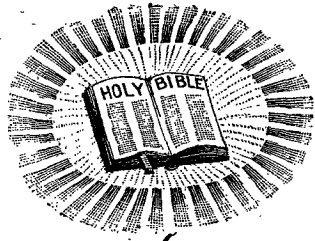


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Current Comments.

THE NIAGARA FALLS.

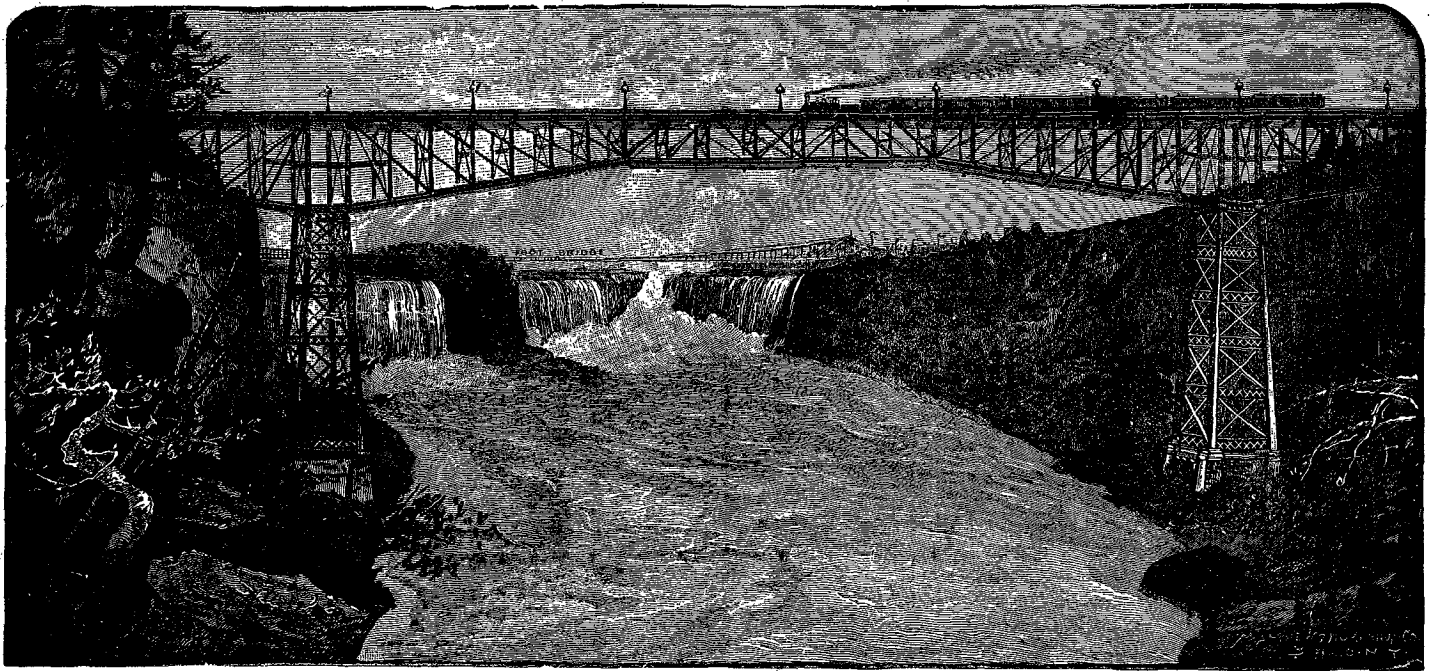
WE present in this number two views of these celebrated falls one on this page taken from a distance of about two miles down the river, and the other taken near at hand. This gigantic cataract

REPORTED DEATH OF EMIN PASHA.

ANOTHER report of Emin Pasha's death has been received. Such a report will of course not at once be believed, for the false accounts of Dr. Peter's death are still in the public memory. Should it prove true, it would mean a great loss not only to Germany, but to the whole civilized world. Since 1876, when he first served under General Gordon, who was then Governor of the Equatorial Province, he has known the interior of Africa as well, or better, than any other man. Apart from the reports written to his friends, Dr. Robert Felkin, of Edinburgh, Dr. Juncker, and a few others, however, he has not put down much on paper. His stay on the coast, after his return with Mr. Stanley, was very brief; and, besides this, his fall from a window and his defective sight prevented

AFRICA STILL AT THE DARKEST.

THE beautiful section of Interior Africa which figured so prominently in Mr. Stanley's records is becoming notorious as a land of misery and chaos. Formerly Uganda was a centre of negro heathenism, but it was comparatively peaceful and tranquil under the rule of a single powerful despot. King M'tesa was, for an African idolater, almost a beneficent ruler, and notably amenable to enlightenment. Great hopes have been built upon the beginning made by Stanley, and the wonderful sequel wrought out by the labors of the young missionary hero, Mackay. But alas! the same scourge which has destroyed the unity and purity of European Christianity has quickly blighted the prospect that seemed so bright in Uganda. Protestants and Romanists are making Uganda a field of



is situated on the line between Canada and the United States on the highways of travel, and forms one of the principal attractions on a journey between New York and the West. The direct fall of the water is one hundred and sixty feet. Niagara Falls are located in the Niagara River, which connects lakes Erie and Ontario, two of those five great inland seas of which the St. Lawrence River is the final outlet. The falls are divided by a small island called Goat Island, which extends to the precipice. The width of the chasm into which the water plunges is about 1000 feet, and the amount of water flowing over is estimated at 18,000,000 cubic feet per minute.

The immense volume of water that is precipitated over the precipice at such a height makes the sight one of inexpressible grandeur. In the presence of the almost deafening roar and tumult, the beholder is led to keenly feel his own insignificance in comparison with such mighty forces of nature.

him from publishing the history of his twenty years' stay in the heart of the continent. Should his death be a fact, all his experiences, which would have been of incalculable value to other pioneers of civilization, are buried with him; for even his diary was lost in the flight from the Mahdists. Dr. Eduard Schnitzer, or Emin Pasha, as he chose to call himself, was born in Silesia, and studied medicine at Berlin and Königsberg. His bent for travel led him to Asia Minor. It was here, as later in European Turkey, that he prepared for his great task. After a short visit to Germany, he went in 1875 to Egypt, and a year later entered the service of General Gordon. After he had successfully undertaken many journeys of investigation to the sources of the Nile, he was appointed by Gordon Governor of the Equatorial Province in 1878. In this position he remained more than ten years, and did much for the development of the country.

—Daily News.

deadly bloodshed. After conflicting news of victory and defeat on both sides, the curtain has now fallen, and even the Government cannot tell us what has recently been taking place in the great lake country. Some incoherently wild rumors trickle through German territory, but the East Africa Company's agents seem to learn nothing. Four or five years ago this company undertook to work commercial wonders; but now Sir William Harcourt complains that they have done nothing and have no trade at all. Exeter Hall was plunged into a convulsion of beneficence, and supplied a liberal instalment of cash to help open up the country for Christianity, civilization, trade, and colonization. It is a misfortune that darkness and disaster together have fallen on Uganda. The gospel would redeem all; but in Uganda, as in England, the gospel is not allowed a free field and fair play, but is thwarted by the ghoul of sect.

—Christian Commonwealth.

THE LAMB OF GOD.

W. R. C.

John 1 : 29.

BEHOLD the Lamb of God, who died,
 Who for our sins was crucified;
 Our blessed Saviour died for me
 A death of shame and agony.

His blood alone doth cleanse from sin,
 And maketh us all pure within;
 The Lord of Life for us was slain,
 And lives that we may live again.

O, let us in our Lord believe,
 That his great peace we may receive;
 Peace which the world can never give
 Is ours, if we in Jesus live.

Ye weary souls with sins borne down,
 To Jesus come; seek ye the crown
 Which all the blessed ones receive
 Who seek him, and in him believe.

Behold, the Saviour knocking stands,
 Open the door with willing hands,
 And in thy heart give him a place,
 And thou shalt see him face to face.

How great, how boundless is his love,
 Higher than heaven, the earth above,
 And changeless as his word shall be
 Through ages of eternity.

General Articles.

THE ROYAL GOLDEN WEDDING IN DENMARK.

H. P. HOLSER.

THOUGH one of the smallest, Denmark has the name of being one of the proudest nations of Europe. Whatever else she may have upon which to base her pride, the number of the royal family, and its relation with the various nations of Europe, is without a parallel in history. And just now comes another unparalleled event in the history of Europe, — a royal golden wedding, — to swell the pride of the Dane.

Copenhagen, called by some the Venice of the North, beautiful in her every-day costume, lost the few marks of age, and assumed the bloom and gaiety of youth, under the decorations which fitly commemorated the royal nuptials. The people, too, seemed to catch the spirit of the occasion, and, for the moment forgetting the burdens and drudgery of life, were carried back to live over again the happy hours of their marriage festivities. Nature also united with the city and people in doing her best to make the occasion a splendid success. And the festivities were not confined to the city, but the whole nation participated in them.

Early in the morning, the streets began to bustle with life, while chorals from towers filled the air with melody. The leading streets were gay with flags of various nations, and decorative designs, the central feature of which was the monogram composed of the letters C. L. IX, 1842 and 1892 (C. IX = Christian IX and L. = Louisa), and 1842 the date of their marriage. Long before the hour of their public appearance, the large court before the royal palace was packed with people; for the royal personages to be seen on this occasion were more than are usually brought together.

It might be of interest here to mention the extent of the family and its connection with other nations. The King is a Dane, while the Queen is of German extraction. The family is composed of three sons and three daughters — the Crown Prince, who married the only daughter of the former King of Sweden, the King of Greece, and Prince Valdemar; the oldest daughter is the Princess of Wales, the second, the Czarina of Russia, and the third married with the Duke of Cumberland. Prince Valdemar is married with a French lady; thus the family of Denmark is connected with England,

Russia, Greece, Sweden, Germany, and France. There are thirty-two grandchildren; hence with sons-in-law and daughters-in-law, the King and Queen of Denmark have a family of forty-four members. Nearly all of these were present at the golden wedding, May 26.

At the appointed time, all appeared on the balcony, the King and Queen with their grandchildren standing together, while the sons and daughters with their wives and husbands formed another group. After prolonged cheering, a chorus of twelve hundred voices sang the national hymn; then the King made a short speech of welcome, concluding by taking in his arms the youngest prince in the family of Greece, and making a few remarks about him. This part of the programme was concluded by another song from the chorus below. The next step was to attend church. Soon, all appeared in the royal carriages, and slowly made their way through the dense crowds filling the long street leading to the church.

During the services, the crowds formed about a triumphal arch erected for the occasion, through which the procession passed at the close of the service. At the arch, they were met and greeted by the representatives of the city. The long street leading from the arch to the royal palace was packed with people. Officers passing ahead of the procession kindly separated the people, making just space enough for the carriages to pass. As it was our good fortune to be standing in the first rank, we were within arm's reach of their majesties, and hence had an excellent view.

Not noticing the various officials in the procession, we will mention only those of the royal families that are of the most interest. First came the King and Queen, aged seventy-four and seventy-five respectively; although of this age, they appeared remarkably young and bright; both are quite tall, and graceful in figure. As they passed, they bowed constantly to the people, while the crowd removed the hat and cheered heartily. In the next three carriages were the sons, with their families, then followed the Czar and Czarina. The Czar is a stout and quite plain-looking man, and though but forty-seven years of age, has the appearance of being at least fifty-seven. Those that have seen him in former years say that he has grown old very fast. His beard is sandy and quite closely trimmed, and his hat surmounted with a heavy plume of white feathers, with a few of blue. The Czarina, forty-five years of age, appears much younger than the Czar, and is a handsome woman.

Following the Czar's carriage was the Crown Prince of Russia, and other members of the Czar's family. Next came the Prince and Princess of Wales. The former is not so tall and somewhat stouter than the Czar, and appears a little older. The Princess of Wales is the handsomest member of the family, so far as we could judge by a hasty glance. The whole procession was remarkably plain in appearance. Although the streets were everywhere thronged with people, there was no crowding and jamming, and no disturbance or uproar. The police were remarkably kind with the people. This stands in sharp contrast with the boisterous crowds at political gatherings in America and other countries. At Constantinople, when the people assembled to see the Sultan on his way to church, the mounted police almost rode down the crowds in driving them a long distance back from where the Sultan was to pass.

The King and Queen are beloved, and are remarkably free with the people. Nothing but the best spirit was manifested on both sides, and there seemed not to be the slightest fear of a demonstration. The Emperor of Germany did not attend; and it is generally the feeling that it was well that he did not, for he is not liked by the Danes. On

his visit here, he was whistled after by the crowds, as he steamed out of the harbor.

The Czar is better liked by the Danes than the Prince of Wales. It is thought that as a man he is kind hearted, and should not be held responsible for all that takes place in Russia. It is doubtless more the fault of priestcraft. When visiting Denmark, he shows a kind spirit, and none of that austerity which is usually ascribed to him. He plays with the children, and is quite free generally. On one occasion he went out into the country, and bought a load of turf from a farmer, and had it brought and unloaded at the door of the royal palace in Copenhagen. At another time he walked a five-mile race with the Princess of Greece, and won it.

On the present visit, he arrived five hours before the time announced, and so took the city and royal family by surprise. On learning that he was here, the King sent him a message not to land for three hours, so that arrangements might be made to give him a suitable reception; and as may readily be imagined, the whole city was in confusion in the rush to prepare a proper reception and escort. But the Czar paid no attention to the King's request, but went immediately to the royal palace. When the King was informed that he was at the gates of the court, of course the confusion was greater than ever, to the infinite delight of the Czar.

The principal part of the decorations were arranged for illumination, so that the appearance of the city at night was more gay than during the daytime. Especially the triumphal arch and harbor and forts were beautiful. The ships were extensively illuminated without, especially the *Polar Star*, the Czar's yacht. At ten o'clock we were favored with another view of the royal family in their carriages. The festivities continued five days. The first day the programme was opened by ringing all the bells in the city for half an hour, and it is said that throughout the kingdom the bells rang twelve hours continuously. This was doubtless the greatest day Denmark has seen for many years, and it is an occasion that will probably stand without a parallel in the future.

FAITH AND SIGHT.

I HEAR men praying everywhere for more faith; but when I listen to them carefully and get at the real heart of their prayers, very often it is not more faith at all that they are wanting, but a change from faith to sight. "What shall I do with this sorrow that God has sent me?" — "Take it up and bear it, and get strength and a blessing out of it." "Ah, if I only knew what blessing there was in it, if I saw how it would help me, then I could bear it like a plume!" "What shall I do with this hard, hateful duty which Christ has laid right in my way?" "Do it, and grow by doing it." "Ah, yes; if I could only see that it would make me grow!" In both these cases do you not see that what you are begging for is not more faith, although you think it is, but sight? You want to see for yourself the blessing in the sorrow, the strength in the hard and hateful task. Faith says not, "I see that it is good for me, and so God must have sent it;" but "God sent it, and so it must be good for me." Faith, walking in the dark with God, only prays him to clasp its hand more closely, does not even ask him for the lifting of the darkness so that man may find the way himself. Mary is all faith when she says, "Do what he tells you, and all must come right simply because he is he." Blessed the heart that has learned such a faith, and can stand among men in all their doubts and darkneses and just point to Jesus Christ and say, "Do his will, and everything must come right with you. I do not know how, but I know him. God forbid that I should try to lead you; but I can put your hand in his hand, and bid you go where he shall carry you!" — *Phillips Brooks*.

THE EGYPTIAN DEAD.

FLORENCE J. MORRISON.

THE art of mummifying the dead was practiced many hundred years B.C., and continued down to a few hundred years A.D. The Egyptians believed in a future state, and that the soul would again inhabit the body after passing through various transformations, perhaps after undefined ages. This belief imposed upon the relatives the obligation of using the best means at their command to preserve the body, and to deposit it in a secure resting place. The Greek historians have preserved a knowledge of the way in which the ancient Egyptians mummified their dead. "According to Herodotus, the art was carried on by a special guild, appointed by law. Bodies were mummified in three different ways, according to the wealth and rank of the individual. In the first and most expensive method, the brain was extracted through the nose by the means of an iron probe; the intestines were removed entirely from the body through an incision made in the side with a sharp Ethiopian stone. They were cleansed and washed in palm wine, and, after being covered with powdered aromatic gums, were placed in Canopic jars. The body was then filled up with myrrh, cassia, and other fragrant and astringent substances, and was laid in nitron for seventy days. Forty days were given for the patriarch Jacob. Gen. 50:3. It was then carefully washed and wrapped up in strips of fine linen, smeared with gum; as many as four hundred yards are said to have been employed for one mummy. The cost of mummifying a body in this manner was a talent of silver, or about £240."

The eyes were sometimes removed, and their places supplied by others of ivory or obsidian. The hair also was often removed, and made into a packet covered with linen and bitumen. Some have an outer linen shroud dyed red, and over that porcelain bugles, amidst which figures of sepulchral deities and other emblems are introduced. The finished mummy was laid in a coffin, usually of sycamore, which was either left plain with inscriptions cut upon it, or was covered with a coat of plaster. The bodies of kings and persons of rank and wealth were deposited in massive sarcophagi, or other stone coffins, of granite, basalt, alabaster, etc. These were then placed in the tombs, or pyramids. Paintings of scenes in the life of the deceased decorated the walls of his last resting place. To provide the deceased with means of refreshments and material for the toilet, alabaster or other vessels filled with wine, articles of food, etc., were placed on tables near by. It is to such customs that we owe the possession of so many precious relics of the daily life and literature of the ancient world.

WHY MISERY NEVER DIES.

YEARS ago a legend something like this was told me. In a hut lived a very poor woman by the name of Misery. In front of her door was a pear-tree, which was her only resource for a living. Christ the Lord, in poor garb, was walking through the earth and no one would entertain him. In vain he knocked at the doors of palaces and of humble

dwellings. Cold and hungry and insufficiently clad, as he was, none received him. But coming one day to the hut of this woman, whose name was Misery, she received him, and offered him a few crusts and asked him to warm himself at the handful of coals, and she sat up all night that the wayfarer might have a pillow to rest on. In the morning this Divine being asked her, as he departed, what she would have him do in the way of reward, telling her that he owned the universe, and would give her what she asked. All she asked was that her pear-tree might be protected, and that the boys who stole her fruit by climbing the tree, might not be able to get down

for the young who were coming on, and the earth got overcrowded and from all the earth the cry went up, "Oh, for Death! Where is Death?" Then the people came to the poor woman and begged her to let Death descend from the tree. In sympathy for the world, she consented to let Death come down on one condition, and that was that he should never molest or take her away, and on that condition Death was allowed to come down, and he kept his word and never removed her, and for that reason we always have Misery with us.—*Talmage*.

JOHN THE NURSE.

SEVERAL years ago, when yellow fever was raging in Memphis, a stranger entered the city and went directly to the Relief Committee.

"I want to nurse," he said.

The physician looked at him critically. These were appalling times. The city was quarantined. Patients were numbered by hundreds, and nurses were so scarce as to command their own prices.

The man who had applied for this perilous position was the last person that one would have picked out for such a service. He was of rude appearance. His face was coarse, with no trace of heroism in it. His hair was cropped close, and he shuffled as he walked. The physician concluded he was not fitted for the work, and told him he was not needed.

"I wish to nurse," said the stranger. "Try me for a week. If you don't like me then, dismiss me; if you do, pay me my wages."

The doctor again looked at the man's eyes with professional scrutiny, and found them unflinching.

"Very well," he said, "I'll take you, although, to be candid, I hesitate to do so. Keep honest and sober. What's your name?"

The man hesitated. "Anything," he answered. "It doesn't matter. Call me John."

The doctor, not liking the mystery, but in straits for nurses, gave the man directions and set him to work.

"He wants money," thought the doctor, "and takes this desperate way of making it. I'll keep my eye on him."

But John soon proved that he needed nobody's eye upon him. With quiet persistence he worked his way into the confidence of those about him, and in a few weeks had become one of the most valuable nurses on that heroic force. To storm yellow fever is as deadly an undertaking as the ride of the Light Brigade. John was tireless

and self-denying. Wherever the pestilence was hottest, he worked the hardest.

The suffering and the sinking adored him. To the neglected and the forgotten his rough face was as the face of an angel. In a way of his own he spoke of Christian trust to his dying patients.

Yet there was still something suspicious about the hero, and especially about his conduct on pay-day. He dodged around back streets, and when he returned he was always without money. What did he do with his large wages?

One day he was followed. The spy felt confident that he should entrap John in some misdemeanor. Relief-boxes had been placed in certain streets for the benefit of the yellow-fever sufferers. Before one of these, in an obscure spot, the suspected nurse



NIAGARA FALLS.

without her consent. So it was granted, and all who climbed the tree were compelled to stay there.

After a while Death came along, and told the poor woman she must go with him. But she did not want to go; for, however poor one's lot is, no one wants to go with Death. Then she said to Death, "I will go with you, if you will first climb up into my pear-tree, and bring me down a few pears before I start." This he consented to do; but having climbed into the tree, he could not again come down. Then the troubles of the world began, for Death did not come. The physicians had no patients, the undertakers no business, lawyers no wills to make, the people who waited for inheritances could not get them, the old men stayed in all the professions and occupations so that there was no room

stopped, and put into the box the whole of his week's earnings.

That was John's noble secret.

But his story, like that of many another heroic life, had a tragic end. John sickened and died of the plague. When his body was made ready for its unnamed grave, a livid mark was found upon it, and the hospitals rang with the news that John, the nurse, had been a convict.

Goethe discovered that the winter side of a tree is the best part of it for cabinet-making. The fibre of the wood is denser there. Sin, not age, is the winter side of life. Some of the noblest deeds in human history have been done by men who have sinned deeply, and repented more deeply. Beautiful character may grow out of a blemished life, though purity without disgrace is far stronger and better.

"These people will never mend until they fight for it," said Lord Hussey, during the rising in Lincolnshire in 1536. The same can be well said of character.—*Youth's Companion*.

INFLUENCE.

WHAT IS IT? HOW FAR ARE WE RESPONSIBLE FOR IT?

D. STEED.

THAT the mysterious power which we call influence is moulding the thoughts of men and shaping their future destiny, is apparent to all; but from whence it obtains its strength, or how far we shall be held responsible for it, perhaps few of us stop to think.

The history of our race reveals to us the depraved, immoral tendencies of the nations of the past, and we trace it to the influence their deities had upon them. Vices became virtues when indulged in by their gods, and the recitation of such deeds influenced the lives of all the people.

To-day the loose moral tone of society, and the morbid craving for something to laugh over, or that will present something sensual, or bring religion and purity into ridicule, is due to the influence that skeptical leaders of the people have had and are having over society. It is impossible to come into contact with people without being influenced by them at least to some extent. Unconsciously they are wielding a power over others, and this power is possessed by all; for inspiration says, "For none of us liveth to himself."

It was the influence of that woman Jezebel that led Ahab and all Israel to sin, so that sun worship, with all its abominations, took the place of the pure, elevating worship of Jehovah. It was this unseen power, proceeding from John the Baptist, which led the dissolute Herod to regard him with reverence, and look upon him as the representative of God, so that he honored and feared him; and it was owing to the enchanting dancing of the daughter of Herodias that John must die, not because he had been guilty of crime, but because the influence of an unprincipled woman is brought to bear upon Herod at a moment when he has lost his self-restraint, owing to the influence of wine and guests.

But this power is not confined to those who are usually termed influential. Sometimes the presence of one humble, devoted person at a meeting will help and encourage the entire service. It would seem that like Philip each possessed an influence strong enough to lead another Nathaniel to Christ. Why is it that such a cold, paralyzing feeling will steal over the prayer-meeting in the presence of but one man? He sits quietly enough; yet the meeting loses its power, and that man's presence deprives the occasion of the warmth and fervor that would make it a means of grace.

Every one has heard of the little girl in England who said she had been to church to help the minister. Upon being questioned as to how she could assist him in the service, she said, "I listened very

attentively, looked pleased when he said something nice, and saw no one else while he was speaking." What an influence! Does not every preacher realize that it only requires a very few, nay, even one or two in a meeting, who are not interested, to weaken his influence, and destroy the interest of others?

But if we are always unconsciously influencing others, are we responsible for it? Are we responsible for our thoughts, our feelings, our actions? If so, then we are responsible for our influence; for our influence is just what our character is, and however much we may try to disguise it, as a man thinketh in his heart, so is he; and the influence we unconsciously exert is the result of the inward work upon our hearts and lives; in other words, the result of the character we have formed. Character is in every case self-produced, and the formation of a right character, under the influence of the transforming power of Jesus, will place us among the courtiers of heaven; but a character formed under the influence of Satan or his agents (bad men), will shut us outside the glory of heaven forever. Then our influence is the power produced by the life we live. But some may say, I will keep watch, and none shall be influenced by my corrupt thoughts and wayward life; I will so act that I will exert a good influence, for I will assume the good. Even then an unseen power will mould the minds and entangle the feet of those he associates with. The fact is, we exert an influence in spite of ourselves. Well might the apostle say that we are epistles "known and read of all men." The greatest power for good is to live the truth.

That which our minds feed upon will nourish our character, and we shall have an influence corresponding with what is in our hearts. When Jesus was brought before that pagan ruler Pilate, he exerted an influence over him such as he had never felt before. It was that pure, sinless life which was shining forth upon Pilate, and he felt it, and endeavored to wash away the responsibility of passing sentence upon one so pure and innocent. And so it can be with us; if we have our hearts filled with the love of God and the deep sympathy of Jesus men will feel its power, and be drawn to Jesus or condemned by our influence.

I knew a very humble Christian who thought she had never done anything for Jesus in her quiet, uneventful life, until one night she was present at an ordination service, when a young man, about to be ordained as a Christian minister, rose and said, "I was not converted by a sermon, for I did not go to hear one; but this sister exerted such a powerful influence over me by her quiet, Christian life, that my heart broke, and though I have never told her, it is owing to her influence that I am here to-day." The power of influence does not end with life. May we appreciate the power we each possess, and seek for Jesus to come and work in us, so that our influence will have the mould of heaven.

THE COBWEB AS A STYPTIC.

TO ARREST bleeding, the application of a cobweb to the wound has long been a rural custom. Experience has shown that the gossamer of which the web is composed forms a very useful styptic; but a very fatal objection to its use arises from the fact that as an application to an open wound it can never be guaranteed to be surgically clean, forming, as it does, a net for insects, and at the same time for the germs of many an infectious disease. Evidence of this was produced before the Liverpool coroner recently touching the death of Martha Roberts, who, following the time-honored custom, had applied a cobweb to her wounded hand to stop the bleeding. Blood poisoning followed upon its application, and this terminated, unhappily, in a fatal issue. It is not a solitary case. The principles of asepticism

have not yet become part of the intellectual equipment of the people, neither have its lessons succeeded in overcoming prejudice.—*Lancet*.

DWELLING IN GOD.

N. A. DAVIS.

PROFESSOR DRUMMOND defines life as "correspondence with environment." We cannot quite agree with his definition, nor with the metaphysical argument upon which he bases it; but we can quite agree with him when he says that the mental and moral environments or surroundings with which we correspond, are the measures or indices of our kind of life. Thus we call that man's life dissolute who lives to dwell in an atmosphere of licentiousness, and we aptly enough say that he lives in the "world." We say rightly enough of the man of letters that his life is a literary one, and that he dwells in science. And so also of the Godly man does the Bible affirm that he dwells in God. In each of these cases we have measured or gauged the particular kind of life by its continual surroundings and associations.

To dwell in a mental or moral state is not to be an occasional visitor thereto. The man who errs does not therefore dwell in sin; the man who reads an odd book or two does not because of that dwell in science; nor does that man whose exceptional acts are Godly dwell in God. To dwell is defined by Walker as being "to live in a place; to be in any state or condition; to be suspended with attention; to fix the mind upon." In short, the idea of dwelling is continuity of thought or action, and he is but a stranger to a state of living or a plane of spiritual life who does not continue consistently and steadfastly therein.

We are largely the creatures of circumstances, and our characters are to a great extent influenced by our surroundings. If our mental atmosphere is evil, the probable conclusion is that we will be evil too; whereas if Godly thoughts continually pervade the mind, we shall speak and act out of the fulness of our heart, and exhibit daily the God-like character. Hence, concerning the state of dwelling in God, the apostle says, "Whosoever abideth in him sinneth not."

We will assume that, in deference to our Saviour's injunction, we all desire to dwell in God and to know the way to attain unto this happy condition. To this end we shall look a little further into this subject. "God is love, and he that dwelleth in love dwelleth in God." Paul defines love as the "fulfilling of the law," and John says that "this is the love of God, that we keep his commandments." The divine enactments are a transcript of the divine character, a revelation to man of the divine perfections, the great standard to which all are invited to attain. And these same enactments are summed up by both Christ and Moses as perfect love. Deut. 6:5; Lev. 19:18; Matt. 22:37-39. Then if he that dwelleth in love dwelleth in God, and the perfect keeping of God's commandments be perfect love, what must we do that we may dwell in God? The wise man replies, "Fear God and keep his commandments; for this is the whole duty of man." Having shown that love is the fulfilment of duty, we can understand this. But oh! what a test is this. Measured by this lofty standard, how far short do we all come! The requirements of this standard affect the minutest details of life. "He that offendeth in one point is guilty of all." "The thought of foolishness is sin." "Love thinketh no evil."

We have the greatest of all possible inducements to attain to this beatific state, because of God's great love first shown towards us in the wondrous gift of his son (1 John 4:10, 11), because of the peace and fearlessness for the future thus induced (1 John 4:18), because of the assurance of boldness in the day

of judgment that follows it (1 John 4:17), and because of the promise of eternal bliss attached to obedience. Rev. 22:14.

Reader, where do you dwell? In sin? Know that He will appear in flaming fire, taking vengeance on such. 2 Thess. 1:8. In apathy? Know that such He will spue out of his mouth. Rev. 3:16. In science? Know that it shall vanish away. 1 Cor. 13:8. In the world? Know that it shall perish. Isa. 13:11. In Christ there is life; in the way of God there is light, and in the keeping of his commandments there is blessing, rich, perfect, and eternal. "Choose ye this day whom ye will serve," and having chosen, may God help you to keep the profession of your faith firm unto the end.

DR. HOLMES ON DRAGGING SKIRTS.

THE Professor at the Breakfast Table: Our landlady's daughter is a young lady of some professions to gentility. . . . She wears her trains very long, as the great ladies do in Europe. To be sure, their dresses are so made only to sweep the tapestried floors of chateaux and palaces, as those odious aristocrats of the other side do not go dragging through the mud in silks and satins, but, forsooth, must ride in coaches when they are in full dress. It is true that, considering various habits of the American people, also the little accidents which the best-kept sidewalks are liable to, a lady who has swept a mile of them is not exactly in such a condition that one would care to be her neighbor. . . . Why, there isn't a beast or a bird that would drag its tail through the dirt in the way these creatures do their dresses. Because a queen or a duchess wears long robes on great occasions, a maid-of-all-work or a factory girl thinks she must make herself a nuisance by trailing through the streets picking up and carrying about with her—pah! That's what I call getting vulgarity into your bones and marrow. . . . If any man can walk behind one of these women and see what she rakes up as she goes, and not feel squeamish, he has a tough stomach. I would not let one of 'em into my room without serving 'em as David served Saul at the cave in the wilderness—cut off his skirts, sir! cut off his skirts!—*Selected.*

Timely Topics.

FOR CONSCIENCE' SAKE.

WORD has come to hand by recent mail of the trial of five S. D. Adventists in the State of Tennessee, U. S., for working on the first day of the week. These were upright Christian men who interpret the Scriptures as teaching that men should work six days and rest on the seventh day—the day which God in the beginning blessed and sanctified. They appeared before the same judge who had already pronounced severe punishment in a similar case. But in the present instance they were undefended by learned counsel, and were permitted to speak for themselves. One of the five was discharged, judgment upon the others being reserved for a week. At the end of that time they were called up, and the magistrate in a very considerate manner administered the lightest penalty he could, a fine of one dollar, about four shillings. But they could not voluntarily pay a fine for doing right, and consequently chose to suffer the alternative, imprisonment for four days.

Although there was a consideration for the situation of these conscientious men manifested by those who represented the law, nevertheless they were firmly assured that the matter must be stopped.

The cruel nature of this law is illustrated

in the case of the sheriff, whose duty it was to incarcerate these men. After trying in vain to persuade them to pay their fines, he took them away to the gaoler, saying, "I do not want to imprison you, gentlemen," while he wept like a child. The gaoler, too, remarked, "I do not want such men here." No wonder. They had done no crime, unless keeping God's commandments be a crime. They had interfered with no man's rights or privileges; but at the instigation of bigotry, they must suffer for doing what they believed to be a sacred duty.

CHRISTIANITY VS SECTARIANISM.

THE present posture of affairs in Uganda, a district in Central Africa where are located the great lakes that furnish the sources of the Nile, is most disheartening to those who are looking for missionary operations to revolutionize the moral tendency of the world, and convert the nations from sinful degradation to peaceful perfection. The bitterest strife has arisen between the Catholic and Protestant missions, resulting in bloodshed, and grave charges of ill conduct on both sides. Reliable news from the Protestant side is very slow in coming out. In our Current Comments the *Christian Commonwealth* vehemently charges the whole rupture to sect, and thinks this occurrence a sufficient refutation of all that has been said in apology for the divided state of Christendom.

We do not rise to plead the cause of sectarians, nor to apologize for the state of things existing among the different branches of professed Christianity. No acceptable reason can be found for such things. Strife and animosities are not from above, but from beneath, hence they are no part of Christ's religion. But our contemporary deploras a state of affairs which is unavoidable in the nature of the case, when it laments the divided state of the Christian world. By "the nature of the case," we refer to human nature, from which, sad to say, religious dissensions have never yet been successfully eliminated. Was there not a call for protestation, when, in the 16th century, the devoted band headed by Martin Luther raised their voices against the cruel domination of Rome? It was high time somebody became a protestant in those days; and we thank God that somebody was found to protest. Thence came Protestantism. Shall we reproach the papal hierarchy for not at once grounding their arms and falling in with Luther and Zwingli? We would waste our breath.

Each succeeding step in the path of reformation is marked by a new party or sect, because those who clung to their former experiences refused to make progress, so that if any one was impressed that God called upon him to advance, he must step over church lines and become a heretic. And he invariably left to his successors the duty of maintaining the lines he had established, and stoutly resisting any advance movement. Sectarianism is truly among the works of the flesh. It should not be attributed to the truth, but to the blindness and obduracy of the human heart. Truth is progressive; the path of the just is an upward one; as it rises, the great mass of men are left to snarl and contend over the lifeless remains of creeds which have long outlived their usefulness.

TAX THEM? YES!

THE Victorian Government in its pressing needs is looking about for means of recruiting the revenue, and it has been intimated that an increase of tax would be imposed upon the manufacture or importation of intoxicating drinks. It is interesting to see what a flutter of activity the bare announcement caused in the brewers' and distillers' camps. Before any measure could be proposed to Parliament, they

projected their protests and appeals. One of the strong points urged was, that to tax their infernal business would curtail it, and thus throw men out of employment. That is strange logic. The entire tendency of their awful traffic is to throw men out of employment and to disable them from ever engaging in honorable work again. Drunkards by the thousands throng our streets, who are incapacitated for the useful and lucrative positions they once held by drink.

If every brewery, distillery, and bar in the land were closed, it would not result in throwing a single man out of employment who was willing to earn an honest living. Work would be plenty, wages would be ample, prosperity would bloom on every side. It is intemperance that has its vile hands on the throat of our national prosperity. This is the great incubus under whose dark cloud we grope almost helpless.

Tax it? Yes; why not? Drink does more to increase the public burden than any other evil; let it bear its share of the heavy load. Let the men who revel in ill-gotten wealth contribute something to relieve the general distress. They have done their share to create it.

ENGLAND AND THE COLONIES.

Two men have lately gone to England from Australia, and are now on their return journey with very different stories to tell, and, if we may rely upon telegraphic reports, with very different feelings in their hearts. Their missions were independent of each other, and yet their objects were similar—they went to "Old Gentlemen" with apologies for young Australia's rapid way of getting rid of money.

Mr. Dibbs went as a semi-official representative of one of the colonies, and was authorized by the others to speak a good word for them while he was about it. His going was looked upon as being a hazardous undertaking; but with some of the fortitude of Esther of old, he took his fate in his hand and boldly entered the presence of England's rich and great men. The golden sceptre was extended to him in a most gracious manner. He was overwhelmed and surprised with honors and hospitality, even royalty itself hastening to receive him with assurances of esteem. Knighthood, that goal of British ambition, was forced upon his unwilling shoulders by her Majesty's own wish, expressed in an autograph letter. He has been the lion of the hour, and woe to his opponents when he gets back. All this may be regarded as a manifestation of official English feeling toward Australia. It certainly cannot be looked upon simply as an outburst of personal regard for the man. It is the overflowing indulgence and affection of a doting parent toward a rather fast and unappreciative scion. It is a kindness toward our colonies which we should not ignore.

Sir Matthew H. Davis went to the English financiers to plead the cause of an Australian institution ruined by reckless speculation. He had an apology and a plan to present. He has stood high in the esteem of this country. It was with him also a desperate chance. He went, he saw, he comes home with a bee in his bonnet. He was shipwrecked financially when he started, shipwrecked and nearly drowned on his way. His overtures were rejected with a haughty rebuke.

From these two circumstances we conclude there is at least a slight distinction between English statesmen and courtiers, whose political and sentimental interests lead them to pet the Australian youngster, and those hard-fisted gentlemen of Lombard street who have to furnish the money for his pranks. While the home Government feel inclined to indulge Australian spirit, and wish to cherish the family feeling, the men who carry the bag think that in speculation, matters are going too fast and should be checked.

The Home Circle.

GOD KNOWETH.

ALL that lies beneath the sun,
God knoweth.
Silent tears and work undone,
Evil thoughts that lead to bane,
Tender words like summer rain,
Hearts that break and give no sign,
Love that proves a draught divine,
God knoweth.

Ah! the heart he made so weak,
God knoweth.
Ah! the hands which vainly seek
But to bind one harvest sheaf,
Free from weed or withered leaf,
All their strivings, all their pain,

Steps that fall, yet press again,
God knoweth.

—Mrs. M. B. Williams.

—O—

PHIL'S FAITHFUL SERVICE.

"ANY luck, Emmy?"

"Not a bit. Nobody wants any of my painting. Nobody wants me to teach them to paint."

With a weary sigh the young girl laid down her portfolio, while her brother set a chair for her by the fire and loosened her cloak.

"Never mind," he said. "When I get to be a high railroad magnate, we'll all be so rich we shan't care for pictures."

"You haven't heard anything from Marsh yet?" she asked.

"No; the longer he waits, the more I'm hoping he won't want the place again. If I can only get that station-agent pay for awhile, it will set us ahead, won't it, mother?"

Mother shook her head rather doubtfully.

"I don't know what to think, Phil. I'd like the place for you well enough if it wasn't just now. I can't bear the idea of your going out about that night work till you get over la grippe. Do hear him cough, Emily."

"Well it is going to be decided now," said Phil, briskly. "Here comes the message from Marsh."

The messenger had left a note at the door and gone away. As Phil read it, a blank expression spread over his face.

"It's no go. Marsh hasn't found the other business as profitable as he expected, and is coming back to the station. Never mind, mother, something else will turn up for me. But he wants me to keep on for to-night; he won't be back till to-morrow."

"You can't do that," said mother, decidedly.

"No, indeed," agreed Emily. "It would have been bad enough to have you go for the sake of keeping the place; but now that you can't have it, of course you won't."

"I think I must, though," said Phil. "You see, Marsh is depending on me."

"You know, Phil," reasoned his mother, "how hardly you had to pay before for going out. If I'd had my way, you shouldn't have gone last night, and then you wouldn't have been so bad to-night."

"But, mother, the thing's left in my hands. Something might go wrong, or Marsh might lose his place. You see, mother, dear, I couldn't shove it off and do right. It's one of the cases in which you yourself always talk of faithful service."

But mother, listening to his hoarse effort to clear his throat, and marking the brightness of eye which had come to keep company with the increasing flush on his cheek, followed his form as he went out the door with a look of sorest perplexity, wondering how far the "faithful service," to which she loyally held, should be allowed to come into conflict with safety to life.

Reaching the small station house, he made the fire and opened the ticket office, occasionally wondering to himself, as he realized how each breath of cold

be about until near the time of its passing, so he turned the light low, its glare being unpleasant to his aching eyes.

Steps in the dead hush outside drew him again to the window. Two men were walking on the track. As they came within the circle of light cast by the station lantern, Phil perceived that they were his late visitors.

"If they're back for the train, they must have finished their business pretty quick. They couldn't have more than got well round the curve. No, they're going by. And they aren't lounging along as they did. They go as if they were on business, now. But they're picking their way as if they were afraid I'd hear 'em."

Perceiving that they cast suspicious glances in his direction, Phil drew back out of sight.

"I don't like the look of them," he continued to himself. "Why are they going off that way, when they asked me if anybody lived near the bridge, and I said no? One of them has that satchel he set down in a corner as carefully as if it had been eggs."

Phil leaned his hot forehead against the window pane, and a few minutes later saw a faint flash of light near the end of the bridge. Darkness followed, then another flash.

"That isn't Jim Forbe's light," he said to himself, uneasily.

It disappeared at length, and he returned to his seat by the fire. But his mind was not at rest. In the letter, it was simply his business to attend the station. In the spirit of loyal devotion to duty, it was his place to keep an eye open to the interests of those who employed him.

"I'll give Jim a hint to be on the lookout for those fellows."

Buttoning his coat tightly, he held his breath and faced the wind. Just at the other end of the bridge was the cabin of Jim Forbes, the night watchman. Phil walked briskly until, just entering the long bridge, a small point of light near the ground caught his eye. He lit a match and

could just make out that the bit of fire was at the end of a line which led into the solid timber of the bridge.

"Devil's work!" he whispered, his face turning white. "It's a fuse—and here's the bomb."

Phil set his foot on the light and was stooping for the bomb, when a savage, suppressed tone fell on his ear,

"Be off, or you are a dead man."

Rapid footsteps were approaching, but all the more desperately did the boy grasp the death-dealing bomb. Another threat followed; but in the same moment in which a cruel hand was laid on his arm, Phil had given the bomb a fling, and heard it splash in the water below.

"Throw him after it. Dead men tell no tales."

"I'm going to carry a lunch to Phil," said his mother, after looking out upon the night and observing with anxiety that the wind was blowing colder.

No reply came to her cheery greeting at the station-house door. It was unlocked, but Phil was



SHE HAD SO MANY CHILDREN SHE DIDN'T KNOW WHAT TO DO.

air seemed to increase his physical misery, if he might not have been justified in letting the station for this once take care of itself. Very often it happened that no one took or left a train.

No one came to take the 7:10; but a couple of men left it and came in, appearing disposed to linger and enjoy the warmth of the fire.

"What time does the express pass?" asked one.

"9:50," said Phil.

"We want to take it."

"Yes, we do. You're sure about the time?"

"Of course I am," said Phil in some surprise.

The other man gave a quick glance at his companion.

"You know," explained the latter, "that when folks are travelling, they want to be sure."

Several other questions were asked, after which the men slowly lounged out.

Darkness was settling down as Phil took a seat by the fire to wait for the later train. No one would

Useful and Curious.

ERUPTIVE GEYSERS.

BUNSEN has explained the periodical eruption of geysers in such a satisfactory manner that doubt is no longer possible. A cavern filled with water lies deep in the earth, under the geyser, and the water in this cavern is heated by the earth's internal heat far above 212 deg., since there is a heavy hydrostatic pressure upon it arising from the weight of water in the passage or natural standpipe that leads from the subterranean chamber to the surface of the earth. After a certain time, the temperature of the water below rises, so that steam is given off in spite of the pressure, and the column in the exit tube is gradually forced upward. The release of pressure and the disturbance of the water then cause the contents of the subterranean chamber to flash into steam and expel the contents of the exit pipe violently. These eruptions may also be provoked by throwing stones or clods of turf into the basin of the geyser. The water in the cavern below is disturbed by this means.

MERCURY.

THOUGH Mercury is one of the smallest of the planets, it is perhaps the most troublesome to the astronomer. It lies so close to the sun that it is seen but seldom in comparison with the other great planets. Its orbit is very eccentric, and it experiences disturbances by the attraction of other bodies in a way not yet fully understood. A special difficulty has also been found in the attempt to place Mercury in the weighing scales. We can weigh the whole earth, we can weigh the sun, the moon, and even Jupiter and other planets, but Mercury presents difficulties of a peculiar character. Le Verrier, however, succeeded in devising a method of weighing it. He demonstrated that our earth is attracted by this planet, and he showed how the amount of attraction may be disclosed by observations of the sun; so that, from an examination of the observations, he made an approximate determination of the mass of Mercury. Le Verrier's result indicated that the weight of the planet was about the fifteenth part of the weight of the earth. In other words, if our earth was placed in a balance, and fifteen globes, each equal to Mercury, were laid in the other, the scales would hang evenly. It was necessary that this result should be received with great caution. It depended upon a delicate interpretation of somewhat precarious measurements. It could only be regarded as of provisional value, to be discarded when a better one should be obtained. —*The Story of the Heavens.*

THE NEEDLE-AND-THREAD TREE.

IMAGINE the luxury of such a tree, and the delights of going out to your needle-and-thread orchard, and picking a needle threaded and all ready for business! Odd as it may seem to us, there is out on the Mexican plains just such a forest growth. The tree partakes of the nature of gigantic asparagus, and has large, thick, fleshy leaves, reminding one of the cactus—the one popularly known as the "prickly pear." The "needles" of the needle-and-thread tree are set along the edges of the thick leaves.

In order to get one equipped for sewing, it is only necessary to push the thorn, or "needle," gently backward into its fleshy sheath, thus to loosen it from the tough outside covering of the leaf, and then pull it from the socket. A hundred fine fibres adhere to the thorn, like spider webs. By twisting the "needle" during the drawing operations, this

fibre can be drawn out to almost an indefinite length. The action of the atmosphere toughens these minute threads amazingly, to such a degree as to make a thread twisted from it, not larger than common No. 40, capable of sustaining a weight of five pounds, about three times the tensile strength of common "six-cord" thread. The scientific name of this forest wonder is *Tensyana Macudina*.—*Selected.*

SHOOTING-STARS.

THE shooting-stars are small bodies, weighing at most a few pounds, and consisting mainly of iron and carbon. They traverse space in swarms, and also revolve around the sun in long, elliptical courses like the comets. When these little bodies enter the earth's orbit, they are deflected towards the earth, and great numbers are seen in a single night. Their brightness is due to the heat engendered by the energy of their motion. Their speed is enormous. Two hundred and forty thousand are estimated to have fallen on November 14, 1833; the phenomena repeated itself in 1866. The November shooting-stars appear to come out of the constellation Leo. The two dates above-mentioned are not, however, the only ones on which shooting-stars in considerable numbers may be observed. Among others, November 27 may be mentioned; for on this day in 1872, and again in 1885, at least a hundred thousand shooting-stars were observed. In Rome, where I was on the latter date, the phenomenon excited great interest, and even the Pope was evidently not wholly unmoved; for some days later, when I had the honor of being received by his Holiness, his first words were, "Did you see the golden shower of Danaë?" The shower of fixed stars of 1872 was entirely unexpected by the astronomers. They had been much disturbed at the loss of Bela's comet, which after its discovery steadily made its appearance at intervals of six and a half years until 1846, in accordance with its computed course. On this occasion, while pursuing its course on the night of January 13, it split into two pieces, diverging from each other as they pursued their several courses. Both comets were visible on their return in 1852; but they were pale and faded, and more than two million kilometres apart. It was the last sight; from that date the Bela comet has never been seen again. It is vanished, annihilated, burst up into shooting-stars. Were this not so, it must have bisected the earth's orbit on November 27, 1872, and actually have come into contact with it. In its stead there appeared unexpectedly the above-mentioned shower of stars, and the conclusion was that these small bodies were the remains of the Bela comet, a conclusion unquestionably confirmed by the observations of November 27, 1885.

This, then, is one of the latest conclusions of science: Shooting-stars are the fragments of shivered comets. Comets, in fact, are comparatively short-lived bodies, few of them persisting beyond a few thousand years, and the smaller ones for a much less period only, while the duration of a planet like our earth extends to millions of years. The great comets which frightened our ancestors would doubtless be found to have lost much of their brilliancy if we could see and identify them; for during their course around the sun they continually throw off vapor and fragments, and are thus constantly subject to diminution.—*The German Review.*

THE smallest inhabited island in the world is that on which the Eddystone Lighthouse stands. At low water it is thirty feet in diameter; at high water the lighthouse, whose diameter at the base is 28½ feet, completely covers it. It is inhabited by three persons. It lies nine miles off the Cornish coast, and 14 miles southwest of Plymouth breakwater.—*Pittsburg Dispatch.*

nowhere about. The 9:50 express came thundering in, the mail-bag was thrown in, and she was thankful that there were no passengers to take note of delinquency in the service.

With nervous hands she lit a lantern which hung there, and started to go in search. She would hurry to the nearest watchman, old Jim Forbes, just beyond the bridge. Hastily she ran along the track almost without thinking, occasionally raising her voice to call Phil's name. The bridge loomed up before her, and she could see the dark water beneath as she more carefully trod the foot plank between the rails. "Phil!" Was it only the rush of the water, or did she hear a hoarse, gasping cry in answer? "Phil! Phil! Are you here?"

"Mother!"

She never had a clear idea of what passed during the next hour. Within it, helpful hands, hastily brought by her call to Jim Forbes, had brought the boy home, and she had placed him in bed, bruised and helpless. He had been thrown through the bridge upon the rough bank of the stream fifteen feet below, barely contriving to drag himself from the edge of the water, which the men had intended should be his grave.

As his mother laid a cool cloth on his burning head, he looked about him, and then spoke to the doctor who had been hastily summoned,

"They were trying to wreck the express—two men. I threw the bomb into the water. The fellows ought to be caught. Won't you see to it at once? They threw me down, but I got hold of a branch. I can identify them."

"It's delirium, isn't it?" asked his mother.

"It doesn't sound so to me," said the doctor. "If the bomb can be found, it will prove that his mind has kept a brave hold on an important fact."

It was many days before Phil was in condition to give his testimony against the fiends who would have consigned a train load of innocent men, women, and children to the horrors of wreck, fire, wounds, or death. But there came a day in which Phil gazed with clear eyes at his mother.

"I'm picking up by degrees," he said. "Have they got hold of those fellows?"

"I don't know," said the doctor. "Perhaps not yet, for they had time to get away. Probably took the train they tried to wreck, back into town. But that's no matter; gentlemen of their profession are sure to be brought to account sooner or later. Some of the directors of the road were on the train—"

"Then," interrupted Phil, eagerly, "may be some of them would interest themselves in getting a station for me—"

"No, I think not," said the doctor.

Phil turned his head wearily on his pillow with an expression which showed that the dull burden of the poverty struggle was returning upon him.

"It won't do for me to be sick much longer," he said. "I'll have to be looking about."

"Take your time," said the doctor. "Those men know what would have come to them if you hadn't thrown that bomb where it was found. They're coming to see you whenever I say they may. But they won't set you at station work."

They came two or three days later, and spoke kindly to the boy whose eyes grew larger in his pale face as he listened to what they had to say. After they were gone, the flush on his cheeks was so bright that his mother feared a return of fever. But he said, with a happy laugh,

"No more hard work for poor old mother."

"We like to secure such wits and such trustworthy service for the road," they had said. "We are going to arrange things for your mother and for yourself so that you may be educated to take a good position on it. Many of us whose lives you were instrumental in saving that night, think all we can do for you a small price to pay."—*Sydney Dayre, in Advance.*

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, August 1, 1892.

THE GARMENTS OF PRAISE FOR THE SPIRIT OF HEAVINESS.

THERE is an inspiration in the eighty-fourth psalm which every Christian ought to catch and work into his service of God. It is to be regretted that we have not all imbibed the spirit of the author of that psalm, who looked with such longings toward the holy place where God met with his people, from which he was evidently separated at the time when he wrote.

We may apply these rapturous sentences to public worship, concerning which they were ostensibly spoken, and they will be found very suggestive to many who profess to be worshippers of the same God with whose service the psalmist was so delighted. His soul longed, even fainted for the courts of the Lord. His heart and flesh cried out for God. He would rather be a door-keeper in the holy sanctuary than to inhabit the tents of worldly pleasure. These glowing words are a living rebuke to the great mass of professed Christians. They have never felt, at least for any long time, as the psalmist felt. Their interest in sacred worship is but languid at best, frequently not even that. They have far greater interest and success in devising excuses for not attending the more devotional, but unpopular services of the prayer circle and the missionary meetings, until finally their consciences cease to demand any excuse for staying away. They attend the thronged services to see and be seen, or to enjoy an intellectual or musical treat, with but little thought of God or devotion. It is not saying too much to state that the mass of men have no taste for spiritual things; the real presence and blessing of God in the heart, which awakens thrills of holy joy, they know nothing of this, nor do they care to cultivate its acquaintance. Their tastes in regard to religion are peculiar and esthetic; they are confined to strict lines of propriety. They may enter into the spirit of a concert, a race, a game, or a party of pleasure, but in religious matters the perfunctory performance of a very few duties sweetened to the carnal taste or taken under protest is all the interest that thousands who expect to go to heaven have in God's worship. It was not so with the psalmist; he coveted the place of those who *dwell* in the holy temple, where they could be continually praising God.

But while we may apply the sentiment of this psalm to public worship, it has also a broader signification which applies to the entire system of divine service. The manifestation of God's presence is not confined to public sanctuaries. He dwells in the hearts of his humble and contrite children, so that it is no longer necessary to make long pilgrimages to Zion in order to behold the exhibition of divine glory. "He that keepeth his commandments dwelleth in Him and He in him." Christ is the brightness of his Father's glory; and having Christ in the heart, we dwell in the light of God's presence. "Enjoying religion" is an old-fashioned phrase which our fathers used to be familiar with; but "enduring religion" would be more fitting to many modern experiences. Not wishing to be cynical, yet we are convinced that very many who struggle along in

an unsatisfactory Christian experience are mainly impelled by a sense of duty; and though they may sincerely desire the approbation of Heaven, they have but little love for their work, and get but little sweetness out of it.

While it may be possible for such people to barely secure what they desire, they lose very much at least in this life that they might and should enjoy. God never designed that his service should become irksome to his people. Jesus says, "If ye know these things, happy are ye if ye do them"—a saying that applies to every one of God's requirements. But our happiness in God's service depends upon our attitude towards it. No one can be happy in that for which he feels an aversion. No one can be happy in doing one thing, while he longs to be doing something else. The only way to be happy in our Christian life is to love it more than we do anything else in this life. Unless we love God and his Son, we shall not delight in their presence. But if we do love God and all his ways, we shall have his presence; his ways will be paths of peace and pleasure; his joy will fill our hearts with a sweetness unknown to those who look only to this world. It is true that right-doing is a duty incumbent upon us all, but we should make it much more than that. It should be to us the greatest of privileges. Indeed it is so; but we should learn to appreciate this fact; and having learned it, it would completely revolutionize the lives of many of us, substituting "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." There is a peace, a blessedness in God's service which cannot be expressed in words; but it is only for those whose hearts are in his keeping.

THE MILLENNIUM.

THIS word, which simply means one thousand years, has come to have a much more significant meaning to some people, a meaning which we are sorry to say does not comport with its Scriptural use. It not only signifies a definite period of time with a more or less definite location, but the term has become invested with a character peculiarly its own. In short, it is used by those referred to as indicating a period of gospel peace and blessedness, to be experienced upon earth before Christ comes to raise the dead. That is, some look for it thus, while others have differently modified views in reference to the relation of the millennial period to Christ's second advent; but the common idea with this class is that the state of things in this world will gradually improve as Christianity spreads abroad, until all nations shall own that Christ is Lord, and all men shall turn from sin to serve him; that when this happy state obtains, Christ will reign "from sea to sea, and from the river unto the ends of the earth." And this happy state will continue one thousand years prior to the great Judgment.

The principal scriptures relied upon to support this theory are the following:—

1. Psalms 2:8: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." But the following verse should always be read in connection with this one; then the meaning will be more plain: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." How this will be fulfilled is described in Rev. 19:11-21.

2. Num. 14:21: "All the earth shall be filled with the glory of the Lord." But this clearly refers to the new earth state. See 2 Peter 3:13.

3. Isa. 2:2-5: "And it shall come to pass in the

last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord." But this is what "many people" say, while what God says upon the same point is found in Joel 3:9-16. Here the state of things is exactly reversed. Gigantic preparations for war are predicted in the last days, even while many people are talking of the conversion of the world. This is the exact state of things as we find them to-day. And Paul says, "When they shall say, Peace and safety, then sudden destruction cometh upon them." 1 Thess. 5:3.

There are perhaps a few similar passages construed to indicate the complete triumph of the gospel, but they are evidently misconstructions. Studied with the general tenor of the Scriptures before us, they will be found not to teach such a conclusion. On the contrary, the united testimony of inspired writers is that the last days will be days of peril, of spiritual dearth, of persecution, war, and trial; that when the Saviour comes, he will have a twofold work to do,—to save his people and to punish the ungodly. Look, for instance, at the image of Daniel 2, where the four great kingdoms of antiquity are brought out followed by the everlasting kingdom of God. There is golden Babylon, silver Medo-Persia, brazen Grecia, iron Rome, which finally degenerates into broken fragments represented by iron mixed with clay. And in this state we find the ancient Roman kingdom to-day. In this state the stone cut out of the mountains smites the image. No room for a golden age down in the crumbling feet of that image. Christ likens the last days to the days of Sodom and to the days of Noah. The downward course of human wickedness and weakness is brought to a sudden termination by the appearance of our Saviour in the clouds of heaven.

Then when does the millennium come in, or is it a myth? It is a reality, and its location is readily ascertained by an examination of the only scripture in which it is brought to view, Revelation 20. This chapter has been quite fully treated in the series of articles now appearing in our columns on the Origin and Destiny of Satan. At the second coming of Christ, the earth is desolated, and becomes the "bottomless pit" in which Satan is confined for one thousand years, to view the ruin his work has wrought. At that same time those who sleep in Jesus have their resurrection, the living righteous are changed in a moment, and caught up to meet the Lord in the air. They live and reign with Christ in heaven a thousand years. The wicked dead live not till the thousand years are finished. "Blessed and holy is he that hath part in the first resurrection." A thousand years intervene between the two resurrections. At the first one Christ comes and raises his own people. At the second the wicked are raised to meet their final punishment. This is the millennium, the only one marked off by the sacred Scriptures. During it the saints are in heaven with Christ, the wicked are dead, and Satan is confined to a dark, desolate world, ruined

by his work of sin. At its close, the earth is renewed, becomes the happy abode of the saved, and beams with the glory of God from end to end and from shore to shore.

The millennium is not a myth. It draws near; but before it begins, every case will have been unchangeably decided by that Court from which there is no appeal. In order to participate in that blessed period, we shall either have to have part in the first resurrection or to live in such a manner, that, if alive when Jesus comes, we shall be found acceptable before him. It is a fatal delusion to put off the works of repentance and obedience until that favorable time shall come, for when it comes probation will have passed away. Now is the time to prepare.

ORIGIN AND DESTINY OF SATAN.

WE can see plainly in the first five verses of Rev. 20 the antitype of the scapegoat. But he was sent into the wilderness, a land not inhabited. Then it is an important point for us to determine what this bottomless pit is, into which Satan is to be cast. If, on examination, we find it to be a "wilderness," or a desolate place, this will confirm the truthfulness of our position, that Satan is the antitype of the scapegoat. Rev. 20: 3 says that Satan was cast into the bottomless pit. Rev. 9: 1-3 locates the bottomless pit on the earth: "And the fifth angel sounded, and I saw a star fall from heaven [where to?] unto the earth; and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit."

What is the meaning of the term "bottomless pit"? Its primary signification is, a dark place, a waste, a wilderness, an uninhabited region. The original word, *abussos*, which, in Rev. 20: 1-3, is rendered *bottomless pit*, is in other places rendered *deep*. Thus Gen. 1: 1, 2: "In the beginning God created the heavens and the earth. And the earth was without form, and void; and darkness was upon the face of the *deep*," or the bottomless pit. The word is literally the *abyss*, as given by the American Bible Union. Thus Rev. 20: 1-3: "And I saw an angel come down from heaven, having the key of the *abyss*." This, compared with Gen. 1: 2, "Darkness was upon the face of the *deep*," the *abyss*, or bottomless pit, locates this place very definitely. It is the face of this earth in its dark, void, chaotic state.

Then if, in the future, Satan is to be cast into the *deep*, or *abyss*, this earth must be reduced back to its original chaotic state, so that it shall be without form and void, and darkness upon the face of the *deep*. Will this ever be? Listen to Jeremiah, who had a vision of the future condition of the earth (chap. 4: 23-28): "I beheld the earth, and lo, it was without form, and void; and the heavens, and they had no light." Compare this with Gen. 1: 2: "The earth was without form, and void; and darkness was upon the face of the *deep*." Then the time is coming when this earth will be reduced back to its original condition. But he continues: "I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord and by his fierce anger. For thus hath the Lord said, The whole land shall be desolate."

The prophets plainly declare that all the earth

will be desolate of its inhabitants and turned into a wilderness, so to remain for a period of a thousand years. Remember that it was a place similar to this into which the scapegoat was turned; *i. e.*, a wilderness, a land not inhabited. This is the place where Satan, the great antitypical scapegoat, is to be bound a thousand years. Rev. 20: 1-5 places the commencement of this period at the time of the resurrection of the blessed and holy, which is shown by 1 Thess. 4: 16 to be at the second advent of our Lord.

As we have seen, this desolation of the earth takes place at the beginning of the day of the Lord,—the commencement of the thousand years. This is also the time when Jesus makes his second advent, for he is the one who destroys the nations. Ps. 2: 7-9. In Revelation 19 his advent is described, together with the destruction of the nations and the desolation of the earth. The prophet continues: "And I saw an angel come down from heaven, having the key of the bottomless pit [abyss] and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled." Rev. 20: 1-3. Thus we see that just as soon as the earth is made a wilderness, Satan is cast into this desolate region to remain a thousand years.

But where are God's people at this time? They are caught up to meet the Lord, and are taken to heaven, where they reign with Christ during the thousand years. Paul says: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4: 16, 17. Jesus directly states that the saints will go to heaven. (Compare John 7: 32-34; 13: 33-36.) Then he tells them when and how they shall go there: "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14: 2, 3. This shows that the saints will be taken to heaven when the Lord comes.

Thus Revelation 19 presents us with these two grand facts: (1) The deliverance of the saints and their triumphal entry into heaven (verses 1-10); (2) the destruction of the wicked upon the earth. Verses 11-21. Thus the earth is left entirely desolate, without an inhabitant. The next verses describe the binding of Satan, and his being cast into the earth. Rev. 20: 1-3. A query may arise as to how Satan is *bound*. Evidently in this manner: The saints are all in heaven beyond his reach. The wicked are all dead and in the earth; and hence they are out of his reach. Thus the devil is bound, having nothing to do but to roam up and down this desolate earth and meditate upon his sad condition. And it would also seem that he is confined to this earth, and not allowed to go to other worlds.

That the wicked are not raised till the end of the thousand years is directly stated in Rev. 20: 4-7: "They [the saints] lived and reigned with Christ a thousand years. But the rest of the dead [the wicked] lived not again until the thousand years were finished. This is the first resurrection."—*J. H. Waggoner*.

THE PROSPECT BEFORE US.

S. N. H.

As we look forward to the goodly land, and catch a glance of the heavenly inheritance, which is the objective point to all our struggles, and toils, and desires, we can see that which beckons us on and encourages the heart. There are fields just beyond this present world, smiling in living green; trees majestic in their wealth of foliage; flowers dazzling with their rainbow hues, and where the touch of frost or the hand of death will never come. There will be no foot-prints of the curse; there will be no scars of sin; there will be no pestilence walking in darkness, and no destruction wasting at noonday. There will be no forms distorted with pain, no brows furrowed with anxiety and care. There will be no mournful monuments telling where weary forms and sad and broken hearts have gone down into dust and darkness. There will be no painful messages flashing over the wires or borne by the mails, telling that loved ones have gone down beneath the stroke of the pale warrior. There will be no darkened room where the tide of a precious life is ebbing slowly away. There will be no bosom heaving with anguish, no badges of mourning, no funeral trains, no yawning, insatiate grave; but there will be the glorious company who bear bright palms of victory over death and the grave. One of our hymns speaks of it as follows:—

"The glory of God, like a molten sea,
Bathes the immortal company."

Every eye will be sparkling with the fulness of the joy that reigns within; on every cheek the bloom of eternal youth and everlasting health. Every limb will be strong, and the lame man will leap as an hart; the tongue of the dumb will sing, and the blind will gaze with rapture on the celestial glory. The dumb will join in singing anthems of praise. Mothers will clasp to their bosoms children they had lost while in the land of the enemy, but now they have recovered them forever; and long-parted friends will meet in eternal union. There will be the great white throne, in whose effulgence there is no need of the sun or moon to give us light. But to those who come off victorious in this season of conflict it will be said, This is your rest forever, and you shall no more be acquainted with grief; for there shall be no more pain or death, and sorrow and mourning have forever fled away. And in all the universe there will be no trace of sin or suffering, except the marks borne by Christ in his hands, and feet, and side, which show the price paid for the redemption of this lost world. Such is the prospect before the child of God. This is the goodly land that we are to occupy and possess, and such are the glories that await us if we prove faithful to the end. The Spirit and the Bride say come; and whosoever will, may come; and to those who are inclined to give their hearts to God we would say with one of old, "Come with us, and we will do thee good, for the Lord hath spoken good concerning Israel."

We have only words of courage to give to any who may desire to go into the kingdom of God. Victory has been determined by the great Captain of our salvation; for he has trod life's pathway before us, been tempted in all points like as we have, and has gained the victory over sin and Satan, and knows how to succor those who are tempted. From him comes the most precious words, "Be of good cheer, I have overcome the world." In his name and in his strength victory will come to every person who takes hold of him, and by faith accepts him as their Redeemer, and trusts him as their Saviour.

SUFFERINGS OF CHRIST.

MRS. E. G. WHITE.

In order to appreciate the value of salvation, it is necessary to understand something of its cost. In consequence of too limited ideas of the sufferings of Christ, many place a low estimate upon the great work of the atonement. In the divine plan for man's redemption, we behold the marvellous manifestation of the love of God to the fallen race. Such love as is revealed in the gift of God's beloved Son to the world, amazed the holy angels.

By transgression man had separated himself from Him who alone is light and love. The sinner was "alienated from the life of God," "dead in trespasses and sins." The only hope for the fallen race was found in their becoming reconciled to God. Satan had so misrepresented God that man had no true conception of the divine character. But in carrying out the plan of salvation, Christ revealed that "God is love." "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The Father loves us, not because of the great propitiation; but he provided the propitiation because he loves us. Christ was the medium through which he could pour out his infinite love upon a fallen world. "God was in Christ, reconciling the world unto himself." The Father suffered with the Son. In the agony of Gethsemane, the death of Calvary, the heart of infinite love paid the price of our redemption.

Jesus had often resorted to Gethsemane with his disciples for meditation and prayer. But never before had the Saviour visited the spot with his heart so full of sorrow as on the night of his betrayal. It was not a dread of the physical suffering he was soon to endure that overwhelmed the Son of God, or forced from his lips the mournful cry, "My soul is exceeding sorrowful, even unto death." The sins of the world weighed heavily upon the Saviour, and bowed him to the earth. The enormity of sin overwhelmed his soul, and a sense of separation from his Father because he had become sin for us, seemed crushing out his life.

Christ was amazed at the horror of darkness that enclosed him. "Tarry ye here," he said to his disciples, "and watch with me." Withdrawing a little space from them, he prayed in anguish, "O my Father, if it be possible, let this cup pass from me." In tones of startling agony his words were borne to his disciples upon the sympathizing air.

Yearning for the sympathy of his disciples, he came to them, and found them sleeping. He knew that it was the power of the prince of darkness that had paralyzed their senses at this time when they should have been watching. Had the disciples watched with Christ in the hour of agony, they would have been prepared to behold his suffering upon the cross, to understand something of the nature of the overpowering anguish which he endured in the garden of Gethsemane. And they would have been better able to recall the words he had spoken to them in reference to his sufferings, death, and resurrection; and amid the gloom of that trying hour, as they should witness the triumph of the powers of darkness in the sufferings and death of Christ, some rays of hope would have lighted up the darkness, and sustained their faith. Christ had told them before that these things would take place, but they did not understand him.

He roused Peter and said to him, "Simon, sleepest thou?" Was it possible that he who had declared himself willing to go to prison and to death with Christ, was unable to watch one

hour with his suffering Master? In pitying tenderness, Jesus added, "Watch and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak."

At the critical moment, when Jesus was most in need of their sympathy, his chosen companions were overcome with slumber. The Saviour's trial and crucifixion was to be a fiery ordeal to his disciples, and Jesus designed to fortify them for this severe test. Had those hours in the garden been spent in watching and prayer, the disciples would have been strengthened to share the reproaches that fell on Christ, and would not have forsaken him in his hour of trial. But instead of watching with their Lord, they were burdened with sorrow, and fell asleep.

But though the disciples slept, the angels watched in silent grief and amazement the Father separating his beams of light, love, and glory from his Son. As Jesus bowed in prayer, in the agony of his spirit, he sweat great drops of blood. The horror of great darkness surrounded him; for the sins of the world were upon him. He was suffering in man's stead, as a transgressor of the Father's law. The light of God was receding from his vision, and he was passing into the hands of the powers of darkness. In the agony of his soul, he lay prostrate on the cold earth. Christ had taken the cup of suffering from guilty man, and proposed to drink it himself, and in its place, give to man the cup of blessing.

Jesus knew that it would be difficult for man to realize the grievous nature of sin. He knew that close contact and familiarity with evil would so blunt man's moral sensibility that he would not perceive the heinous character of sin, would not discern how exceedingly offensive it is in the sight of God. He knew that but few would take pleasure in righteousness, and accept of the salvation which at infinite cost he made it possible for the lost to obtain.

While the load of the world's sin was upon Christ, doubts rent his soul in regard to his oneness with his Father. In this hour of fearful trial he longed even for human sympathy and fellowship. A second time he rose from the earth, and made his way to where his disciples tarried; but again he found them sleeping. They were not in a deep sleep. They had a partial sense of their Lord's suffering and anguish. In tenderness Jesus stood for a moment bending over them, regarding them with mingled feelings of love and pity.

The disciples roused from their slumber to find their Master standing over them in a state of mental and physical anguish such as they never before had witnessed. They saw the grief and agony of his pale face, and the bloody sweat upon his brow; for "his visage was so marred more than any man, and his form more than the sons of men." The disciples were grieved that they had fallen asleep, so that they could not pray and sympathize with their suffering Lord. They were speechless with sorrow and surprise, but seemingly unable to rise above the stupor that weighed upon them.

Again the powers of darkness pressed upon Christ with irresistible force. Giving his disciples one look of the tenderest compassion, he left them, and bowed a third time in prayer. The divine sufferer shuddered with amazement at this mysterious and terrible conflict. He poured out the burden of his soul with strong crying and tears. His soul was pressed with an agony that no human being could endure and live. Jesus willingly suffered all this for guilty man, although he knew that few would appreciate his love or accept of his salvation.

The mind of man cannot conceive of the unutterable anguish that tortured the soul of our Redeemer. The holy Son of God had no sins or griefs of his own to bear: he was bearing the griefs of others; for on him was laid the iniquity of us all. Through divine sympathy he connects himself with man, and as the representative of the race he submits to be treated as a transgressor. He looks into the abyss of woe opened for us by our sins, and proposes to bridge the gulf of man's separation from God.

It was soul anguish that wrung from the lips of God's dear Son this cry of woe: "My soul is exceeding sorrowful, even unto death." He was overwhelmed with horror at the fearful work that sin had wrought. His burden of guilt, because of man's transgression of the Father's law, was so great that human nature was inadequate to bear it. The sufferings of martyrs can bear no comparison with the agony of Christ. The divine presence was with them in their sufferings; but the Father's face was hidden from his dear Son. It was this that brought from the trembling lips of Christ the words, "Now is my soul troubled." "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." Again in submission he prays: "O my Father, if this cup may not pass away from me, except I drink it, thy will be done."

The awful moment had come that was to decide the destiny of the world. The fate of humanity trembled in the balance. The Son of God might even now refuse to drink the bitter cup. He might wipe the bloody sweat from his brow, and leave men to perish in their iniquity. Will the Son of the infinite God drink the cup of humiliation and agony? Will the innocent suffer the curse of sin, to save the guilty? But now the history of the human race comes up before the world's Redeemer. He sees the power of sin and the utter helplessness of man to save himself. The woes and lamentations of a lost world rise before him, he beholds its impending doom, and his decision is made. He will save man at any cost to himself. He accepts his baptism of blood, that through him perishing millions may gain everlasting life. He has left the heavenly courts, where all is purity, happiness, and glory, to save the one lost sheep, the one world that has fallen by transgression, and he will not be turned from the mission he has chosen.

Having made the decision, he falls in a dying condition to the earth. Where now are his disciples, to place their hands tenderly beneath the head of their suffering Master, and bathe that brow, marred indeed more than the sons of men? Our Saviour trod the winepress alone, and of all the people there was none with him. The angels who had done Christ's will in heaven would fain comfort him. But what can they do? Such sorrow, such agony, is beyond their power to alleviate. They have never felt the sins of a ruined world, and with astonishment they behold their beloved Master prostrated with grief.

Although the Father does not remove the cup from the trembling hand and pale lips of his Son, he sends an angel from his presence to strengthen the divine sufferer. The angel raises the Son of God from the cold ground, and comforts Him with messages of love from His Father. He is strengthened. He has the assurance that He is gaining eternal joys for all who will accept redemption.

To be continued.

Bible Student.

TO EDITOR BIBLE ECHO:—

Please explain 1 Cor. 15:29: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" Does this mean that the converts under Paul's teaching were baptized for their heathen relatives? If so, may not parents be baptized for their infants? By answering above, you will oblige

J. H. W.

We are free to say that we do not think the verse referred to means anything of the kind suggested by our correspondent. If we admit that people may be baptized by proxy and saved by human substitutes, then we establish the doctrine of "works of super-erogation," which is included in the Roman Catholic creed, that is, that people can do more than their duty, and thus have some merit to spare for others not so fortunate or devoted. This is why prayers to saints are encouraged. But in the proposed theology of this text, we have the matter reversed,—the living saints applying their merits to dead sinners; but there is no more truth in one than the other, and not a particle in either.

What, then, does it mean? This grand chapter is a masterly argument in favor of the resurrection. The basic fact is the resurrection of Christ. This Paul establishes by witnesses, by Scripture, and by reason. One method by which he reasons is by supposing that which he advocates to be untrue. He says, "if there be no resurrection;" "if Christ be not risen;" and "if in this life only we have hope," etc. But his conclusion every time is that the resurrection is an essential fact. In this 29th verse he is pursuing the same method and supposing that Christ is *not* raised. He then raises the question, "Why are they then baptized for the dead [Christ]?" Christians were baptized to show their faith in a risen Saviour, not a dead one. Baptism is in the likeness of Christ's death and resurrection; but what would be its significance if Christ were still dead? It will be noticed that being baptized for the dead is conditional upon "if the dead rise not at all." If that be the case, we may well ask, as did the apostle, Why are they baptized for the dead?

INTERNATIONAL SABBATH-SCHOOL LESSONS.

Lesson 6.—August 1, 1892.

DELIGHT IN GOD'S HOUSE.—Ps. 84.

GOLDEN TEXT: "Blessed are they that dwell in thy house." Ps. 84:4.

1. How did the psalmist regard the tabernacle of the Lord? Ps. 84:1.
2. How great was his longing for the house of God? Verse 2.
3. Why did he long for the courts of God? Last part of verse 2.
4. By what example does he illustrate the tender love of God? Verse 3.
5. What does the psalmist say of those who dwell in God's house? Verse 4.
6. In what house of God may we abide and be blessed? Eph. 2:19-22; Heb. 3:6.
7. How should we regard the assembling together of the people of God? Heb. 10:25; John 4:24.
8. What alone makes the meeting-place of God's people precious? Matt. 18:20.
9. What does the psalmist say of those who are strong in the Lord? Ps. 84:5.
10. What does even the desolate land of weeping (Baca, a place of weeping), become to them? Verse 6.

11. What is this fountain, or well, from which they drink? John 4:13, 14.
12. What marks the course of those who thus trust God? Ps. 84:7.
13. By what power do they make this progress? Rom. 1:16, 17.
14. What petition does the psalmist make for such attainments? Ps. 84:8.
15. By what term does he show that he trusts in God? Verse 9, first clause.
16. Whom does he present before God in his behalf? Same verse, last clause. God's Anointed is the Messiah, our Lord Jesus Christ. See John 1:41, margin.
17. What comparison does he make between God's house, the time spent there, and those places and times when God's presence is not manifested? Ps. 84:10.
18. What does he say that God is to his people? Verse 11, first part.
19. What will he give to his people? Verse 11, second clause.
20. Into what will God's grace ripen in the hearts of those who receive it? Rom. 5:1, 2; Eph. 1:6, 18.
21. How are the gifts of God summed up to us? Ps. 84:11, last clause. See Rom. 8:28; 1 Cor. 3:21-23.
22. What does the psalmist conclude in view of God's goodness and power? Ps. 84:12.

NOTES.

The author of the beautiful 84th psalm is unknown by name, though it was probably one of those whose duties led him at times to minister in the tabernacle, and at other times he was separated therefrom; he might therefore have been a priest or a Levite. The psalm is dedicated to the "sons of Korah" (it might have been written by one of them), Korah one of the chief rebels in the wilderness went down into the pit; but "the children of Korah died not," Num. 26:11, though the families of Dathan and Abiram perished with their fathers. The children of Korah became attendants upon the sanctuary and singers.

The writer seems to be contemplating the blessedness of God's service. The psalm breathes throughout a deep spiritual sense of the happy portion of the child of God. He meant that it was blessed to be associated with the work and worship of the Lord, and surrounded with spiritual and holy influences; but his words show that his mind was particularly upon the temple and its services. His soul longed to be there; his whole being cried out to be in the presence of God.

The third verse does not, as it might appear to do, intimate that swallows and sparrows built their nests upon God's altars. One has thus rendered it: "Even as the sparrow finds out a house, and the swallow her nest in which she may hatch her young, so I seek thine altars, O Lord of hosts, my King and my God."

The inspired poet thinks that those who dwell in the house of the Lord have a blessed portion. There were those whose duties kept them at the temple continually. He would rather even be a doorkeeper there, than to dwell in the luxurious tents of sin.

The latter part of the fifth verse is obscure. We take it to mean, Blessed is the man in whose heart are the ways that lead to God's house to Zion (R.V.). He loves the assembling of God's people; he loves to go to the sacred house; he plans to go; he dwells upon it with delight. How few there are who really feel that way. Many will go to church provided there is some attraction or entertainment, while they have but little love for the humble service of God. The prayer-meeting has no charm for them, the least excuse is sufficient to satisfy their conscience in remaining away. The blessedness of God's service comes only to those who love it. No doubt the valley of Bochim, Judges 2:1-5, is alluded to in verse 6. It means weeping. Some say it was a dry desert place, and that people passed through it on the way to Jerusalem to attend the feasts. Sometimes thoughtful ones would scoop out hollows, into which the rain would settle, and thus afford drink for thirsty souls who might afterward

come that way. A beautiful thought! How blessed it is while passing through this "vale of tears," that we leave behind us springs and wells of comfort for other fellow-travellers. Thus they pass on from stage to stage until at last they all appear in Zion.

Lesson 7.—August 8, 1892.

A SONG OF PRAISE.—Ps. 103.

GOLDEN TEXT: "Bless the Lord, O my soul, and forget not all his benefits." Ps. 103:2.

1. To what extent did David consider the Lord worthy of praise or blessing? Ps. 103:1.
2. What duty did he enjoin with the blessing? Verse 2.
3. What did he name among these benefits? Verses 3-6.
4. In forgiving the iniquities of those who receive him, what does God impute and impart to them? Rom. 4:6, 7; 3:22.
5. What is a necessary accompaniment of righteousness? Rom. 5:18; 8:10, last clause.
6. Is healing of disease always accomplished here for those who possess that life? See 2 Tim. 4:20; Heb. 11:35-38.
7. But, if we go on from faith to faith, of what is that life or spirit within us a pledge? Rom. 5:17; 8:11.
8. When, then, will all diseases be healed? Rom. 8:11; Isa. 25:8, 9; 33:24.
9. What blessings strew the path of all continually? Ps. 103:4; 34:22.
10. When will God execute judgment for the oppressed? Ps. 103:6; 50:3, 4. Sometimes in this life, but none will be passed over in the judgment to come.
11. To whom did God reveal his ways for all the children of men? Ps. 103:7.
12. Among these ways, what precious trait of character has he revealed? Ex. 34:6, 7; Ps. 103:8.
13. How will he ever regard the truly penitent, even though his sins have been grievous? Ps. 103:9; Micah 7:18.
14. What do our sins merit us? Rom. 6:23.
15. What proof is given that God has been gracious to us, has dealt with us better than we deserve? Ps. 103:10-12.
16. How does he regard our weaknesses? Verses 13, 14; Isa. 63:9; Heb. 4:15.
17. How is God's mercy compared with man's frailty? Ps. 103:15-18.
18. Who besides the obedient may be the recipients of God's mercy? Isa. 55:7.
19. What reason have we besides God's wondrous mercy for trusting in him? Ps. 103:19; Isa. 40:26; Jude 24.
20. Because of all these wondrous manifestations of God's character, how extensive should be the praise offered him? Ps. 103:20-22.
21. In view of all God's goodness to us, what should we not forget? Golden text.

NOTES.

Psalm 103 may perhaps be reckoned as the favorite among Bible readers. There is a sweetness of spirit pervading it that is most tender and grateful. It contains some of the most touching allusions to divine mercy and compassion to be found in the Scriptures. Physical and temporal blessings are enumerated first, then follow the consoling assurances of God's mercy and grace even to us who have sinned. His mercy covers all—it is as high as heaven, as broad as the universe. The father is not more pitiful to his child, than our Heavenly Father to his children, for he knows our frailty. Generation after generation passes away; but God's mercy remains fresh and free to such as keep his covenant and remember his commandments to do them.

The very best comment upon this psalm is made by our own consciousness, as we by meditation apply it to our own cases and experiences. Who can measure the comfort it has given? Who can estimate its value to millions who have drawn heavenly peace from its sentences?

From the Field.

A VISIT TO SALT LAKE CITY, THE MORMON ZION.

ON a recent trip from the East across the American continent, we took the Santa Fe and Midland road over the Rocky Mountains. It would be impossible to describe the grandeur of the scenery on this route so that it could be appreciated. The highest point reached is 11,528 feet, or more than two miles above the level of the sea. At this point we leave great masses of snow clouds far below, and enter Hagerman Tunnel, Hell Gate with its labyrinth of savage grotesqueries, Red Rock Canon, and Glenwood Springs with its fountain baths. It is a trip to be remembered with profit and delight as long as life and memory last. It is an unbroken four-hundred-and-eighty-mile-long panorama of that which is grandest and most sublime in nature's handiwork. Over mountains whose heads are crowned with snows that never disappear, and whose feet are buried in the verdure of evergreen gardens; through canons, and to and fro on mountain sides, we take our dizzy way over the Rockies. Peaks whose crests are wreathed with snow clouds; canons whose deep, yawning gloom lays an unwonted spell of silence on the most flippant tourist; cascades whose wild waters are dashed into foam and mist long before they strike the stony basins at the depths below; myriads of rainbows dancing in every gorge where sunbeams scarcely find their way; deserts as desolate as the great Sahara,—all combine to teach the power of the Creator and the nothingness of human imitation.

After riding about twenty-four hours through scenes above described, we reached Salt Lake City, which lies in the Territory of Utah. Salt Lake City derives its name from the inland salt sea or lake near it, which is one hundred miles long, with an average width of twenty-seven miles. This lake is said to contain more salt in proportion to its water than the Dead Sea. The Wahsatch Mountains wall it on the east and southeast, while the Oquirrh stand at its southern margin.

It was in 1846 that the Mormons under the leadership of Brigham Young started from Nauvoo, Illinois, on their two-thousand-mile pilgrimage to the territory of Utah. They settled on the site of Salt Lake City, which became the sacred Zion of the Latter Day Saints. It was originally laid out in squares, each square containing ten acres. Every street is lined with fruit or shade trees, and along each side gurgles a stream of sparkling mountain water.

The country itself is rich, made so by irrigation. The waters coming from the mountains are so directed over the land that the crops never fail. The climate is somewhat colder than that of the south island of New Zealand. Until the railroad across the continent went through this country, the Mormons had it all to themselves. It was then unsafe for Gentiles to even pass through. But the investigation of the Mountain Meadow massacre, in which a company of emigrants were murdered by these saints, exposed their iniquitous practices, so that from that time the Government has interfered with their polygamy and other practices for which they claim a divine right.

At the present time there are twenty-three public and fifteen private schools in the city. They have sixty-five miles of electric street railways, and a hundred miles of admirable streets and drives. They have also a university and thirty-five churches of different denominations, including Catholic, Protestant, and Hebrew. This number includes

the great Temple and Tabernacle of the Mormons. The city has three excellent hospitals and thirty benevolent societies. The population is about sixty thousand, the Gentiles exceeding the "saints."

There are many interesting and curious things to be seen in the city and around it. Its inhabitants favor amusements. The theatre, built under the auspices of Brigham Young, seats eighteen hundred people, while the opera house has a seating capacity of fourteen hundred, both being equipped with all the modern improvements and conveniences.

The Temple block and the Temple itself and Tabernacle are owned and controlled exclusively by the Mormons. The Mormon temple is a grand and costly structure. On the day of its dedication, April 3, 1893, it will have been forty years in building. It has been publicly stated that on that occasion Brigham Young, who has been dead a number of years,



YELLOWSTONE PARK, ROCKY MOUNTAINS, U.S.A.

and others of their noted leaders, with the angel Moroni who first directed Joseph Smith to the hidden plates revealing the true faith, will make their appearance, and the glory of God is also expected to be seen. The Temple is about two hundred feet long, one hundred feet wide, and one hundred feet high, with a tower at each of its four corners. The front towers are two hundred and thirty-five feet high, and the back ones two hundred and twenty.

The walls of the first story are eight feet thick, and those of the second, six feet. It is built wholly of snow-white granite, and stands upon one of the loftiest points in the city, from which it can be seen for fifty miles up and down the valley. It is said to have cost already over a million pounds, a claim which is evidently on a par with other very extravagant assertions of this people.

Just west of the Temple is the Tabernacle, whose architecture constitutes one of the curios of the world. It looks like a vast terrapin-back, or half of a prodigious egg shell cut in two lengthwise, and is built entirely of iron, glass, and stone. This build-

ing is two hundred and fifty feet long, one hundred and fifty feet wide, and a hundred feet high in the centre of the roof, which is a single mighty arch, unsupported by pillar or post. The walls of this building are twelve feet thick, and there are twenty huge double doors for entrance and exit. A gallery extends around the entire inside of the building with the exception of the part back of the rostrum. The acoustic properties are so marvellously perfect that even a whisper or the dropping of a pin in the gallery can be heard all over it. It will seat fifteen thousand people.

The organ, standing back of the preacher's stand, is one of the largest and grandest toned in existence, and was built here by Mormon workmen and artists, at a cost of over twenty thousand pounds. It is fifty-eight feet high, and contains two thousand six hundred and forty-eight pipes. The rostrum is sufficient to seat the choir of over two hundred singers, with twelve apostles, elders, deacons, and bishops without number. All the seats are free, and tourists from all parts of the world are to be found among the vast multitudes that assemble here at every service.

In former days, before polygamy was interrupted by the Government, it was according to the common order of things to see apostles, bishops, elders, warriors, marching in with from two to nineteen wives, and from twenty-five to seventy-five children a-piece.

The Assembly Hall also is of white granite, of gothic architecture, and has seats for twenty-five hundred. The ceiling is elaborately frescoed with scenes from Mormon history, including the delivery of the ancient golden plates containing the new revelation, to the prophet Joseph Smith, by the angel Moroni. Then there comes the Mormon tithing house and printing office, and other public buildings.

It is reported that Brigham Young's children numbered seventy-eight, and his wives nineteen. Upon one of his wives, named Amelia, he bestowed special love and favor, and for her he erected a palace. This was his nineteenth wife, and was the cousin of Mrs. Grover Cleveland, whose husband preceded Mr. Harrison in the presidency of the United States. But across the street from this palace is what is called the Bee-Hive House, where his other wives resided. These members of his household, after Brigham's death, looked upon Amelia with great disfavor.

His graveyard is near his residence, and in it all his wives, with the exception of the one who has apostatized from the faith, will ultimately be buried around him in the order of their marriages or "sealings" to him; the first one nearest to him, and so on, to the latest and farthest.

In this city we have a prosperous mission. Those who embrace the truth there are usually individuals who have come there without any real knowledge of Mormonism, as their converts are largely from foreign lands, and wholly unacquainted with the "Mormon Zion." It is a saying among the Mormons themselves that their converts come to Salt Lake City to apostatize. Those embracing their views in foreign lands, expecting to find a little heaven in Utah, become so disappointed when they see the corruptions that are practised beneath the surface, that many of them, if they do not totally abandon the faith, become very skeptical. It is this class of Mormons that are led to embrace present truth. None of the old standbys look with any degree of favor upon the Gentile invasion. To attempt to proselyte in former days, was to expose the individual to the "destroying angel."

S. N. HASKELL.

NOTES FROM NEW ZEALAND.

BROTHER ANDERSON is having an interesting time among the Scandinavians in the Hawke's Bay District. Already some have found the blessedness there is in walking in the path of obedience.

I spent the Sabbath with the company at Petone, and found them rejoicing in the truth. Several have been added to their number recently, and the Sabbath-school has been substantially augmented. We fully anticipate a representation from this place at the Australian school in the near future.

Upon my return to Kaikoura, I found several families deeply interested in the truths for our times, through the missionary efforts of the church. Last Sabbath the ordinances of the Lord's house were celebrated for the first time in this church. That occasion will be a green spot in the minds of all whose privilege it was to witness the measure of the Spirit of God that was present, testifying of the love of our God to us.

Another of our young men is ready to start for one of our institutions of learning, to be educated for the work of God. This will make three young men from this church who have given themselves to be educated as laborers in the harvest field of the Lord. The church is loth to part with these brethren; but on the other hand, they rejoice that broader fields of usefulness are opening out before some of their number. We pray the Lord to strengthen his cause in Kaikoura by the ties of Christian love and fellowship.

S. McCULLAGH.

News Summary.

NOTES.

THE British Parliamentary elections have closed with Mr. Gladstone ahead. He has 355 supporters in the House, while the Opposition has 313; giving Mr. Gladstone, including the 81 Irish members, a majority of 42. It will thus be seen that the balance of power rests with the uncertain Irish contingent, who have already thrown out an intimation that the disaffection of twenty of their number would overthrow the Gladstone Government. The polling in Ireland showed the good round majority of 222,000 in favor of Home Rule, while the opposition amounted to but 78,000. Mr. Gladstone's position cannot fail to be one of great difficulty; but it is to be hoped that his tact, good sense, and knowledge of statecraft will carry him through in triumph.

THE war between labor and capital is something more than a mere euphonism or rhetorical flourish as applied to the contest recently opened in the United States. At the Carnegie iron works, Pittsburg, Pennsylvania, where violences were reported in our last issue, Government troops, 8,000 strong, are "keeping the peace." Mr. Carnegie has declared decidedly that he will run the works with non-union labor, and the unions are endeavoring to stop him by cutting off the supply of coke. In Idaho another strike has taken place, to resist the employment of non-union labor. The strikers opened the campaign by wrecking a mine with dynamite. They have killed some non-union men who were willing to work, and sent off two hundred more with the assurance that they would be shot if they ever reappeared in the county. They next proceeded to wreck other mines in the district. A strong body of troops soon put an end to this fun, and took 5,500 of the rioters prisoners. Fifteen hundred of the more desperate characters, the leaders in the trouble, escaped to the Rocky Mountains, where, at the present writing, they occupy a strong, entrenched position, and defy the troops. It is to such scenes as these that the whole spirit of the labor trouble tends.

THE half month shows the usual number of fatal accidents, disasters, and the like. In a boiler explosion on a Lake Geneva excursion steamer, twenty-eight lives have been lost. A hundred and four persons, a hundred of whom were Chinamen, have fallen victims to an explosion of giant powder, near San Francisco, and eighteen to a cyclone in Illinois. Twelve French

soldiers, who were acting as an escort for military transports in Tonquin, have been massacred by the Chinese. An Alpine glacier, falling into the River Arve, dammed up its waters, poured a flood a hundred feet deep over the French town of St. Gervais, submerged two villages, and completely destroyed one small town. It is not known how many persons perished in this disaster; but a hundred and fifty bodies have been recovered. Another glacier has claimed fifteen victims. A harvest strike in Hungary, and twelve rioters are shot. A case of poisoning has, occurred on the sea, with the captain, supercargo, and part of the crew as victims. Sanguir, an island in the Celebes Sea, it is feared, has been swallowed up by a volcanic disturbance which occurred last June. It contained between 4,000 and 5,000 inhabitants, and several boats were at anchor along its coast. Besides these and other minor casualties is the plague of Asiatic cholera in Europe. In Paris there have been as many as fifty-one deaths in a day, and in Russia a thousand. In the latter country the disease is of a malignant type, and there is a panic of fear. There is also an outcry against the barbarity of the doctors, who, it is asserted, have caused the victims to be buried while yet alive. How pathetically these sad records speak of the suffering and woe in this sin-cursed earth.

IN 1842 a Russian farmer named Bokareff conceived the idea of extracting oil from the seed of the sunflower. His neighbors told him it was a visionary idea, and that he would have his labor for his pains. He persevered, however, and from that humble beginning the industry has expanded to enormous proportions. To day more than 7,000,000 acres of land in Russia are devoted to the cultivation of the sunflower. The area devoted to the crop has nearly doubled in five years. Two kinds of sunflowers are grown, one with small seeds, which are crushed for oil, and the other with large seeds, that are consumed by the common people in enormous quantities, very much as people eat peanuts.—*Selected.*

THE Government of Holland has for a long time past had under consideration a project for draining the vast lagoon known as the Zuyder Zee. This sheet of water is almost useless for purposes of navigation, and large vessels can only find their way to Amsterdam by means of the North Sea Canal. As agricultural land, however, it would be exceedingly valuable, since it is estimated that more than two thirds of it is very fertile. The Zuyder Zee was formerly a lake, but in the twelfth and thirteenth centuries it was united to the North Sea by inundation. A commission was appointed some time ago to examine into the question of draining this territory, which has a superficial area of 760 square miles. A report on this subject has now been issued; it proposes to close the Zuyder Zee by means of a dam that shall be constructed from the mainland, on either side of the island of Wieringen. The water thus cut off from the sea would be divided into four parts, in each of which the work of draining would be carried out successively. The cost of constructing the dam is estimated at £3,675,000, and the draining would involve an expenditure of £13,000,000. Such a large sum would naturally be spread over a number of years, and the time which the work would occupy is put down at thirty-two years.

ITEMS.

More internal troubles are said to be brewing in China.

Eruptions of the volcanoes of Etna and Vesuvius are reported.

The strike at Broken Hill seems to be no nearer a settlement.

Christiana, the capital of Norway, has been half destroyed by fire.

At an auction sale in London an early English MS. Bible sold for £24 10s.

Tip-O-Tip, son of the late Zulu King Cetewayo, is being educated in America.

Fresh Anarchist plots have been discovered in Paris, and several arrests have been made.

Russian influence seems at present to be in the ascendant with the Ameer of Afghanistan, and fears are entertained of a Russian advance in that country and he Panir.

The king of Ashantee, on the west coast of Africa, is asking to have his kingdom taken under British protection.

England has been allotted 20 325 square feet at the Chicago World's Fair for the exhibition of works by British painters.

Sir Arthur Kekewick, in a case in the Chancery division of the English High Court, has decided that boycotting is illegal.

At the end of last year the deposits in the Post Office savings Bank of London reached the prodigious amount of £71,608,002.

In one of the great Paris hospitals, out of 83 patients who suffered from epilepsy, 60 were found to be the children of drunken parents.

Mr. Lascelles is arranging with the Victorian Government for permission to construct a private railway sixteen miles long in the Mallee country.

The Swiss Confederation has refused to join the Triple Alliance. The President declares that that country is resolved to remain neutral in European politics.

A train in Missouri, which carried a considerable quantity of coin, with several policemen to guard it, was recently robbed of £8,000, after a fight in which three of the guards were killed.

The French press are exultant over the failure of Sir C. Euan-Smith's efforts to negotiate a commercial treaty with Morocco,—a failure which is said to have resulted from French and Russian intrigue.

It is claimed that the longest span of telephone wire is across the Ohio River, between Portsmouth, Ohio, and South Portsmouth, Kentucky. The wires at this point have a span 3,773 ft. in length.

A young Glasgow postman has been sent to prison thirty days for throwing into the Clyde 267 circulars intimating a meeting to be held by Mr. McCulloch, Gladstonian candidate for the Camlachie division.

Three new cases of small-pox have occurred in Sydney. In South Australia, a movement is on foot to prosecute the captain and surgeon of the *Oroya*, the vessel that introduced the small-pox into the colonies.

M. Ravachol, the noted Paris Anarchist leader, met his death with no small show of bravado, singing and dancing on the scaffold; but he left a legacy of hate to his comrades, whom he adjured to revenge his death.

Mention is made of the fact that there resides at Chalbury, in Dorset, Eng., a widow aged 74, who has never slept outside the parish, has never seen a railway train, and has never attended any place of worship save the parish church.

It is announced that a special feature of the forthcoming annual manoeuvres of the German navy will be balloon surveys of the Baltic coast, and the signalling from aerial altitudes of directions and information to the manoeuvring fleets.

A picturesque ceremony was celebrated on April 14, at the Imperial castle in Vienna, when the Emperor washed the feet of twelve old men in commemoration of the scene given in Scripture. Besides the Emperor, eight grand dukes, and a large number of high officials were present.

A man named Williams, who was recently chief steward on the steamer *Iberia*, has just been defeated in a suit against the *Melbourne Age* for £2,000 damages for an article published in connection with the recent Windsor murder. He acknowledges that he has received £500 from various newspapers on this pretext.

An extraordinary freak of nature is being exhibited at Calcutta, being two girls joined together by a joint breast bone. They are four years old, perfectly healthy, feel hungry, sleepy, and angry at the same time, and share all emotions together. They also think together, the one finishing the sentence begun by the other.

A physician of St. Louis asserts that there are in that city 20,000 victims to the habit of injecting morphia under the skin, and that the great majority of these victims are women of the well-to-do classes. He blames the doctors for this state of things, believing that their constantly resorting to hypodermic injections of morphia as a speedy cure for the headaches of their patients, or as a stimulant in cases of nervous prostration, or as affording relief from great fatigue, has initiated the craving which soon becomes so irresistible.

Health and Temperance.

TEA AND COFFEE.

TEA consists of the dried leaves of a plant which is native to China, but is also grown in India and various other parts of the world. The active principle of tea is *theine*, a narcotic alkaloid, of which it contains three to six per cent. The other most abundant constituent is *tannin*, of which it contains about twenty-six per cent. The remainder is made up of gum, vegetable fibre, sugar, fat, starch, and an aromatic oil to which its varying flavor is chiefly due.

Coffee is the roasted berry of a plant native to Arabia and Abyssinia, known as *Coffea Arabica*, which is closely allied to the plant from which Peruvian bark is obtained, the source of quinine. Its active principle is *caffeine*, which is identical with theine, of which it contains about one-third as much as tea. It also contains tannin, though in less quantity than tea, together with gum, sugar, caseine, fat, and the other ingredients also found in tea.

Chocolate is obtained from the seeds of the cocoa-palm, native of Mexico, the pods of a ground-nut, a shrub native of Zanzibar, and other sources. The substances from which it is produced are ground to a powder, then mixed into a paste with sugar, and dried in cakes. Cocoa, or cocoa nibs, consists of the nuts coarsely broken. The active principle of cocoa, or chocolate, is *theobromine*, the proportion of which, according to the analyses of Dr. Stenhouse, is five per cent. Theobromine is closely related, chemically, to theine, with which it is practically identical. The remaining constituents are chiefly fat, starch, sugar, coloring matter, and woody fibre.

Maté, or Paraguay tea, and *chaat*, or Abyssinian tea, are the leaves of trees or plants which possess active principles essentially the same in nature and properties as theine.

History of the Use of Tea and Coffee.—Among civilized nations, the use of tea and coffee, as well as of the other beverages named, is confined to modern times. It is said that coffee has been in use in Arabia, its native home, a thousand years, and that tea has been used in China and Japan for about the same length of time. It was not until the middle of the sixteenth century, however, that coffee was first introduced into Europe by the establishment of a coffee house in Constantinople, and another century passed before it was introduced into England. Its introduction into Constantinople was vigorously opposed by the priests, who asserted that its use was contrary to the teachings of Mohammed; but the desire for stimulation soon triumphed over religious scruples, and the Turks are now known as among the most inveterate coffee-users in the world. Its use was also opposed at its first introduction into more civilized lands, though far less vigorously than was the use of tobacco. From their full introduction to civilized nations, only about two centuries ago, these beverages have gradually come into more and more extensive use, especially during the last half-century. The annual consumption of tea and coffee, and their congeners, at the present day, is estimated by competent authorities to be as follows: Tea, 3,000,000,000 lbs.; coffee, 1,000,000,000 lbs.; cocoa and chocolate, 100,000,000 lbs.

Maté is used by at least 40,000,000 people, being the common beverage of the natives of South America, where the tree from which it is obtained grows abundantly without cultivation. It is probable that fully one-half the human race, if not a larger proportion, make use of one or more of these beverages. In England, tea is the favorite drink, 100,000,000 pounds being annually imported into that country. It is also the favorite beverage in Russia and Holland. In Turkey, Sweden, France, and Germany coffee is the favorite. In the latter

country the amount of coffee used annually is fourteen pounds for each person.

Effects of Theine upon Man and Lower Animals.—Numerous experiments upon the direct effects of theine,—as also its allied substances, caffeine and theobromine,—conducted by Dr. E. Smith, Dr. Richardson, and others, show that in small or ordinary doses it causes an increased action of the heart, an increased elimination of carbonic acid through the lungs, loss of heat, and increased activity of the kidneys. In larger doses, it produces nausea, vertigo, and finally insensibility and death. Dr. Edward Smith, after drinking an infusion made from two ounces of coffee, which probably contained about seven grains of caffeine, fell to the floor unconscious.

A prominent official in the British army, while doing service in Africa, lost his favorite horse in a manner which is both singular and instructive. A cook left a few pounds of tea in a sack which had contained it, which was filled with corn by a Kafir groom who knew nothing of the presence of the tea. Upon serving out the corn to a troop of horses, of course the last one received the larger share of the tea, which was eaten greedily with the corn. The result is thus described:—

"The animal plunged and kicked, and ran backward, at intervals galloping madly around, finally falling into a donga, where it lay dashing its head on the rocks, and was dispatched by an assegai thrust through the heart. The post-mortem appearances indicated extreme cerebral congestion."

Coffee also lessens the action of the skin.—*J. H. Kellogg, M. D., in Home Hand-Book of Hygiene and Medicine.*

HEADACHE.

WE are often asked for a cure for headache. A certain wise physician classes headaches among the ailments which have baffled his profession. At a medical meeting a member said, "Did any of you ever cure a headache? I never did." Several doctors having mentioned their treatment, he replied, "Oh, you only relieved it. I can do that. But have you ever cured it?"

No one could answer yes. The shops contain nostrums enough, but did any one ever find himself more than temporarily relieved by them?

Nature, unaided, sometimes effects a permanent cure by the changes which the system undergoes in the process of time. Persons who have been subject to headache are often more or less fully relieved after about the age of fifty. This is perhaps a result of the shrinkage of the brain and a hardening of the tissues, which begins at about that period. Changes in one's condition or habits, or in climate, may sometimes effect a cure by removing the disturbing cause.

The causes of headache are many. Some grave headaches are due to cerebral disease—meningitis, tumor, abscess, softening of the brain. In these cases there will be other symptoms pointing to the cause. Other causes are overfulness of the blood-vessels, caused by the condition of the heart; a plethoric condition of the body; mental excitements. Such cases are marked by a flushed face, glittering eyes, a beating in the ears, and a giddiness on stooping.

Sick-headache has been described as a "nerve-storm," radiating from a cerebral centre. It is often connected with a hereditary tendency and a nervous temperament, and it comes on in periodical attacks, the exciting cause being some form of exhaustion. It may be intensely severe for a few hours, and pass off after vomiting. If no vomiting attends it, it is known as nervous headache. The main thing is to ascertain the exciting cause, and guard against it carefully.

Headache may be due to defective action of the liver, constipation, inactive condition of the skin, poor blood, excessive mental exertion, exhaustion from fatigue, the condition of the stomach, eye-strain,

or rheumatism of the scalp. Some headaches are purely neuralgic.

It will be seen, then, that no one can suggest a cure for headache. In severe cases the aid of a physician is needed to ascertain the cause and give proper advice; but in most cases an intelligent person may himself ascertain the cause, and secure, in the main, exemption from attacks by attention to the general laws of health.—*Selected.*

COMPLICATIONS OF INFLUENZA.

THE gripe or influenza itself is not particularly dangerous, according to a writer in the *London Lancet*, but its complications are serious, and its sequels are of a peculiarly low and depressing type. The attack is commonly very sudden. The first symptoms are a chill, nausea, and a feeling of general illness, followed quickly by severe and persistent headache, break-bone pains in the limbs and trunk, fever, and great prostration.

A violent paroxysmal, irrepressible, and harsh cough with soreness in the chest, is common. Coryza—running at the nose—may or may not attend it. When the disease is uncomplicated, the worst is over by the third day, and the fever by the fourth or fifth, though the debility may continue for weeks or months.

The most serious complication of the disease is acute bronchitis. This may appear early or late. The breathing becomes rapid and difficult. A spasmodic cough is almost constant. The expectorations are glairy and tenacious. With all this there is the peculiar prostration of the gripe.

A more common complication is pneumonia, of which there are three varieties—croupous, congestive, and broncho-pneumonia. Although these complications are dangerous, yet recovery is the rule under prompt and careful treatment.

A third complication of the gripe is connected with the heart. If patients sit up, they become faint. Some die of simple failure of the heart; others are saved from death only by careful attention on the part of the nurse. After the gripe has passed off, a tendency to faintness and neuralgic pains may remain for weeks or months.

Another complication shows itself in a diarrhea; still another affects the nervous system, and is characterized by pains in the head and elsewhere, or by weakness in certain parts of the body, such as the arms or hands.

As to treatment, the doctor must decide in view of all the symptoms. But the patient should in every case take to his bed. To keep about is exceedingly dangerous, especially as exposing the patient to the above complications.—*Youth's Companion.*

ACTION OF ALCOHOL ON THE BODY.

B. W. RICHARDSON, M.D., F.R.S., of England, referring to the action of alcohol upon the human system, says:—

"I had learned, purely by experimental observation, that, in its actions on the living body, this chemical substance, alcohol, deranges the constitution of the blood; unduly excites the heart and respiration; paralyzes the minute blood-vessels; increases and decreases, according to the degree of its application, the functions of the digestive organs, of the liver, and of the kidneys; disturbs the regularity of nervous action; lowers the animal temperature, and lessens the muscular power. Such, independently of any prejudice of party or influence of sentiment, are the unanswerable teachings of the sternest of all evidences, the evidence of experiment, of natural fact revealed to man by experimental testing of natural phenomena. . . . It begins by destroying, it ends by destruction, and it implants organic changes which progress independently of its presence even in those who are not born."

Publishers' Department.

PUBLIC SERVICES.

PUBLIC services are held each Sabbath, seventh day, in the following cities, to which all are cordially invited :—

Place and Address of Meetings.	Time of Meeting.	
	Sabbath School	Church.
ADELAIDE—Bible Christian Chapel, Young St.	9:30 a.m.	11 a.m.
AUCKLAND—Melhelvie St., Surrey Hills	2:30 p.m.	10:30 a.m.
BALLARAT—Societies' Hall	2 p.m.	3 p.m.
HOBART—Baptist Chapel, Harrington St.	2:30 p.m.	11 a.m.
MELBOURNE—Albert Hall, Heidelberg Road, Clifton Hill	9:30 a.m.	11 a.m.
PRAHRAN U. F. S. Hall, Cecil Place, nearly opposite Town Hall	2 p.m.	3:15 p.m.
SYDNEY—O. F. Hall, Wilson St., Newtown.	3 p.m.	10:45 a.m.

COMMENCEMENT OF SABBATH.

ADELAIDE : Aug. 19, 5.30 ; Aug. 26, 5.35 ; Sept. 2, 5.40.
 HOBART : Aug. 19, 5.22 ; Aug. 26, 5.29 ; Sept. 2, 5.36.
 MELBOURNE : Aug. 19, 5.27 ; Aug. 26, 5.33 ; Sept. 2, 5.39.
 NEW ZEALAND : Aug. 19, 5.21 ; Aug. 26, 5.28 ; Sept. 2, 5.35.
 SYDNEY : Aug. 19, 5.32 ; Aug. 26, 5.36 ; Sept. 2, 5.41.

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 London.—Pacific Press Publishing Co., 48 Paternoster Row, London, E.C.
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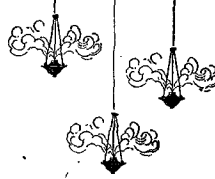
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Bible Echo and Signs of the Times.

Melbourne, Australia, August 1, 1892.

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

THE ordinary semi-annual meeting of stockholders of the Echo Publishing Company, Limited, will be held at the registered office of the company, 14 and 16 Best Street, North Fitzroy, on Wednesday, August 3, 1892, at seven o'clock P.M. Business, to receive Directors' report and balance sheet, and to transact any other necessary business.

W. H. B. MILLER,

Secretary.

ACCORDING to the expectation announced a few weeks since, we hope to appear before our readers next issue with a brand new dress, more readable, more attractive, hence even more acceptable than in our present somewhat worn garments.

WE have received from the publishers, the Pacific Press Publishing Co., London, a beautiful volume entitled "Patriarchs and Prophets," by Mrs. E. G. White. It is a companion volume to "The Great Controversy between Christ and Satan," and is especially designed to be of assistance to the student of the Old Testament. Into a faithful examination of that interesting part of ancient history is interwoven many precious lessons of divine wisdom and Christian experience. The book is an illustration of the inspired statement that "All these things happened unto them for ensamples; and they are written for our admonition upon whom the ends of the world are come." It incites confidence in the sacred records; it reveals the unity of God's plan, the immutability of his counsels, and illustrates the path of duty in a vivid way. The volume will be sold by subscription.

Single volumes may be obtained at this Office. Terms upon application.

Mr. and Mrs. G. B. Starr have returned to Melbourne from an extended trip to Tasmania, New Zealand, and Sydney. They will now devote their attention largely to the interest of the school. Bro. Starr will conduct the Biblical department, and it is expected that Mrs. Starr will superintend the home.

WE are very happy to announce that Mr. and Mrs. L. J. Rousseau have arrived from Battle Creek, U. S. A., having been chosen by our General Conference Committee to come to Australia, to engage in our new school enterprise. They report a comfortable passage across the Pacific, and we, with many friends in this country, extend to them a hearty welcome.

THE Melbourne Eye and Ear Hospital has been doing a noble work for those who are afflicted in their organs of sight or hearing, and all lovers of humanity will learn with sadness that the managers have decided that it will be necessary to close the largest ward in the institution for want of funds, unless they can receive more liberal support than they are now doing.

They ask us to assist in publishing an appeal to the public generally in behalf of this work. We gladly present their case to our readers, with the hope that this noble institution will not be compelled to withhold in any degree the relief it is giving to this class of sufferers. We would be glad to give the appeal in full but for lack of space. It states that 392 in-patients and 3,508 out-patients have been cared for during the past year. The total number of attendances of out-patients for the year was over 17,000 and of surgical cases, 535. This work, we understand, is almost if not entirely gratuitous. Hundreds are saved from blindness, and thus from becoming burdensome to themselves, and perhaps to others.

Any contribution whatever will be gladly received, and may be sent either to the Secretary Eye and Ear Hospital, E. Melbourne, or if sent to us, we shall take pleasure in forwarding the same.

OUR SCHOOL.

DURING the very brief time at their disposal, after word was received from the United States in reference to the arrival of teachers, the committee having in charge the work of arranging for the school have had to grapple with several perplexing difficulties. They have been disappointed in other people's assurances, and so for some time have been prevented from making definite announcement in regard to place, and consequently in regard to time. But all these have happily been met and provided for, and at a meeting of the committee held July 21, it was voted to open the school at Nos. 1 and 2 George's Terrace, St. Kilda Rd., Melbourne; and that the term should open Wednesday, August 24, and continue sixteen weeks.

The situation is nearly all that could be desired, on one of the city's most attractive boulevards, and yet enjoying abundance of open space on every side. In connection with the building is a nice grass paddock, while across the street are the broad acres and lake of Albert Park. The place is easy of access from train or boat, and is well known. There is good accommodation in the buildings both for home and school. The time for commencement being extended one week will give better opportunity for preparation to those who are coming.

AUSTRALIAN TRACT SOCIETY OFFICE AND DEPOSITORY.

THE business office and book depository of the Australian Tract Society are now located in Sydney. We succeeded in securing very suitable premises in a good locality. The building is within easy access of the principal shipping wharves and the railway goods sheds. It is also close to the ship mission headquarters. We consider that we were very fortunate to secure a position so central for our business.

The house is detached from other houses, and stands at the rear of a large allotment, in the front of which are trees and plants and a nice lawn. The rooms are all on one floor, and there is a good verandah around the most of the building. There is a wide roof running from the back verandah to the gate, so that books can be loaded or unloaded without being exposed to the rain.

The Secretary, Bro. A. Reekie, has a pleasant office,

and is addressing himself to the business of the society. Bro. T. Whittle, our colonial agent, has taken up his abode for a time at the depository, and is conducting a canvassing class at Parramatta. The ship missionaries are getting their work well under way and are meeting with encouraging cases.

All correspondence intended for the Sydney office should be addressed, Australian Tract Society, 76 Pymont Bridge Rd., Glebe, Sydney.

A. G. DANIELLS.

NOT CHRISTIAN LIBERTY.

THE *Christian Union*, one of the leading religious journals of America, gives space in its columns to "Inquiring Friends." Some time since a correspondent wrote making earnest inquiries in reference to the subject of baptism. The inquirer says:—

"I am a Congregationalist; but there is no church of that denomination here, and my husband is a member of a Disciple church, which we attend regularly. They believe that immersion is the *only* baptism, and will not accept members from other churches unless they have been immersed. Is it a fact that the word means to immerse, and only that, and, if so, when did Christians take up the form practiced by Congregationalists and others who do not habitually immerse? Will you set my heart at rest on this subject."

The paper answers this pertinent query in the following fashion:—

"Many Christian scholars believe that baptism should be administered now by sprinkling, though they believe that it was at first by immersion. The change was anciently made, and is in virtue of the same Christian liberty which changed the weekly day of worship from Saturday to Sunday, in the face of the fourth commandment."

We wonder how such a reply met the minds of our "Disciple" friends. It is no doubt the truth; but would they accept such a weak excuse for changing the solemn rite established by our Lord himself? It was set aside by the same spirit of Christian liberty (?) by which the Sabbath was ignored, and the "venerable day of the sun" set in its place. The *Christian Union* is mistaken, however, in the name of the principle; it was not Christian liberty, it was anti-Christian presumption, which instituted these changes in God's order.

THE FALLING STARS.

ACCORDING to a writer in the *German Review*, from whose article we make an extract in our Useful and Curious department, falling stars may well be considered a modern innovation in astronomical incidents. This writer holds that shooting stars are but the disintegrated fragments of comets, which, having lost their cohesion, fly in immense flocks of separate particles through space. Their motion is incredibly swift, and the friction caused by our atmosphere sets them alight. It is true that previous to 1833, no authentic accounts exist of notable star showers; but since that time the earth has come in contact with the pathway of at least two of these dissipated comets, whose copious showers furnish the fulfilment of that notable sign of our Saviour's coming, given by himself and the prophets.

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