 21, in describing the New Jerusalem, "which is above."

This shows that the personage introduced in Eze. 28 has been in that city. The Lord says to him, "Thou hast walked up and down in the midst of the stones of fire." As before stated, many of these stones in the holy city emit light of themselves, and hence they could properly be called stones of fire. One is thus described by Dr. Clarke: "Carbuncle is a very elegant gem, of a deep red color, with an admixture of scarlet; from its bright, lively color it had the name of carbunculus, which signifies a little coal." "Thou wast upon the holy mountain of God." "Thou hast walked up and down in the midst of the stones of fire." This must have been in the heavenly Jerusalem, where God himself dwells. While the garden of God might apply to the garden of Eden, this description of the garniture of the city can only apply to heaven itself; for the city has never yet been upon the earth.

The heathen, wicked king of the city of Tyre, the human ruler, could not be said to have been perfect in his ways, sealing up the sum, full of wisdom and beauty. A being more exalted than any mere man is here spoken to.

The question naturally arises, If Satan were once in heaven, what position did he occupy there? What follows in the scripture will answer this question, and utterly preclude the possibility of applying it to any being less than an angel: "Thou art the anointed cherub that covereth; and I have set thee so." Verse 14. Evidently this is a reference to one of the mighty angels, also called cherubim, who cover the throne of God; for we have seen that God dwells between the cherubim. Then it is very clear what position was once occupied by the person called the king of Tyrus. He was a covering angel to the throne of God in heaven. God created him to fill that office; for he says, "I have set thee so." This was his position, his office. This, certainly, is not true of any man that ever lived. Hence we must be correct in applying it to some superior being.

With regard to this remarkable personage brought to view in Eze. 28, we have learned the following facts: 1. He has been in Eden, the garden of God; 2. The precious stones that compose the wall of the heavenly Jerusalem, were his covering; 3. He has been upon the holy mountain of God; 4. He has walked up and down in the midst of the stones of fire, *i. e.*, he has walked the streets of the city of God; 5. He was perfect in his ways; 6. He was full of wisdom; 7. He was perfect in beauty; 8. He was the anointed covering cherub, and God created him thus; 9. His heart was lifted up because of his beauty; 10. He sinned; 11. He

will be cast out and destroyed. We apply this to Satan, believing that no other application of it can be made which will harmonize the Scripture in all points.

Of this person, addressed as the king of Tyre, Dr. Charles Beecher says:—

"In this address to the king of Tyre are several expressions too high for a merely mortal sovereign. Hence the impression has extensively prevailed that the Holy Spirit regarded the king of Tyre as a kind of an image or symbol of Satan, and in addressing him uttered things passing beyond the emblem, and applying directly to the reality. Such was the view of Augustine, Jerome, Tertullian, Ambrose, and other early fathers. Indeed, Fairbairn remarks: 'Most of the early commentators have supposed that verses 12-14 were not properly used of the king of Tyre, but mystically of Satan.'—*Redeemer and Redeemed*, p. 75.

Many have queried why Satan is addressed as the king of Tyrus. In the first part of Ezekiel 28 the prince of Tyre is addressed in a manner to show that it refers to the reigning monarch; to him it is said: "Yet thou art a man," and, "Thou shalt die the deaths of the uncircumcised by the hand of strangers." The whole description shows that he was a self-exalted, haughty person. Tyre was a powerful city, rich and influential as a seat of commerce, and as wicked as she was rich. The ruler of Tyre was merely an instrument in the hands of Satan to do his will. Hence Satan was the real ruler, truly the king of Tyrus, and the recognized king was but a prince under his sway.

Again, in Isa. 14:12-14, for the reason here given, Satan is spoken to in an address to the king of Babylon: "How art thou fallen from heaven, O Lucifer, son of the morning! [margin, "daystar."] How art thou cut down to the ground which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High." Who is this that has fallen from heaven? Jesus uses the same words in Luke 10:18: "And he said unto them, I beheld Satan as lightning fall from heaven." Isaiah says: "How art thou fallen from heaven, O Lucifer!" It is evident that they both refer to the same person. That person Jesus calls Satan.

This, then, was the original condition of Satan, this the exalted position which he once occupied, high and glorious near the throne of God. The Lord created him, and placed him there. He was wise, beautiful, holy, and happy. Alas, that sin should come in, to destroy such a character! Alas, that rebellion should blot so fair a universe! But so it was. Even while we are contemplating this picture, the scene is changed, oh, how changed! Evil thoughts brood in Lucifer's mind. A dark cloud is gathering. Whispers of discontent are heard, insubordination is talked, till at length, O woful day! rebellion, dark, deep, wicked rebellion, bursts upon the astonished inhabitants of heaven.

And since the day that iniquity entered his heart, and he set himself in opposition to God, he has left no wile untried to lead others to follow him in the way of rebellion. No one has been free from his assaults, no one so exalted in position, no one so wise and gifted, but Satan has endeavored to lead him astray. How necessary the exhortation of the Saviour, to watch and pray lest we enter into temptation. How timely the admonition of the servant of God, "Let him that thinketh he standeth take heed lest he fall."—*F. H. Waggoner*.

News Summary.

INTERNATIONAL SABBATH-SCHOOL
LESSONS.

Lesson 7.—May 14, 1892.

THE NEW COVENANT. JER. 31 : 27-37.

(Memory verses, 33, 34.)

GOLDEN TEXT: "I will forgive their iniquity, and I will remember their sin no more." Jer. 31 : 34.

1. What promise does the Lord make to Israel and Judah? Jer. 31 : 27, 28.

2. On what conditions does God plant and build up? Jer. 18 : 7-10.

3. What shows that the blessing promised will be based on individual character and knowledge of God? Jer. 31 : 29, 30.

4. Through what will these promised blessings come to the people of God? Verse 31.

5. Why did the Lord make a new covenant? Heb. 8 : 7.

6. In what respect was the new covenant better than the old? Heb. 8 : 6.

7. In what respect do the promises differ?

Ans. The old covenant was no stronger than the promises of Israel, one of the essential parties to the covenant, while the new covenant rests on the promise and oath of God. See Heb. 6 : 17, 18.

8. What express statement shows that the covenants were radically different? Jer. 31 : 32.

9. Under the old or national covenant, where did Israel have God's law? Deut. 10 : 1-5.

10. Where does God promise to put this same law, under the new covenant? Jer. 31 : 33.

11. With whom was the first covenant made?

Ans. With Israel as a nation. Ex. 19 : 7, 8.

12. For what purpose was it made? Jer. 11 : 5; Deut. 7 : 6-8.

13. What is the purpose of the new covenant? Acts 26 : 18.

14. How only, then, can men partake of the new covenant blessings, as individuals or as a nation? Jer. 31 : 34.

15. How many of Israel, according to the new covenant, will know God? Same verse.

16. Through whom alone do we come into this covenant relation? Eph. 2 : 12, 13.

17. What is necessary on our part that we may enter this relationship? Mark 1 : 15; Acts 20 : 21.

18. In accepting Christ by faith, what relationship does it establish between us and God? Eph. 2 : 18, 19; Jer. 31 : 33, last part.

19. To those who trust to the end (Heb. 3 : 14) what promises are given? Verse 34, last clause; Micah 7 : 19.

20. What surety has God given that the new covenant will be confirmed, and that the true Israel will be saved by it? Jer. 31 : 35-37; Heb. 6 : 17, 18.

21. Who in Christ compose the true Israel of God, and for what purpose? Rom. 9 : 24; 1 Peter 2 : 9, 10.

NOTES.

The most essential part of the scriptures upon which the lesson is based is verses 31-34: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." At the time the prophecy was written, Israel was living under what we call the old covenant made at Sinai,

of which an account is given in Ex. 19. The ratification took place after the law, which formed the basis of the covenant, had been spoken. See Ex. 24 : 3-8. This covenant depended upon the fidelity with which Israel kept their promises. These they repeatedly broke, until the covenant itself gave place to a new one which depended upon the oath and promises of God.

The new covenant was ratified by Christ in figure on the night of his betrayal (see Matt. 26 : 26-28), and in reality by his blood shed upon the cross. There were other points in which the two covenants differed besides the one mentioned. In the old, the law was written on tables of stone deposited in the sanctuary, and was administered with civil penalties, into which death frequently entered. In the new, the law will be imprinted upon the heart and written in the mind of every true child of God. The Spirit of God will minister the law by taking the things of God and showing them to the people. One immediate object of the old covenant was to separate unto God a peculiar people. Another greater one was to secure obedience to his law by his people. Both these objects are preserved in the new covenant. See 1 Pet. 2 : 9; Heb. 8 : 10. God still expects his people to be a peculiar people, and still to obey his law, and become holy even as the law is holy.

In the olden time Israel entered upon covenant relations with God as a congregation, in a body. But now God's covenant is with individuals. It must become a personal matter with every one. Repentance, conversion, obedience, faith, lead the soul from sin to an acceptable place before God. "No man cometh unto the Father but by me," says Christ. So, indeed, it ever has been. Each covenant has contained the gospel as a necessary provision, without which man could not avail himself of the benefits of God's gracious overtures. But in the new covenant the veil of ceremonial shadows, through which former dispensations had seen Christ, the Lamb of God, were taken away. Jesus himself appeared and made his sacrifice a fact of sight instead of a matter of faith alone.

Lesson 8.—May 21, 1892.

JEHOIAKIM'S WICKEDNESS. JER. 36 : 19-31.

(Memory verses, 22, 23.)

GOLDEN TEXT: "To-day if ye will hear his voice, harden not your hearts." Heb. 3 : 15.

1. Who was Jehoiakim, and when and how did he come to the throne of Judah? See note.

2. What was his character? 2 Kings 23 : 37.

3. Who prophesied against his wickedness? and what did the king do unto him? Jer. 26 : 20-23.

4. What other prophet faithfully warned Jehoiakim against his coming down, his overthrow by Nebuchadnezzar? *Ans.* Jeremiah. He exhorted him to turn from his iniquity, that the Lord might repent him of the evil. He warned Judah that because of their sins God would bring against them the king of Babylon, who would lay waste Jerusalem. Because of this, the king sought to slay Jeremiah. See Jer. 22 : 13-19; 26 : 1-15, and elsewhere.

5. Who saved Jeremiah's life? Jer. 26 : 24.

6. How was Jehoiakim's subjection to Babylon fulfilled? *Ans.* By the overthrow of Egypt, Judah's support. See Jer. 46 : 2, 13; 2 Kings 24 : 1.

7. What instruction did God give Jeremiah with reference to a repetition of these solemn warnings? Jer. 36 : 1, 2.

8. For what purpose did the Lord thus warn Judah? Verse 3.

9. To whom did Jeremiah dictate all these warnings, and what was done with them? Verses 4-8.

10. How, and under what circumstances, were these warnings again brought before the people? Verses 9, 10.

11. Who carried the news of these warnings to the princes? Verses 11-13.

12. State what occurred as the result? Verses 14-19.

13. What did the princes then do? Verse 20.

14. What did the king do when he heard of this book? Verse 21.

15. As these solemn warnings of God were read, how was contempt of them shown by these rulers? Verses 22, 23.

16. Were the hearts of any of them softened or alarmed by these warnings? Verse 24.

17. What showed the hardness of the king's heart? Verses 25, 26.

18. How was the wrath of man made to glorify God? Verses 28, 32.

19. What judgment was pronounced against Jehoiakim because of his rejection of the message of the Lord? Verses 29-31; 22 : 17-19.

20. What lesson should we learn from these warnings and judgments? Heb. 3 : 15.

NOTES.

Jehoiakim reigned over Judah from 609 to 598 B.C. His father was the good Josiah, one of a few of a long line of kings in Israel and Judah who had any sense of their true position as princes over God's people. He put away the idolatrous worship, broke in pieces the images, and destroyed the groves and pagan shrines. He removed witchcraft and re-established the service of God. At his death the throne passed to Jehoahaz, who reigned only three months when he was deposed by Pharaoh-Nechoh of Egypt, who put his elder brother, Eliakim, on the throne in his stead, at the same time changing his name to Jehoiakim. He ought to have been a good man, having such a pious father; but he forgot God in his efforts to please the heathen, who had given him his kingdom. His first act was to oppress his own people in order to enrich Pharaoh. See 2 Kings 23:34, 35. Other acts of wickedness followed one after another until the whole land was full of the vicious worship of loathsome monstrosities in rites which reeked with uncleanness.

Jeremiah's career as prophet extended back to the reign of Josiah. Jer. 1 : 2. He was called of God to bear a strong testimony against sin. Though he prophesied during the last eighteen years of Josiah's reign, but little mention is made of the circumstances of that period. But when Jehoiakim's character blossomed into open rebellion against the Lord, then Jeremiah's voice and pen proclaimed the truth of God with no uncertain sound. But the king was obdurate in his sin. He tried to quench the word of God by killing his servant. He cut in pieces and burned with fire the roll containing the words of rebuke. In his days came the Babylonians under Nebuchadnezzar and took the city and kingdom. In 2 Chron. 36 : 6 we are told that Jehoiakim was bound in fetters "to carry him to Babylon." But it would seem that upon his humbling himself, he was permitted to continue his reign subject to Babylon. At the end of three years, he rebelled, and then dire punishment was meted out by Nebuchadnezzar. How Jehoiakim met his death is not stated, though it is supposed he was murdered by his own people to pacify Nebuchadnezzar. Jeremiah had foretold an ignominious death, which he no doubt met. Jer. 22 : 18, 19 : "Therefore thus saith the Lord concerning Jehoiakim the son of Josiah king of Judah: They shall not lament for him, saying, Ah my brother! or, Ah sister! they shall not lament for him, saying, Ah lord! or, Ah his glory! He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem."

"GOD NO RESPECTER OF PERSONS."

ACTS 10 : 34, 35.

It is very important that we should hold the right clue to guide us in understanding this saying. The question which recent events had solved in Peter's mind, was that of the admissibility of men of all nations into the church of Christ. *In this sense only*, had he received any information as to the *acceptableness* of men of all nations before God. He saw that in every nation, men who seek after God, who receive his witness of himself, without which he has left no man, and humbly follow his will as they know it—these have no *extraneous hindrance*, such as uncircumcision, placed in their way to Christ, but are capable of being admitted into God's church, *though* Gentiles. That only such are spoken of, is agreeable to the nature of the case; for men who do not fear God, and who work unrighteousness, are out of the question, not being likely to seek such admission. It is clearly unreasonable to suppose Peter to have meant that each heathen's natural light and moral purity would render him acceptable in the sight of God.—*Biblical Things not Generally Known.*

From the Field.

PLOUGH deep !
 Sow not thy precious seeds
 Among the scarce uprooted weeds,
 Or thou shalt weep
 To find thy crops all choked and dead,
 And naught but thorns and tares instead.
 Then plough down deep,
 The promise ringing in thy ears
 That those who sow their seeds in tears
 In joy shall reap. —A. G. Evans.

OUR VISIT TO NEW ZEALAND.

LEAVING Hobart Feb. 25, we enjoyed an exceedingly pleasant trip of about ten days to Wellington. We had been told that the route to New Zealand by way of the Bluff was the roughest on the Pacific Ocean; but we found it the most comfortable trip of that length we had ever taken. Even those of our party who suffer so much from sea-sickness were able to be on deck a good part of the time. Our vessel, the *Tarawera*, was filled with passengers; but we had good accommodations and pleasant associates.

Our first sight of land on the New Zealand coast was at Milford Sound, where the peaks of the Southern Alps tower to a great height. The Sound is one of the grandest spots in nature. We steamed through the entrance and sailed to its extreme end. Great perpendicular walls of rocks, rising from the water's edge, reach an altitude, in one case, of over 7,000 feet, and their sides are covered to a great height with a luxuriant growth of ferns and other smaller trees. Streams of water, formed by frequent rains, dash down the sides of the cliffs, forming cascades hundreds of feet in height. On the high points were seen snow banks of great depth,—the first snow we had seen since leaving Colorado a year and a half ago.

One waterfall a few miles from where our vessel stopped, lacks but a few feet of being 1,000 feet high. Stopping there but a short time, we sailed on to George's Sound, which is very beautiful, but not equal to Milford. The next morning we awoke to find ourselves at the Bluff, where we stayed all day, and, after another night's sail, reached Port Chalmers and Dunedin. The latter is the prettiest town we have seen in New Zealand. The next morning we were at Lyttleton and Christchurch, where we were pleased to meet one of our brethren, who is canvassing there. He seemed much encouraged by our short visit.

On Sabbath, March 5, we reached Wellington, and were met by Bro. Israel and daughter, and Sister Tuxford. In the afternoon we enjoyed a good social meeting with this company of believers. Bro. McCullagh had written from Kaikoura, where he had been laboring, requesting that we go to his place and assist him for a short time. So a few days later, Mrs. Gates and myself started for that place in a little steamer, expecting to reach there the next morning; but being detained by rough weather, which prevented the vessel from landing some goods at Flaxburn, we did not reach Kaikoura for two whole days. We found that the Lord had been blessing Bro. McCullagh, and that a goodly company were keeping the Sabbath.

We expected to stay at this place only a week or ten days; but the steamer being delayed by stormy weather, we were obliged to remain three weeks. It was very rainy, and about half of the time we were not able to hold any meetings.

We tried to teach this little company the importance of a connection with Christ, and also how to make and retain this connection.

At the baptism, Bro. McCullagh had the blessed privilege of burying fourteen of these precious souls in the likeness of the Saviour's death, among them being

his own little daughter. Others could not be baptized at the time on account of sickness, but expect to be in the future. One family consisting of father and mother and seven children were baptized on this occasion, a married daughter having accepted the Truth a year or two before at Palmerston.

The oldest son in this family had not decided to give his heart to the Lord till the very day of the baptism, but prayer was offered in his behalf till the very last. God heard prayer; and just before the baptism took place, he came out and requested to be baptized. We could not refuse to administer the ordinance to him, when he declared in the hearing of the people of the community that he had decided to renounce his sins and live for Christ. To see this father and mother, with their four sons and three daughters, starting in the service of Christ, was a sight to cause the angels to rejoice. Two of these sons are planning to go to California to attend school.

On the following Sabbath, a church of sixteen members was organized, and in the afternoon we enjoyed a precious social meeting. Several of the members will attend the Conference at Napier.

We trust that the brethren and sisters of this church may go forward, confidently trusting in the promises of Him who has said, "Lo, I am with you a way even unto the end of the world."

E. H. GATES.

BALLARAT.

ON our way from Adelaide to Melbourne, we made a pleasant visit in Ballarat. As the friends here do not have regular preaching, they are always pleased to receive a call from our ministers. They seem hungry for the bread of life. The services were well attended on the Sabbath. At the close of the sermon, the entire audience joined in a praise meeting. Praise is an important part of divine worship. The apostle says, "In everything, by prayer and supplication with thanksgiving, let your requests be made known unto God." Petitions to God should ever be accompanied with expressions of gratitude for past blessings. He who offers praise glorifies God.

Sunday afternoon we assembled at the city baths to celebrate the baptism of four persons who have recently embraced the Truth. This is some of the fruits of home missionary work, performed by the members of the Ballarat church. And this is what we should see in all our churches. God has committed to us a great work, and he stands ready to help us to perform it. He has made every provision for us to bear fruit, and if we fail the fault lies in ourselves. See Isa. 5:1-4.

There are some professed Christians who are inclined to feel that *their* work is done. They have made some missionary visits, have given tracts and papers to some, and have talked to others. Having done this, they feel that they have given due warning, and like Jonah they have nothing to do now but to wait for the destruction of those who do not at once heed the warning. But this is a great mistake. All around us are honest souls who will yet walk in the footsteps of Christ, and will be numbered among his jewels.

Those who cease to work for others sustain a great loss personally. "It is more blessed to give than to receive," and "he that watereth shall be watered also himself." In "Steps to Christ," Mrs. E. G. White presents this matter thus:—

"And the effort to bless others will re-act in blessings upon ourselves. This was the purpose of God in giving us a part to act in the plan of redemption. He has granted men the privilege of becoming partakers of the divine nature, and, in their turn, of diffusing blessings to their fellow-men. *This is the highest honor, the greatest joy, that it is possible for God to bestow upon men.* Those

who thus become participants in the labors of love, are brought nearest to their Creator."

We left Ballarat on Monday, and were pleased to once more meet dear friends and co-workers in Melbourne. We found the work at the Echo Office, as we generally do, advancing and enlarging. This office is doing important work, and we ask the readers of our report to remember the work and workers at Melbourne. We remained but one week in this place before leaving with Bro. W. C. White for New Zealand.

A. G. DANIELLS.

NOTES FROM NEW ZEALAND.

EVERY work having for its object the conversion of sinners has met with determined, unreasonable, and bitter opposition through the promptings of the powers of darkness. Such has been our experience in Kaikoura. But we have something better to dwell upon. The good Spirit of the Lord has been moving upon unregenerate hearts, resulting in a creation of new hearts. Twenty-three have decided for Christ, and now accept his righteousness with gratitude and praise.

We were made to rejoice by a visit from Bro. Gates and wife of the missionary ship *Pitcairn*. As Bro. Gates dwelt upon the subjects of faith and righteousness in Christ, the bright beams of the Sun of Righteousness shone beneficently upon the hearts of many.

On the afternoon of March 22, a number of people gathered on the banks of a clear-flowing stream, whose waters gush out of the mountain slopes in view from the spot. Here we held a most impressive and enjoyable service conducted by Bro. Gates, after which I baptized fourteen—men, women, and youth. Another baptism is arranged to take place upon my return from Conference.

With the valued assistance of Bro. Gates, we organized a church of sixteen members.

Two of the young men who have embraced the Truth here are waiting for the steamer to take them on their journey to one of our American colleges, where they expect to prepare themselves for future service in the cause of God. One or two more expect to attend the proposed Australian school in the near future.

Although we have been here five months, yet the interest is better than heretofore, and we expect to return after the Conference to be held in Napier closes.

NAPIER.

At this writing, the New Zealand Conference has been in session at Napier four days. The interest centred in this convocation is of the deepest. Indeed, we believe Jesus is at the feast, and we pray that he will continue with us throughout.

Representatives are present from the following places in New Zealand: Kaeo, Auckland, Gisborne, Palmerston, Wellington, Petone, Blenheim, Nelson, Kaikoura, and other places as well. There are also present brethren from the United States, Australia, and Pitcairn Island. Bro. Gates and wife and Bro. Read and wife of the missionary schooner *Pitcairn* are also here. Sister Tay, whose husband died at the Fiji Islands a few months ago, is also present. Altogether, the visitors number about one hundred.

Every feature of the work thus far deliberated upon has awakened a commendable zeal upon the part of all to make this one of the most blessed meetings they have ever attended. There is no fear about the Lord doing his part if we do ours. We change; but his purpose is to bless when we by faith realize it.

The early morning meetings at 6 A. M. consist of devotional exercises. The sweet Spirit of God breathes sacred influences over these meetings.

One of the deeply interesting features of the Conference is the Bible study conducted by Bro. G. B.

Starr of Chicago. Mighty truths are being brought out from the Bible, displaying the wonderful power there is in the Word of God. That Word is stronger than creation, because the world was spoken into existence by the word of God.

The proposed Australasian school for the education of workers is now receiving spirited attention. Quite a large number of young men are at this Conference ready to attend. Several are going on to our American institutions of learning. All seem grateful to God for the privilege of hearing the instruction and counsel of Brn. W. C. White, Gates, and others. There is a ready response upon the part of the people to the word spoken.

S. McCULLAGH.

News Summary.

NOTES.

ACCORDING to Mr. Goschen's budget statement recently presented to Parliament, there has been a decrease in the British revenue for the past year in the receipts from alcoholic liquors. This is good and encouraging; but for the previous five years, England's drink bill has been steadily on the increase, notwithstanding the earnest and systematic work of her various temperance organizations. From £124,000,000 in 1887, it had increased in 1890 to £139,000,000. These figures are appalling; and yet this sum, large as it is, is less in proportion to the population than the Victorian drink bill for 1891, which is stated at £6,700,000. If in each country these enormous sums, together with the time and energy wasted in consequence of drink, could be used in promoting profitable industries, poverty and want would disappear as if by magic.

THE murderer Deeming, with whose career of crime every one is familiar, is said to be employing his time in the Melbourne jail in writing his autobiography. His counsel, Mr. Lyle, has made an unsuccessful application for the postponement of his trial, that evidence might be received from England and other distant places bearing on the prisoner's sanity, the line of defense which Mr. Lyle proposes to take up. It will be remembered that when Deeming first arrived in Melbourne, and during his trial before the coronor's jury, he was full of eccentricities which were evidently designed to produce the impression that he was insane. The significant statement has been made that this course was suggested to Deeming's mind by the literature of crime, with which he was "thoroughly familiar." The question arises, To what extent is this vile literature responsible for the abnormal ferocity of character, the idiosyncrasy of crime, which the murderer has displayed in so marked a degree? It is better and safer not to fill one's mind with criminal facts and fancies.

TELEGRAPHIC accounts are always incomplete and often untrustworthy; but it is safe to conclude that during the fortnight, events have transpired in connection with the epidemic of anarchy now sweeping over Europe that would grace the "Reign of Terror," the dark day of French history. Everything like law or religion seems to be distasteful to anarchists. Their blows are directed accordingly, as witness the repeated disturbances of religious services in France and still worse in Spain. Sensational stories come from Spain. It is even asserted that the life of the young king is threatened, a child whose only offense is that he was born a king; but the police have got themselves and their spies so mixed up in what is reported, that it is hard to tell which is police and which is anarchist. The sudden serious illness in the family of each of the French judges of the court having jurisdiction in the case of the anarchist Ravochol may perhaps be explained by the bombs that have been found in the house of a judge who tried and sentenced an anarchist of far less note.

It is estimated that when spring opened in Russia, the famine had cost the nation, including diminished revenues, £45,000,000. This is the financial aspect of the question; that which relates to the suffering from want, disease, and death is far more harrowing. A writer in the *Lancet* suggests, that, as famine and religious and political persecution drive so many out of Russia, there

is danger that the highly contagious plague fever may spread to other countries. There is also danger that the horrors of famine in Russia itself may be continued into another year. The harvest the past year was only a fifth short, a state of things which occurred in France in 1888 with no disastrous results. It is more than possible, it seems probable, that the next harvest will be more or less short, in which case the suffering may not only be continued, but intensified. And yet, a Russian writer in the *Fortnightly Review* says, Russia has "the most extensive area and the best arable land in Europe," which would yield bountiful harvests if the rich soil below the thin layer which has been worked for generations could be reached; but before this can be done, he thinks there must be a revolution, and Russia must be free.

THE design of the Small Holdings Bill which is now engaging the attention of the British Parliament is in the direction of placing the ownership of the land where it rightfully belongs,—in the hands of the actual cultivators. It empowers the county councils to raise a fund of £10,000,000 to be used in assisting farmers to make small purchases. In England there are only 300,000 persons who own more than one acre. In France there are 3,460,000 such proprietors, and if we include farm laborers who are granted small holdings by their employers, 5,671,000. As a very general rule, these small farmers are industrious, frugal, and so prosperous, a state of affairs which conduces to the strength and material prosperity of the nation. The question of land-ownership, in its several phases, is becoming vital and far-reaching. It is even agitated in Russia, where Henry George's "single tax" finds ardent supporters. In Victoria and other Australian colonies, there is a party, which, if small, is very much alive, advocating the same principles. It is felt more and more that land monopoly gives a few proprietors a wealth and power to which they are in no way entitled. The Hindoos say that to the land-owner pertain peacocks, umbrellas, and white elephants,—the outward signs of wealth and luxury to the Oriental mind.

ITEMS.

The strike of the Durham miners has not terminated.

Edison claims to have invented an electrical flying machine.

Japan gets most of its revenue from the railroads and telegraphs that it owns.

Eighty thousand milch cows are kept in the agricultural districts of South Australia.

It is officially estimated that the World's Fair at Chicago will cost America £4,500,000.

A marriage bureau has been established in London under the auspices of the Salvation Army.

One press message which was sent home to England respecting the Windsor tragedy cost £350.

Actual hostilities have broken out in Venezuela between the Government forces and the rebels.

Italy has just passed through a Ministerial crisis resulting from questions of taxation and finance.

Mr. Gladstone, in a pamphlet which has just been published, takes an unfavorable view of female suffrage.

The British treasury report for the financial year shows an excess of receipts over expenditure of £1,067,000.

The British Government has appropriated £60,000 as a subsidy to the British section of the World's Fair at Chicago.

In a crush at a railway station near London, on Easter Monday, eight persons were killed and thirteen seriously injured.

A very destructive fire is reported from Tokio, Japan. A large amount of property was destroyed, and fifty or more lives were lost.

The French expedition to Lake Tchad in the Soudan, has sustained another defeat at the hands of the natives, and has been abandoned.

The trouble between France and Dahomey continues. The safety of the French settlements at Porto Novo and Kotonu is threatened.

It is said that slavery exists in Guatemala, one of the Central American countries. The slaves are procured from the Gilbert Islands.

The death is announced of Miss Amelia B. Edwards, an English lady who has won distinction as a novelist and a writer on Egyptology.

A severe earthquake shock was experienced in the Sacramento Valley, California, on the 20th ult. The damage to property is estimated at £200,000.

The representatives of European countries have been refused an audience with the Emperor of China, on the ground that their rulers are inferior to his Chinese Majesty.

Criminal summonses have been issued against three prominent statesmen of Canada, on a charge of conspiring to dishonestly obtain possession of £12,000 of Government money.

The Protestants of Ireland have taken a strong stand in opposition to Home Rule; several clergymen are about to visit England and Scotland to personally urge their objections.

The murder of a native Protestant convert in Uganda led to a sanguinary conflict between Catholic and Protestant converts. The Protestants were victorious, and are now practically masters of the situation.

Russia is raising an internal loan of £11,250,000 to be used in extending the state railway system. There were 20,085 miles of railway open in the Russian Empire at the beginning of 1891, according to official returns.

Great suffering with loss of lives and property has resulted from the recent floods in Alabama. A hundred and fifty bodies have been recovered, and it is believed that not less than two hundred and fifty lives were lost.

Cattle-raising is an important industry of Nebraska, one of the Western States of the American Union; and cattle-stealing greatly abounds. It is stated that in one of the cities a thousand persons have banded together to carry on thieving operations by armed force.

Dr. Montenegro, minister for foreign affairs of Venezuela, has made known that his Government is prepared, under certain conditions, to sanction the settlement of Russian Jews in the country, and with this object in view has set aside £30,000 from the State treasury.

Some interesting facts and figures have been cited by Mrs. Fawcett at Birmingham. In support of the claim for woman suffrage, she stated that not only were there 38,000 female landowners in England and Wales, but 20,000 women were actively engaged in farming on their own account.

A dispute recently took place in Wyoming, U. S. A., between rival claimants to a large area of grazing lands. A sheriff, with a large party, attempted to suppress the disturbance, when a fight ensued in which forty-five men were killed. A body of cavalry was called out to restore order.

The new Khedive of Egypt was formally invested with the insignia of Egyptian sovereignty on the 14th ult., amid many expressions of loyalty. Owing to the influence of England and other European powers, the Sultan's firman grants him the same territory that his father ruled over, including the peninsula of Sinai.

Dr. Barry, formerly Anglican Bishop of Sydney, has expressed strong disapproval of the decision of the Government to sanction the introduction of Kanaka labor into Queensland. He thinks greater power should be given to the administrator of British New Guinea and the Admiral in command of the Australian naval station to protect the natives.

The *Christian Intelligencer* remarks: There seems to be no end to the "finds" in Egypt! It is reported that three colossal statues, ten feet in height, of rose granite, have been discovered at Aboukir, a few feet below the surface. "The first two represent in one group Rameses II. and Queen Hentmara seated on the same throne, which is unique among Egyptian statues. The third statue represents Rameses standing upright in military attire, a sceptre in his hand and a crown upon his head." Both statues bear hieroglyphic inscriptions, and both have been thrown from their pedestals face downward, perhaps by the early Christians, whose relics have been found in the neighborhood. The site of the find is on the ancient Cape Zephyrium. The statues, no doubt, sat and stood looking out to sea, and may have been the first "interesting monument" set down on Herodotus' tablets when he made the earliest of recorded tours of investigation.

Health and Temperance.

WHO IS AFRAID?

"Who is afraid?" the young man said,
And he laughed, and tossed his handsome head,
And the ruby wine from the cup he drained,
And with many an oath his young lips stained;
"Who is afraid? Not I!" he said,
And laughed, and tossed his thoughtless head.

"Give me a draught that is stronger yet,
There are fearful thoughts that I must forget.
There is death in the cup, I know full well;
I've tasted already the fires of hell.
Yet give me a draught that is stronger yet,"
He said, "I have thoughts that I must forget."

"I am afraid!" the young man said.

"Visions of horror are round my bed!

Mercy's hour I have sinned away,

Death is coming to claim his prey.

I am afraid! afraid!" he cried.

With the pitiful words on his lips, he died.

—Joy Allison.

MEDICINAL USE OF ALCOHOL.

Is Alcohol Useful as a Stimulant?—If by a stimulant we are to understand something which imparts force to the body when weakened by disease, then it is evident that alcohol can be of no service in this direction; for, as already shown, it is incapable of supplying force, undergoing no change in the body. All force arises from changes in matter. The forces manifested by the living system are the result of vital changes occurring in its tissues.

If by a stimulant is meant something which excites nervous action, which calls out the manifestation of force, then alcohol is certainly a stimulant. And it is in this sense only that it is a stimulant. The lash is a stimulant to a tired horse. It does not increase his force, or make him any less tired. It only compels him to use a little more of his already depleted strength. A goad, a spur, a red-hot iron, would have the same effect. So with alcohol. It arouses the vital instincts by its presence in contact with some of the tissues, and, in obedience to the law of self-preservation, the vital organs are excited to increased action for the purpose of expelling the poison. This increased activity is what is called stimulation. Can it benefit a person already weak with overlabor? Says Dr. Edmunds, "A stimulant is that which gets strength out of a man." Such a process could not be very beneficial to a person already debilitated.

But a weary man feels better after taking wine; why is that the case? Alcohol diminishes sensibility, as chloroform does. It is a narcotic. The weary man feels better after taking wine, because he does not know that he is weary, that his tissues need repair. If he continues to labor, he continues to wear out his tissues, and increases the necessity for rest, even though he may not know it. When the narcotizing influence of the alcohol is removed, he will be made painfully conscious of the fact by a degree of prostration far greater than he would have suffered if he had taken no alcohol.

So with the sick. If a man is debilitated by disease, by a long-continued fever, for example, his system is weary with the task of expelling impurities from the body. Now if alcohol is administered, it is expelled as the other impurities have been. It renders the exhausted organs no aid; it imparts no force; it simply imposes an additional task. Such aid is surely not desirable. Who would think of relieving an overburdened horse by adding another burden to his load? No sensible man, certainly. If fever patients recover after taking great quantities of wine and brandy, it is *in spite* of the alcohol, and not by the aid of it; for it has been proved in hundreds of instances that fever patients do far better without brandy than with it.

Twenty years ago, when a man had fever he was puked, purged, bled, and salivated, under the notion

that he had too much vitality,—too much life,—some of which must be got out of him. The plan of abstracting vitality was so successful that thousands of fever patients were killed who might have lived half a century if they had been so fortunate as to have had for a doctor only an old woman, or a harmless homeopathist.

In later times there has been a most remarkable revolution in the treatment of fevers. Calomel, emetics, purgatives, and the lancet are no longer employed in treating fevers. Instead of depleting their patients, or robbing them of their vitality, by the barbarous methods of olden times, "regular" physicians have adopted the theory that in fever the patient has too little vitality, and so they attempt to increase his vital force by potations of brandy, wine, and other alcoholic liquors.

Of course, this practice is founded upon the theory that alcohol supplies force; but we have already proved that alcohol does not supply force to the body, but that it exhausts, abstracts, and paralyzes. This, then, cannot be the proper agent to employ when an addition of force is required.

Says Dr. James Edmunds, of England, "I believe, in cases of sickness, the last thing you want is to disguise the symptoms, to merely fool the patient; that if alcohol were a stimulant, that is not the sort of thing you would want to give a man when exhausted from fever. . . . If your patient is exhausted by any serious disease, surely it would be the more rational thing to let him rest quietly, to save his strength, and in every possible way to take care to give him such food as will be easily absorbed through the digestive apparatus, and keep the ebbing life in the man."

The following is the opinion of Dr. Richardson on this subject:—

"It is assumed by most persons that alcohol gives strength, and we hear feeble persons saying daily that they are being 'kept up by stimulants.' This means actually that they are being kept down; but the sensation they derive from the immediate action of the stimulant deceives them and leads them to attribute passing good to what, in the large majority of cases, is persistent evil. The evidence is all-perfect that alcohol gives no potential power to brain or muscle. During the first stage of its action, it may enable a wearied or feeble organism to do brisk work for a short time; it may make the mind briefly brilliant; it may excite muscles to quick action; but it does nothing substantially, and fills up nothing it has destroyed, as it leads to destruction. A fire makes a brilliant sight, but leaves a desolation. It is the same with alcohol."

Will Alcohol Prevent Consumption?—The notion has lately become prevalent that alcohol will, in some mysterious manner, check the ravages of that dread disease, consumption. It might almost be said that in our large cities, in the practice of regular physicians, few consumptives die sober, so fashionable has this remedy become.

But the most conclusive evidence against the curative virtues of alcohol in this disease is found in the fact pointed out by Dr. B. W. Richardson, of London, that *alcohol itself is a cause of consumption*. There is no evidence that spirit-drinkers are as a class less subject to consumption than abstainers, while it is certain that their mortality is much greater. Dr. Richardson has recently pointed out that the most fatal form of consumption known is produced by alcohol. According to his observations, about two per cent. of deaths by consumption are from this cause.

The Medicinal Use of Alcohol an Ally of Intemperance.—Thousands of victims of intemperance have acquired their appetite for the fatal drug from a physician's prescription. The doctor prescribed it as a tonic. The patient continued to feel the need of a tonic; and so he continued his dram as a medicine, a tonic, until he finally found, when

too late, that he had become a confirmed inebriate.

In addition to the alcohol prescribed by regular physicians, there is a still greater quantity sold and used under the name of bitters, which always consist of a filthy mixture of poisonous drugs with poor whisky. Not one of them is free from alcohol. This statement is true, notwithstanding the false asseverations of the manufacturers to the contrary. Even "temperance bitters" are no better than the rest. Some of these "bitters" contain more alcohol than the strongest liquors. By these deadly compounds, thousands of unsuspecting human beings have been lured down to death and ruin. The popular theory that alcohol is a good medicine helps to inspire confidence in them, and so becomes in a measure responsible for the results.

The doctor gives a man alcohol because he is sick or weak. The moderate drinker takes it for the same reason. The drunkard prescribes his own "poison" because he feels uncomfortable,—sick. The moderate drinker takes a glass of wine to give a "lively play of the imagination." When its influence is gone, his intellect is dull, his imagination clouded. He takes another glass to "cure" the difficulty, not considering that the remedy is the very thing that is making him ill. The drunkard wakes up after a night's debauch with an aching head, enervated muscles, and trembling nerves. He takes a glass of rum to cure his bad feelings, and at once feels better. Is not rum a good medicine for him? He thinks it is, and he has the doctors on his side; for the principle is the same whether the patient is suffering from fever debility or whisky debility,—whisky cures in each case, and in the same way. Why has not the drunkard as good an excuse for curing his weakness and bad feelings by alcohol as any other person?—*J. H. Kellogg, M.D., in Home-Hand Book of Hygiene and Medicine.*

THE TEETH.

A BEAUTIFUL set of teeth is a delight to the owner if it has not been purchased, and it is an evidence of wisdom when the preservation of the teeth is made an important matter, both for parents and children, and preservation means more than care.

The *American Analyst* recently said in relation to the teeth: "Teeth are just as easily starved to death as the stomach. In one way it is a blessing to have been born of poor parents. What food the poor give their children is of the variety that goes to make strong bones and teeth. It is the outside of all the grains, of all cereal foods, that contains the carbonate and phosphate of lime and traces of other earthy salts which nourish the bony tissue and build the frame up. If we do not furnish to the teeth of the young that pabulum they require, they cannot possibly be built up. It is the outside of every man, woman, and child who partakes of their fine bolted flour. They sift out the carbonates and the phosphates of lime in order that they may provide that fine white flour which is proving a whitened sepulchre to teeth. Oatmeal is one of the best foods for supplying the teeth with nourishment. It makes the dentine, cementum, and enamel strong, flint-like, and able to resist all forms of decay. If you have children, never allow any white bread upon your table. Bread made of whole wheat, ground, not bolted, so that the bran which, contains the minute quantities of lime, is present, is best. To make a good, wholesome, nourishing bread, take two bowls of wheatmeal, and one bowl of white or bolted flour and make by the usual process. Nothing i

superior to brown bread for bone and tooth building. This is made of rye meal and corn meal. Baked beans, too, have a considerable supply of these lime salts, and should be on your table, hot or cold, three times a week. In brushing the teeth always brush up and down from the gums, instead of across. Brush away from the gum and on the grinding surface of the teeth."

Publishers' Department.

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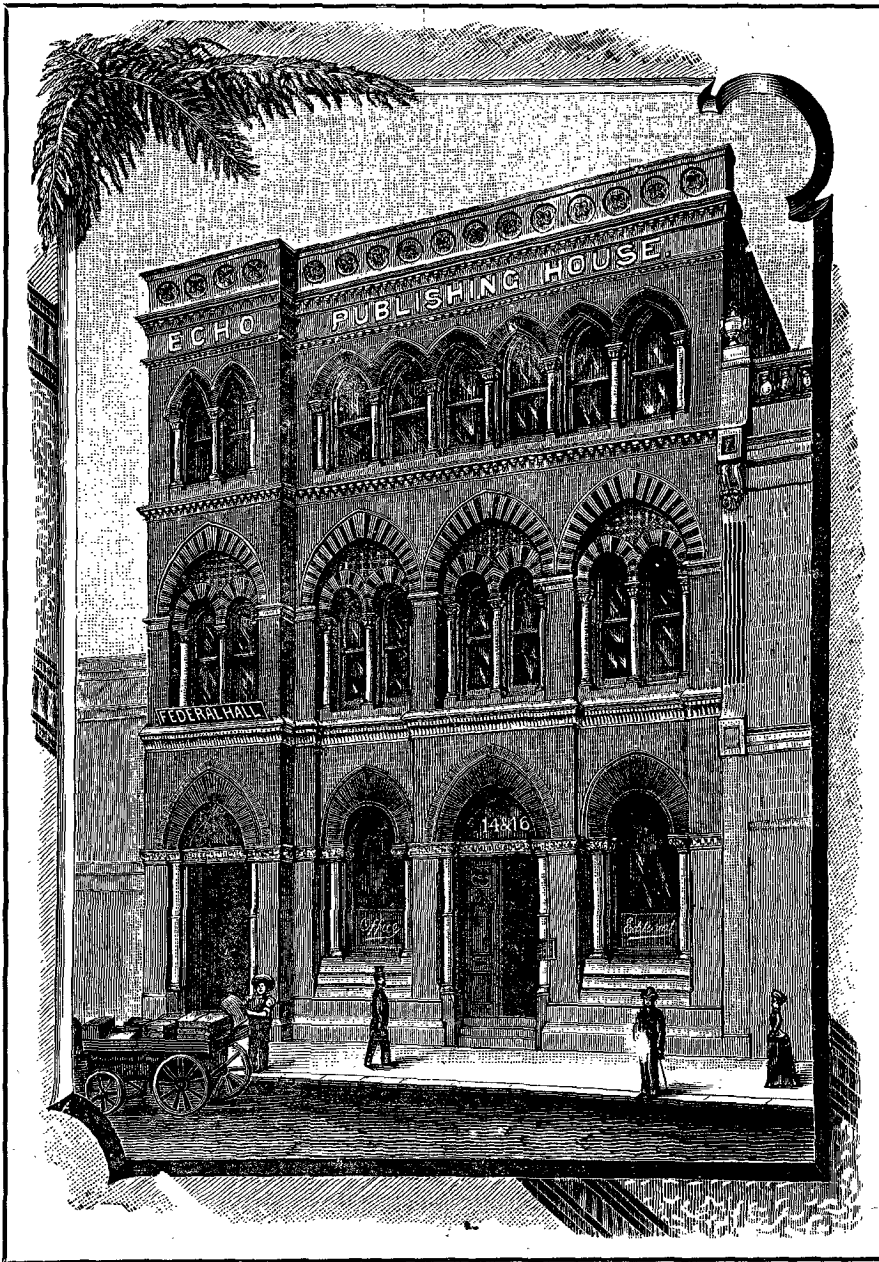
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We send no papers out without their having been ordered. Hence persons receiving the BIBLE ECHO without having ordered it, are being supplied by some friend, and they will not be called upon to pay for the paper.

By letters we learn that the New Zealand Conference terminated very successfully. The former part of the meeting is referred to in some reports published in another place, and in our next paper we hope to be able to place before our readers complete accounts of the proceedings.

WORD has reached us of the protracted and rather serious illness of Captain Marsh of the missionary schooner *Pitcairn*, which at last accounts was in Auckland harbor. We assure him of our kindest sympathy in his affliction, and hope he may have a speedy recovery.

OUR friends in New Zealand will be pleased to note the number of communications we present in this paper from those who are at present in that country, or who belong there. Some of the points in the various communications are mentioned by others: but we are sure that the whole matter will be appreciated, not only by our New Zealand readers, but by all others as well.

MRS. E. G. WHITE, with whom all our readers feel more or less acquainted, having read with interest her good writings, is still in feeble health. Her principal trouble has been rheumatism, from which she is able to rally but very slowly. When the weather is favorable, she is able to address the church on the Sabbath, which is all the public labor her strength will at present permit.

It is expected that the *Pitcairn*, our missionary ship, will sail from Auckland during the early part of June, for Pitcairn Island, stopping perhaps at Tahiti and other islands lying near the route. From there the vessel will proceed to San Francisco, returning with an outfit of useful articles for the islanders.

FREQUENTLY we have requested agents and all correspondents in business matters to direct their letters to the Echo Publishing Co. rather than to any individual; but we have not yet succeeded in convincing all that it is the better way. Some will be sure to find it out to their sorrow. To illustrate: Mr. Michaels, the manager of our book department, is now in Tasmania, and all letters addressed to him go there to be opened. So that if any of our correspondents fail to receive replies as soon as expected, let them remember that we have no right to open what may be private letters.

THE FEAR OF MAN.

"THE fear of man bringeth a snare." So says the wise man; and so it has ever proved to be. The fear of man causes the church to conform as closely to the popular current as possible, lest those she hopes to save should be offended. The fear of man causes the preacher to avoid anything that may be judged "extreme," lest he should lose his influence. The fear of man causes the Christian to walk as nearly as the world walks as he dares to do without actually denying his Lord; he may lose his influence or standing. The fear of man keeps many souls from coming to Christ at all, lest they should offend those who are observing them. The fear of man blunts the keen edge of truth, obscures the light of heaven, furnishes a covert for pride, and saps the vitality from God's work. Christians should learn to fear God.

OUR efforts to resist the attacks of Satan must be earnest and persevering. He employs his strength and skill in trying to turn us out of the right way. He watches our going out and our coming in, that he may find opportunity to hurt or destroy us. He works most successfully in darkness, injuring those who are ignorant of his devices. He could not gain advantage if his method of attack were understood. The instruments he employs to effect his purposes, and transmit his fiery darts, are often the members of our own families.

Those we love may speak or act unguardedly, which may wound us deeply. It was not their intention to do this; but Satan magnifies their words and acts before the mind, and thus hurls a dart from his quiver to pierce us. We brace ourselves to resist the one whom we think has injured us, and by so doing we encourage Satan's temptations. Instead of praying to God for strength to resist Satan, we suffer our happiness to be marred by trying to stand for what we term "our rights." Thus we allow Satan a double advantage. We act out our aggrieved feelings, and Satan uses us as his agents to wound and distress those who did not intend to injure us.

The enemy will contend for either the usefulness or the life of the Godly, and will try to mar their peace as long as they live in this world. But his power is limited. He may cause the furnace to be heated; but Jesus and angels will watch the trusting Christian, that nothing may be consumed but the dross. The fire kindled by Satan can have no power to destroy or hurt the true metal. It is important to close every door possible against the entrance of Satan. It is the privilege of every family so to live that Satan can take no advantage of anything they may say or do, to tear one another down. Every member of the family should bear in mind that all have just as much as they can do to resist our wily foe, and with earnest prayers and unyielding faith, each must rely upon the merits of the blood of Christ, and claim his saving strength.—Mrs. E. G. White.

IN the articles from the pen of Dr. Kellogg, now appearing in the Health and Temperance department of our paper, the topic of the use of alcohol as a medicine is being considered. This is a matter upon which every one should seek to become intelligent. From our own observation and experience, we are fully persuaded that the position taken against the use of alcoholic stimulants in sickness is the right one. Fevers should not be fed with "the fiery beverage of hell." The exciting, irritating potions which fever patients frequently have to swallow are exceedingly good for the fever, but dangerous to the strength of the patient. It is vitality that fever patients need; but it is not to be found in that product of death and decay, alcohol. Read and ponder.

THE following report of the horrors of Chinese justice is taken from a late Hong Kong paper sent us by our missionary, A. La Rue:—

The Nanking Viceroy's deputy, Mr. Yü, and the Shanghai magistrate, have held another examination of the alleged *Kolao* member, Chên Chihuai. The prisoner still adhered to his plea of innocence. He was again stretched on the bare pole, the torture, however, extracting nothing further from him. Mr. Yü was of opinion that unless some more agonizing mode of torture was employed, no confession could be wrung from the accused. The prisoner was accordingly ordered to have his hands tied behind his back and then to have a rope attached to his hands, by means of which rope he was hoisted up. For some hours the prisoner was kept dangling in mid-air with the weight of his whole body on his arms, forced as they were out of their natural position. The long-continued agony must have been most excruciating; nevertheless nothing incriminatory was uttered by the accused. The hour waxed late, and the court adjourned.

This most unreasonable way of extracting evidence must be very unsatisfactory even if successful in eliciting a confession; for what reliance could be placed upon the word of a criminal who for momentary relief from agony admits all that his persecutors want him to? There may be some satisfaction in torturing a poor wretch whom circumstances seem to condemn, even if that is all the punishment he is to get, and for fear he will not get all he deserves. But it would seem that the possibility of inflicting a monstrous wrong upon an innocent man would prevent, even in heathen China, such scenes as this described.

OUR esteemed contemporary and associate, the *Present Truth*, published at 48 Paternoster Row, London, comes to us fortnightly filled with sound and interesting reading. We are pleased to note some improvements from time to time, and to learn that the journal is enjoying an increasing degree of public favor. It will be sent to the colonies for 3s. 3d. per year, post-paid. We will act as agents for any who may wish to order this valuable paper.

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OUR YOUNG FRIENDS is the title of a child's paper issued weekly by this Office. Great pains are taken to make it the best of its class, and we believe we speak within bounds, when we say that it is such among the youth's papers published in these colonies. Send for sample copy. Price 3s. per year, post-paid.

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