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Current Comments.

THE STATE OF THE SOUDAN.

A LETTER from Father Ohrwalder states that Omdurman has about 150,000 inhabitants, consisting of a mixture of all the tribes in the Soudan. Besides the Kalipha Abdullah, there are the Kaliphs Ali El-Faruch and Ali El-Karev or El-Sherif. Other important personages are Jakub, the brother and factotum of Abdullah, and and Jadi Ahmed and Nurel-Gerefani, and the treasurer Bet-el-mal. The troops consist of 2,000 slaves. The weeds grow over the ruins of Khartoum. Darfour is deserted. At Kordofan are Emir Mahmud Ahmed and Emir Abd-el-Bogi, the relations of Abdullah, and at El-Obeid they have 1,500 soldiers. On the White Nile the posts are Djebel-Redgiaf, Zado and Fashoda, Emir Zeki Tamal being at the latter place with about 6,000 men. The most advanced post in Sennaar is Karkoe. In Galabet, Emir Mohammed Ali has a fortified post. At Kas-ala there are about 500 men armed with guns. Emir Zeki rules at Berber, and Yunez at Dongola.—*Public Opinion*.

THE PRIEST IN POLITICS.

THE Irish Roman Catholic priests are already reaping some of the bitter fruits of their intrusion into politics. A telegram from Ballyhaunis reports that a local priest was attacked by a mob whilst returning from a political meeting, pelted with stones, and severely injured. This is the natural and logical

sequence of the reverend gentleman's dabbling in political faction fighting. For the time being, his assailants saw in him the political partisan, and not the priest. He had left his priestly work to take a hand in a purely mundane quarrel of parties, and the people discriminated (with paving stones) between his profession as a clergyman and his practice as a man. A few years ago the Roman Catholic priesthood were treated with a respect bordering on veneration by all members of their church, and the man who raised his hand to a priest was regarded as one accursed, and predestined to heavy punish-

THE WAR OF 1892.

WHAT of the year that has just opened? No one can say that the armed peace will endure for a month. The incident of a day can fire the mighty train; but it must well be that the most warlike, confident, and eager master of many legions has no desire to let slip "the dogs of war" in a chase of which he cannot predict the course or the result. As far as we can see, the only field on which a British general can play a great part is in a war in which Russia will be arrayed against England in India.

Granting that our alliances with Germany, Austria, and Italy—alliances of common interests—demanded the co-operation of British troops in a war on the Continent of Europe, it is plain that we could never at once assume or obtain the position which we held in the time of Marlborough or Wellington. A British contingent even of two army corps—a greater force than we had on the Rhine or in the Peninsula, and in the Low Countries—would be smothered in the prodigious masses of troops with which our generals would be called to act. Nevertheless, if a Marlborough or a Wellington could be evolved, the sheer force of military genius with the fleet would secure the claims of England in the field.—*Army and Navy Gazette*.

AFTER leaving Stanley, Emin Pasha's party set out under German auspices. When the treaty



VIEW OF EISENACH.

(See "Men of Reformation," page 69.)

ment. Gradually the people have outgrown their superstition in this respect, taught by the actions of the priests themselves, who have voluntarily stepped down from the priestly pedestal to mingle in the wrangles of opposing politicians. They have only themselves to thank for such instances of disrespect to the cloth as that above described.—*London Echo*.

A good reputation is a good investment; but the only way of securing a permanent investment of good reputation is by putting a good character at interest.

between England and Germany was signed, and an official letter of recall was sent, he pushed boldly on into British territory. As Germany at once renounced responsibility for his actions, he is now practically an independent power in himself. It is possible that he has reoccupied his old province, and some speculate on the possibility of his attacking the Mahdists in the rear, marching on Khartoum, and avenging Gordon. This is indeed a startling programme, and only possible in view of Mahdist dissensions and desertions.—*Christian Union*.

ELIJAH'S INTERVIEW.

1 Kings 19: 11, 12.

ON Horeb's rock the prophet stood,
The Lord before him passed;
A hurricane in angry mood
Swept by him strong and fast;
The forest fell before its force,
The rocks were shivered in its course—
God was not in the blast;
'Twas but the whirlwind of his breath,
Announcing danger, wreck, and death.

It ceased. The air grew mute, a cloud
Came muffling up the sun,
When through the mountain, deep and loud,
An earthquake thundered on;
The frightened eagle sprang in air,
The wolf ran howling from his lair—
God was not in the storm;
'Twas but the rolling of his car,—
The trampling of his steeds from far.

'Twas still again, and Nature stood
And calmed her ruffled frame,
When swift from heaven a fiery flood
To earth devouring came;
Down to the depth the ocean fled,
The sick'ning sun looked wan and dead;
Yet God filled not the flame;
'Twas but the terror of his eye,
That lightened through the troubled sky.

At last a voice, all still and small,
Rose sweetly on the ear;
Yet rose so shrill and clear that all
In heaven and earth might hear.
It spoke of peace, it spoke of love,
It spoke as angels speak above,
And God himself was there!
For O, it was a Father's voice
That bade the trembling heart rejoice!

—Selected.

General Articles.

THE TRUTH WITH POWER.

MRS. E. G. WHITE

THE words of Christ just before his ascension to heaven mean much to every one who shall accept the truth as it is in Jesus. He said, "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." All the followers of Christ are to be witnesses unto him. Every one who receives the precious treasure of truth is to impart of this blessing to others.

But the truth is too often presented in such a manner that it does not have the influence it should. A controversial spirit is encouraged. Many dwell almost exclusively upon doctrinal subjects, while true piety, experimental Godliness, receives little attention. Jesus, his love and grace, his self-denial and self-sacrifice, his meekness and forbearance, are not brought before the people as they should be.

The question with us individually should be, How shall we sow the precious seed of truth so that it shall not be lost, but spring up and produce a harvest, that sheaves may be brought to the Master? How shall the great truths contained in the Holy Scriptures be presented so as to reach the heart and convince the people?

The teacher of truth needs first to learn his lessons of the Great Teacher. Christ assumed humanity, that he might touch humanity; and he would have his people come as close to hearts as possible in sympathy and love, and yet not sacrifice one principle of truth. There are subjects that we can dwell upon that will not arouse a combative spirit. Speak of Christ and him crucified. There are very many groping in darkness. The cry of the soul is, "What must I do to be saved?" There are souls starving for their portion of meat in due season. If the Word is rightly divided, these souls will receive just what they need. The gospel of Christ

must be presented in its simplicity; but no one can communicate that which he has not received. In order to confess Christ, he must have Christ abiding in his own heart. In words and deeds there must be a visible representation of Christ.

Men may speak fluently upon doctrines, and may express strong faith in theories, but do they possess Christlike meekness and love? A spirit contrary to the love, humility, meekness, and gentleness of Christ denies him, whatever may be the profession. We deny Christ when we speak evil of another. We deny him in foolish talking, in jesting and joking. We deny him when we have a selfish spirit, criticising our brethren. We deny him in seeking to be first, seeking honor one of another. We may deny Christ in outward appearance by gratifying a proud heart, by lifting up the soul unto vanity, and by uncourteous behavior.

The Spirit of God, as it comes into the heart by faith, is the beginning of the life eternal. With the baptism of the Holy Spirit upon the teacher of truth, he can talk of Christ and him crucified in language that savors of heaven. The mind and spirit of Christ will be in him, and he can present the will of God to man because his own heart has been brought into submission, and has been glorified by the Spirit of God. The Sun of Righteousness is risen upon him, that he might reflect its brightness to the world, and he will give evidence in a holy life that the truth he has received has been a sanctifying principle, and not a mere theory.

The Lord is willing to help all who are searching for truth; and when any believer is asked a reason of his hope, let him answer with meekness and fear, having his own soul full of love for Jesus and for his fellow-men. In his activity, self-denial, and self-sacrifice, Christ's followers will represent the Pattern. Holding on to Jesus by living faith, they lay hold of souls for whom Christ died. With a wisdom that is divine, they draw souls to Christ. Thus they become a savor of life unto life; and if faithful to the end, they will walk in the heavenly courts side by side with those they have been instrumental in saving, and by the side of Jesus the Redeemer.

The words of the True Witness should be carefully studied by all: "I have somewhat against thee, because thou hast left thy first love,"—grown cold, unsympathetic; hardness of heart has taken the place of brotherly, Christlike love. "Remember therefore whence thou art fallen, and repent and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." This warning is applicable to every church in our ranks. New elements of Christian life must be brought into the church. Love for Christ means a broad, extended love for one another, that love which is now so sadly wanting. The lack of love leads to the lack of respect for one another and the neglect of true courtesy. There is criticising, fault-finding, reporting words spoken in confidence, and using these to second the accusations of Satan, who is very busy in sowing distrust, jealousy, and bitterness. Why do the members of the church run so readily into this evil work, overlooking the precious things? Why do they not speak words of approval and encouragement to one another, and thus water the precious plant of love, that it may not die out of the heart?

We must awake; we must consider humbly and attentively the words of the True Witness. Shall these words, which present such solemn consequences, have their designed effect? If we do not manifest toward one another the tender, pitying love of Christ, we show that we do not appreciate the wealth of love that Jesus has manifested to us at such an infinite cost to himself. We show that we do not love Jesus, when we do not love those whom he has given his life to save. All who have the Saviour dwelling in their hearts will feel a yearning

for fellowship and communion with one another. There will be no drawing apart. The heart where Christ is a cherished guest will flow out in love to all the objects of his love and compassion. But this love does not grow of itself; we must cultivate it by daily receiving of the grace of Christ.

The Lord sought ever to keep before his disciples their responsibility in the world. He tells them, "Ye are the light of the world. A city that is set on a hill cannot be hid. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and to be trodden under foot of men." The saving salt is the pure first love, the love of Jesus, the gold tried in the fire. When this is left out of the religious experience, Jesus is not there; the light, the sunshine of his presence, is not there. What, then, is the religion worth?—Just as much as the salt that has lost its savor. It is a loveless religion. Then there is an effort to supply the lack by busy activity, a zeal that is Christless. There is a wonderful keenness of perception to discover the defects in a brother or sister, and make these prominent. We are professedly commandment-keepers; then let us obey the commandments of God, the law that is love. Then like David we can say, "I delight to do thy will, O my God; yea, thy law is within my heart."

SOME MEN OF THE REFORMATION.

MARTIN LUTHER.

W. L. H. BAKER.

WE have already spoken of Wycliffe, Huss, and Jerome, three great and noble men. Strictly speaking, they did not live in the time of the Reformation, but before that time. They prepared the way for the work that should follow. In the natural world we do not pass at once from the darkness of night to the full brightness of day. The change comes on by degrees. First the day-star arises, then a very faint tinge of light hovers upon the eastern horizon, the light spreads over a larger surface, brightens, becomes fairly radiant, and then the sun appears in all his shining splendor. In the same way the great works of God are carried forward. God does not need to hurry, for "he inhabiteth eternity." The prophet Hosea tells us that "his going forth is prepared as the morning." In this way the Reformation was brought about. Much time was spent in preparing for it.

We have now passed the dawn and have come to the shining light that ushers in the day. That light is Luther. But the day does not pass in his time. It still brightens. We shall presently see how God raised up other faithful servants to carry on and further develop his work after Luther's battles were fought and the hero laid to rest. And yet the day brightens and the voice of reformation is heard in every land, calling out a people to prepare for the glories of eternal day so soon to burst upon the world.

Wycliffe, Huss, and Jerome have now passed from the scene of their labors, and as we glance over Christendom for further indications of light, our attention is attracted to fair Saxony. Within this province, is the little town of Eisleben, where—

THE BIRTH OF LUTHER,

of whom we now speak, took place. Like Nazareth where our Saviour was brought up, Eisleben had never been noted for anything of importance before; but now it will ever be honor enough for that town, to know that Luther was born there. His birth took place on the 10th of November, 1483,—more than 400 years ago—and because it occurred on the eve of that day called by the Romish Church

St. Martin's day, his parents called him Martin. It is said that the house in which he was born is still standing, though now used as a school for orphans. The last days of the Reformer were spent in his native town. How pleasant this must have been!

The parents of Luther were poor. The father was a woodchopper and a miner, and sometimes the mother would carry the wood upon her back, in order that they might save a trifle more for their support and for the education of their child. They both feared God and lived upright, honest, and industrious lives. Could the pope, Sextus V., who was then reigning, have looked in upon this innocent little babe and its scanty and humble surroundings, he would never have imagined that here slumbered the latent power that would one day shake the very foundations of the papal throne.

Some six months after the birth of Luther, the little family removed to Mansfield, where the father engaged in mining. At an early age, and in this place, the—

SCHOOL DAYS

of little Martin began. Sometimes the father would carry him in his arms or on his back to the master's house, for he loved his child. Ofttimes, it is said, he would kneel at his child's bedside and pray aloud that he might ever remember God, and when he grew up be a man whom God could use in the propagation of his truth. Luther was not always obedient—sometimes a little stubborn. Educators were wont to be stern and rigid disciplinarians in those times, and so it is recorded that one day our little boy received fifteen floggings. He must have had a rugged constitution; for he could not have endured such treatment otherwise.

John Luther, being anxious to give his son an education, when he was fourteen years of age sent him to Magdeburg, a school of the Franciscans not far away. He continued here in school one year, enduring many hardships, and then removed to a grammar school at Eisenach, where he had relatives, his parents thinking they would afford him some assistance. In this, however, they were disappointed; for his relatives took no notice of him whatever, and he was left to wander about the villages singing carols and hymns as was usual before the doors of the people in order to get his necessary food. One day he stood thus before the door of one of the likeliest dwellings of Eisenach. But his effort seemed in vain. Pressed by hunger, with no means of obtaining food but by singing in the streets, his heart sinks and he seriously contemplates foregoing his desire for learning and going home and working with his father in the mines. But no. As he stands absorbed in melancholy reflection, a door opens near him, and the kind voice of a lady bids him enter. Here Providence provides him a home in the house of Conrad Cotta, one of the influential citizens of Eisenach. In this family he remained some years, making rapid advancement in his studies.

In 1501, John Luther sent his son, then a young man of eighteen, thirsting for knowledge, to the University of Erfurt to study law. Here he was equally diligent, and rapidly arose to proficiency, receiving the admiration of the whole university for the genius of his powers. Yet he is not self-reliant; for we hear him saying, "*To pray well is the better half of study.*" Two years passed. We find him studiously employing his time. Spare moments are passed in the library, where he delights to read. One day he takes down a strange Latin volume. It is the Bible. He has never seen it before, and, opening it where the story of little Samuel is recorded, he reads and is delighted. Returning home with new desires awakened in his heart, he thinks, "Oh, if God would give me such a book for my own." Day after day

he returned to the library to read his precious and newly-found treasure.

His close application to study brought on a dangerous illness, and he began to think he should never recover. However, he was visited by a kind old priest, who spoke words of comfort to him, saying, "My dear bachelor, take courage; you will not die of this illness. Our God will yet make of you a man, who, in turn, shall console many." At another time, when returning to his home on a visit, he received an accidental wound from a sword which he was carrying in accordance with the customs of those times. While his companion ran for help, Luther pressed upon the artery to stop the flow of blood; but thinking he must perish, he cried out, "O Mary, help me!" He then thought Mary could help him. Later on he looked only to Jesus. Soon he lost a very dear friend whose life was taken by assassination. This caused him much sorrow, and he thought, "What would become of me



LUTHER SINGING IN EISENACH.

if I were thus called away without warning?"

His father desired him to continue his studies in the law; but he was beginning to think that there was something of more importance than this. Just how to get at it he did not know. He thought if he could only shut himself up in a monastery away from the world, then he could be holy, and his sins, which burdened him so heavily, would depart.

In 1505 he became Master of Arts and Doctor of Philosophy; but notwithstanding his advancement in learning, he carried about the same heavy load upon his heart; for at this time he knew nothing of the precious blood of Jesus and its wonderful cleansing power. One day as he was returning to Erfurt from a visit to his parents at Mansfield, he was overtaken by a fearful thunderstorm. In the sharp flashes of lightning all about him and the terrific crash of thunder, it seemed that he would not escape. With the heavy load of sin upon his heart, he was terrified, and there resolved that from henceforth, if God would spare him, he would give himself to religion and lead a holy life.

The storm passes over, and he in safety enters Erfurt. Does he forget his vow? How many would have done so. But to him it is irrevocable. He does not shrink, though that vow means a monastic life, shut away from friends and the world; for so men in those days thought to obtain holiness. We shall see how he succeeded.

RESTING IN GOD.

M. C. WILCOX.

"Oh, some seek bread—no more—life's mere subsistence,
And some seek wealth and ease—the common quest;
And some seek fame, that hovers in the distance;
But all are seeking rest."

Thus sings the poet Langbridge, and life in all its various phases demonstrates its truth. By rest we do not mean cessation from labor, ease of body, or quitting work. Those who have all of these are like the dove sent forth by Noah; they find "no rest." We mean that quiet rest, ease, repose, tranquillity, which is not disturbed by surrounding circumstances or by the trials of life. Such rest the wicked have not. God tells the Jews that in their rebellion they would find no rest (Deut. 28:65; Lam. 1:3), and it is true. The prophet says that "the wicked are like the troubled sea, when it cannot rest." Isa. 57:20.

How true is the figure! Driven hither and thither, ever in motion, turbulent, striving, dashing its waves against one another or upon the rocky shore, but never satisfied, never at rest! So the wicked seek rest, but find none. They are weary, weary of pursuing the bubbles in this great Vanity Fair, weary with no prospect of rest other than the grave. They have sought the world, have labored with body and brain, have striven and toiled, till they are overwheeled in body and mind (and still more wearied is the restless, longing heart) in endeavoring to reach what never comes—earthly happiness and rest. Like the will-o'-the-wisp, it lures ever to disappoint. The very quest writes lines of unrest on their faces. God pity them; such quest never brings rest here or hereafter.

Others also are weary, weary in body and mind, weary of sin, weary of strife, longing for rest, the rest of God, not merely hereafter, but here. And there is rest here amid all the world's turmoil and strife. Jesus invites us to obtain this rest; in the following words:—

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11:28-30.

And the prophet teaches the same thing:—

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. 6:16.

And yet the great multitudes press on, fret on, weary and restless and despairing. Why? Why have the wicked no rest? The prophet reveals the secret:—

"But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Isa. 57:20, 21.

There is no rest *because* there is no peace. Peace is not a feeling, but a condition. Rest is the feeling, the satisfaction, the fruit of peace. "The carnal mind is enmity against God." Rom. 8:7. The result of enmity is strife, turmoil, unrest. The flesh is opposed to the Spirit of God. Gal. 5:17. The heart is not subject to God's law. Rom. 8:7. God is not our enemy. He loved us so much that he gave his Son to die. We are in rebellion against him. The only, and the obvious thing to do, therefore, is to lay down our arms of rebellion, to capitulate, to ask for the old ways and good way, to choose to walk therein; or, in other words (for it is the same thing), to take Christ's yoke, to learn the righteousness of God through him, and by faith lay hold of his cleansing grace and power to save. He pardons the submissive, he strengthens his own serv-

ants, those who have borne his yoke, and the strife is past. "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ." Rom. 5:1. Then rest comes. The heart is quiet. We are no longer foes, but friends of God. He is ours, and we are his. We trust in his power, his wisdom, his love. We rest on his Word. We know that not only the past is his, but the present and future. If we die here, we shall live by and by with him. If we suffer for him here, we shall reign with him by and by. If our lot is cast in hard and rough and lowly places, he has not only been there before us, but he walks by our side. We are resting in God; let come the storms, the trials, the disappointments, the sorrows of earth, all is well between us and God, and "we know that all things work together for good to them that love God." Rom. 8:28. And if perchance unawares we are taken with a great trial, we will say, as we remember God, "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee." Ps. 116:7. Whatever comes, we know it is well; for God rules, and according to our trial is his grace. Resting in God, we are fitted for every place and work. We will not mourn and chafe and fret over the difficulties we cannot remedy. Rather will we look to God, and sing —

"Let good or ill befall,
It must be good for me,
Secure of having Thee in all,
Of having all in Thee."

Weary ones, striving ones, mourning ones, why not heed the invitation and rest in God?

THE SWISS AT HOME.

H. P. HOLSER.

FEW nations have longer maintained their distinctive traits than the Swiss. For two thousand years the boundary of their country has remained about the same; and although completely surrounded, and frequently overrun by other nations, they have maintained a national character peculiar to themselves. The free, loving spirit of the mountaineer is the chief trait of the people.

As in most countries of Europe, woman is more of a burden-bearer than man. A man walking the streets with his wife would not be seen to carry a parcel, especially if somewhat large and conspicuous, much less would he carry the baby or wheel the perambulator. Women usually work with the men in the field; it is not uncommon to see one holding a plow drawn by a cow, while an ox is driven by the other. Usually, women do all the marketing, carrying on the head, from the country to the city, large baskets full of fruits and vegetables. They are so well skilled at balancing that they keep the basket in perfect equipoise without touching it with the hand. As they walk, the body is erect, the hands swing freely at the side, and the gait is graceful and vigorous. About every mile along the road is a rest, consisting of a plank fastened about four feet above the ground to receive the basket from the head.

Most of the cartage in the cities is done with hand wagons. In some cantons it is permitted to use dogs for this purpose; but in other cantons merciful laws have been made to protect the dog from such inhuman treatment, leaving to women the drudgery of drawing the milk-cart and vegetable wagon. In the cities, even in Bern, the capital, women may be seen working with men at sawing and splitting wood on the street. The style of dress is usually quite plain, and generally clothes are worn large enough to leave the body free from undue restrictions. In some cantons the ladies have a peculiar style of dress, which reminds one of pictures of olden times. As a rule, the common people live on a plain diet, the chief articles being milk, bread, potatoes, coffee, cheese, chocolate, and the various fruits in season.

A very large majority of the people live in rented houses. With scarcely an exception, the buildings are made of rough stone, plastered smooth on the outside, and whitewashed or painted. In the cities the streets are usually crooked, the houses are built in solid rows, and from two to eight families live in one house. We have observed a house occupying the same space as the average dwelling in American cities, which had seven families, with fifty-four children. On one occasion, while viewing a city for the first time, from the mountain side, we were asked to guess at the population. Measuring it with the eye, and estimating it by other cities of similar extent, we placed the number at 6,000; but the population was actually 24,000. This shows how much more compactly people live here.

The most common thing in Switzerland is the saloon; in fact, it is hard to get out of sight of one or more. Even when travelling up the mountains, and having left far behind the last abode of man, perhaps at the highest point that you are able to make, a flying flag calls attention to a hut or cave where liquor is sold. Although many of the Swiss are too poor to have some of the most essential necessities of life, none are too poor to afford their wine and beer.

Most conspicuous to the stranger is the amount of recreation that all classes of people take. Sunday morning, the women and children attend church, while many of the men gather at the city target, and practice sharp-shooting. In the afternoon all classes literally swarm out to the city and country resorts, the focal point of which is usually a commodious beer-garden. Here whole families, not excluding the baby, who must sip his beer with the rest, groups of young men and maidens, and old men and women, living on borrowed time, gather round tables in shady nooks, and pass the time worshipping at the enemy's shrine under the guise of beer and tobacco. Some carry their festivities even into the small hours of the morning, making merry on their return, with songs, shouts, and yodles.

Of late, considerable has been done in the interests of temperance, and a number of societies have been founded, mostly among the French population. Although the people are universally addicted to the use of wine and beer, thousands see the evil effects of intemperance, and respect the total abstainer.

Perhaps no nation of Europe has a stronger attachment for the home than the Swiss; hence, when abroad, they are peculiarly subject to the sickness that the doctor cannot cure. As a people, they are warm-hearted, quick to draw a conclusion, and quick to act. By the nations around, they are respected for their energy, industry, and honesty. The wealthy do much, through the various charitable institutions, for the poor. Society is comparatively free from castes, rich and poor being united in one common brotherhood. As a nation, there is probably not a happier people on earth.

OUR DIVINE TEACHER.

J. G. MATTESON.

MOSES was the great prophet and teacher in the old covenant. Jesus is the great teacher and prophet of the new covenant, and he is above all. Of all the preachers that have been on the earth, Jesus stands as the greatest and most remarkable.

Jesus also spoke in the old covenant; for he is the Word, and the Almighty Father spoke through him, when he gave his holy law on Mount Sinai, as well as when he created the earth. John 1:1, 2. "All things were made by him; and without him was not any thing made that was made." Verse 3. If all things were made by the Word, or Christ, then the law is also made by him, and he proclaimed the ten commandments to the people in the name of the Father.

Jesus preached only once publicly in the old covenant, and that was 1,500 years before he was made flesh and dwelt among us. This sermon was short, but emphatic. He came from heaven with ten thousands of angels. Deut. 33:2. He spoke from the throne of his glory. The earth shook, and Mount Sinai trembled at his voice. Six hundred thousand men, besides women and children, were in the congregation. This is the largest congregation that ever assembled around any preacher. There was nothing weak or indistinct about his sermon. It was accompanied by thunders and lightnings, and by a great fire and a loud voice of the heavenly trumpet. Ex. 19:16-19; 20:18. No one in the congregation became sleepy. No one found the sermon tedious or lengthy. Every one paid attention. The sermon made so deep an impression that the people removed and stood afar off. Neither was the sermon soon forgotten. The ten divine words were written on two tables of stone, and preserved in the ark. Deut. 4:13. More than three thousand years have passed away, yet these words are heard still in churches and schools; and no sermon has been made better known among all peoples and tongues.

The law of God is holy, and the commandment is holy and just and good. Rom. 7:12. But the law cannot remove a single sin. It cannot profit the mourning conscience or heal the broken heart. But through the operation of the Holy Spirit, the law of God can convince of sin. It can terrify and awaken from the slumber of sin. Then the soul longs for rest. Then it is ready to listen to the gospel, to flee to Jesus, the great Physician, who stands with open arms to receive every repentant sinner.

When Jesus came to this earth, he preached the gospel of the kingdom of God. He made the poor rich, sinners pure, the sick well, and the dead alive. He cleansed the temple, fed the multitude with a few loaves and fishes, and commanded the waves and the storm to be still. The evil spirits fled before his word, and death had to give up its prey.

Such a teacher was never on the earth before, and has not been since. Yet he preached before this time through his servants, and through them he continues to preach the gospel. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. We can speak of Jesus, and we can point to him, but that is all. The soul seeking deliverance from sin must come personally to the great Physician of souls. We must for ourselves seek Jesus in prayer and accept him by faith. We must confess our sins to him, and, as beggars, accept his grace. No man can be a mediator between us and Jesus. But he is a mediator between us and the Father. 1 Tim. 2:5. Jesus himself must forgive our sins and give us heavenly peace.

Behold how he preached while on earth! How meekly he instructed sinners about the way of life! How mercifully he forgave their sins! How gently he encouraged and strengthened them in truth and grace! Such a loving Saviour as Jesus was then, he is still. No poor sinner comes to him in vain. His gentle voice is still heard in the soul: Be of good courage, thy sins are forgiven, go in peace. He still testifies to the broken spirit: "Neither do I condemn thee; go, and sin no more."

The sermon on the mount is the first recorded sermon of Christ. It is full of heavenly instruction. It leads us to love God and man. It leads to humility, earnestness, meekness, righteousness, mercy, purity, peace, and joy in God for time and eternity.

We can only form a dim conception of the perfection and heavenly power of the preaching of Jesus, his pure and melodious voice, his gentle and kind looks, his honorable and noble appearance.

Every word came from the heart and went to the heart. Every sentence was full of pure, heavenly, disinterested love. Jesus had no sin. He never spoke a wrong word or cherished a wrong thought. All the divine fulness dwelt in him. He spoke with convincing power of his divine origin and glory. He knew "that the Father had given all things into his hands, and that he was come from God, and went to God." The officers of the Pharisees testified: "Never man spake like this man." John 7: 46. The people in the synagogue of Nazareth "wondered at the gracious words which proceeded out of his mouth." Luke 4: 22. And John testifies: "And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." John 1: 14.

Our Saviour spoke to rich and poor, kings and servants, learned and unlearned, with the same freedom and kindness. He was no respecter of persons. He did not despise the invitation of the Pharisee to dine with him, but used this opportunity to speak peace to a poor sinful woman, and to teach those who sat at meat. Luke 7: 36, 50. He went in to Zaccheus, the chief publican, to abide in his house. He gave this man great and unexpected joy, while the self-righteous persons who were present murmured, and said that he was going to be guest with a sinner. Luke 19: 7. He shut his eyes and ears to every evil thing, and encouraged that which was good.

Jesus often spoke in parables. He clothed heavenly truths in the simple garb of earth. He pointed to the birds under heaven, the lilies on the plain, the fishes in the sea, the grain in the field, and the wheat in the barn, to illustrate his doctrine. The Lord God gave him the tongue of the learned, that he should know how to speak a word in season to weary souls. Isa. 50: 4. The Son of God had honored the preacher's office by his preaching; and the real object of the preaching of the gospel is to comfort weary souls.

Jesus was not unwilling to learn of the Father. He said: The Lord God wakeneth me "morning by morning, he wakeneth my ear to hear as the learned." Isa. 50: 4. He also said: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John 7: 16, 17. And in order that he as man might properly deliver his heavenly message, he held daily communion with the Father in prayer. When the day had been occupied in teaching and healing, and the body was tired and needed rest, he often denied himself the necessary sleep on account of his great love for poor, lost souls. He sought lonely places, and stayed sometimes all night on the mountains, praying to God. And his prayers and supplications were sometimes offered up to God with strong crying and tears. Heb. 5: 7.

It cannot but touch our hearts to look upon this wonderful scene. Such a friend we cannot find in any other person. Jesus alone, my Jesus, is such a friend. He did not live for himself. He preached not for his own sake; he prayed not because he needed to weep and cry unto God. It was not the burden of his own sins that weighed him down. It was not his own weakness that pained him; it was for others he prayed and wept. It was the sins of the world which weighed so heavily upon him, and caused him to be exceedingly sorrowful even unto death. He bore my sins; he prayed for me.

O my soul, wake up from slumber! Behold how thy best friend lies weeping and praying for thee! Hear how he pleads with the Father that thou shouldst not perish, but have everlasting life! Meditate on the sufferings of your Saviour. Come and kneel reverently on the ground by his side. Fold your hands above your head. Turn aside from the world. Listen to the gentle voice of the

Saviour. Stretch every thought, every nerve. Drink deep draughts of the water of the fountain of life. Do not leave before the self-denying character of Jesus is brought into your heart. Stay till the flame of love burns brightly in your soul. Tarry until you can forgive as Jesus has forgiven you; until you can love others and live for others, until you can love all, even your enemies.

MAN may build his walls of granite, high and splendid to behold!

Underfoot, in crimson glory, have the carpet's wealth unrolled; And the ceiling, flowered with gilt, may raise, to grace each gorgeous room;

But, alas! for these, heart-nestled love will choose not there a home.

Man may single out a cottaged nook in some remotest vale, Where the breath of flowers comes forth at noon, sweet burdening every gale;

May select the fairest earthly spot of fragrance, light, and bloom;

But, alas! for these, heart-nestled love will choose not there a home.

Oh! it matters not wheredwell we, so the voice of love be nigh; Still to mingle tones of heavenly peace with sorrow's earliest sigh;

With one sheltering bosom warm and true, a fig for princely dome;

A clinging heart is aye the sweetest flower to deck love's home!

Timely Topics.

THE POLITICAL OUTLOOK.

A VIEW of Australian politics at the present time presents a confused medley of contending forces, interesting to witness. All grades of thought are represented, all the paths of progress, upward and downward, forward and backward, are thrown wide open, with plenty of lusty advocates. We have religion vs. secularism, free-trade or protection, capital against labor, socialism; democracy, royalty, loyalty, disloyalty, and what not. That the welfare of the colonies is involved in these issues an ordinary mind can understand. We have no interest in politics any further than our duties and privileges as ordinary citizens suggest. For chicanery, trickery, or intrigue we have no relish or sympathy. So far as competitors for office are concerned, we have no choice only to pray that the least of the impending evils may be inflicted upon the nation. So far as his influence extends, every Christian should exercise his influence in behalf of right and truth in every direction. But it is an exceedingly difficult matter for a Christian to mingle with the influences of political life either as an aspirant or a partisan and preserve his reputation as a Christian. Even if his reputation remains untarnished, he is very sure to sacrifice that which is to the follower of Christ of infinitely greater importance, the friendship and communion of his Saviour. Christ has no concord with Belial; light has no fellowship with the works of darkness; and no man can tread the dark, devious ways of modern politics, with its strife for popularity, without finding very soon that Jesus has withdrawn his presence.

There are people who are so misguided as to seek to bring the religion of Jesus itself into the political arena; to constitute its behests the dicta of our legislatures; to place its advocacy in the hands of those sons of strife who lead our political cliques and parties. Purity always suffers in the contact with the impure. That which is inherently corrupt can never become an acceptable medium for the undefiled. Civil legislatures may grasp civil questions; but their hands leave the marks of uncleanness upon that which is related to Godliness. We are interested in the political situation to see religion left alone by those who know but little or nothing of it. Liberty of conscience is too precious a matter to be trifled with by those who are bent by certain opinions or fishing for popularity among their constituents. No man, however high his authority or good his intentions, has any right to rob one of his fellow-men of one jot or tittle of the legal right to worship God as he may choose, or not to worship him at all.

"GENERAL" BOOTH'S RETURN.

"GENERAL" BOOTH has returned to England from his extended tour to South Africa, Australasia, and India. He was received with enthusiasm by his followers at Southampton. It is reported that he discovered in these colonies a deep-seated, inexplicable prejudice against the importation of the products of his mission work from London slums. It appears that the original call for £100,000 was responded to with a surplus; but so far from being sufficient for the requirements of the scheme, it is ascertained that only a beginning has been made, hence increased calls for means are to be sent out. For our part, we regret that any opposition was manifested by the colonies to the designs of a man who is evidently working for the good of the suffering. We believe that Mr. Booth and his Army will do good to the extent of the means they have to command; and even if it be but a modicum of what the world really needs, so far as it goes it is so good. It is useless to expect that they can do any more than others could do, and are doing, with the same facilities. "General" Booth cannot redeem the world. Infinite wisdom, boundless resources, eternal love, have been devoted to this work by God himself; but still wickedness and suffering abound. So they will so long as Satan rules in the world. The Salvation Army has advantages for doing this work, and we should all rejoice that they have it in their hearts to do it. Too much should not be expected of human agencies. No great revolution will take place as the result of the "scheme;" but if some hundreds or thousands are saved, it will be a noble work, and let no man forbid it. If the "General" can lift a few people out of the mire, start them toward reformation, and send them away to a land where temptation will be less liable to overcome them, we should certainly be willing to give them asylum upon our broad empty lands.

SIN IS NOT CURED BY LAW.

How difficult it is to restrain evil by force of law is illustrated by the following extract from the *New York Tribune*:-

The fact that many people in prohibition States are using antipyrine as a substitute for alcohol shows how hard it is to make people sober by Act of Legislature. Kansas druggists sell an immense quantity of quinine, as well as bottles of bitters and tonics by the thousand, and prohibition seems only to succeed in compelling people to change their favorite drink. It is difficult to imagine any one eating quinine or drinking it in solution for enjoyment or from taste, but the habit is a very common one in almost every large city; and now antipyrine is being taken to in the same way. No one can take large doses of quinine with impunity very often, and any one who indulges in the antipyrine habit is laying up for himself a stock of suffering and debility which will make life a burden to him.

Evil habits, inbred sin, exist in the human system as a disease for which there is no human remedy. Legal restrictions are no antidotes for aggravated passions or perverted appetites. The case before us illustrates the terrible tenacity with which destruction clings to its victims. Something must be supplied to fill the cravings of the demon within, and this feeds the flame of desire. The grace of God is the only remedy for sin. The love of Christ frees the victim of death.

The prohibition party have chosen the wiser plan of dealing with those who place temptation before men. Laws to prevent men from drinking liquid death will not prevent them. Men will drink whisky with prison or torture as a consequence, if it is placed before them. Laws which prevent its manufacture and sale are calculated to do all that law can do in the matter; for it is impossible that law should render drunkards temperate and sober. It is not in the power of law to recover that which has been lost by sin; this is the work of the gospel.

The Home Circle.

HEARTLESS PRAYERS.

"Thy kingdom come," prayed a bright-eyed boy,
The words he was taught to say;
But his thoughts were with his new-bought toy,
And his mind intent on play.
Carelessly fell from his lips the prayer,
Then quickly he turned to go;
If in that kingdom he had a share,
He cared not to ask or know.

"Thy kingdom come," a young Christian prayed,
And she thought her prayer sincere;
But the needy poor besought her aid,
And she turned a deafened ear.
"What can I give to the poor?" she plead,
"I have nothing I can spare."
Then she bought a costly gem instead,
To deck her beautiful hair.

"Thy kingdom come," prayed a widowed one,
Repeating it o'er and o'er;
Then rose from her knees to urge her son
Not to sail for Burmah's shore.

"Let others the name of Jesus preach,
But you are my only boy;
If you go in heathen lands to teach,
My life will be robbed of joy."

"Thy kingdom come," came in trembling voice
From a man about to die;

"God bless the church of my early choice,
And all of her needs supply;
On earth, as in heaven, thy will be done,"
He added, with failing breath;
Then gave his wealth to his spendthrift son,
And slept in the arms of death. —Selected.

A LESSON IN SELF-DENIAL.

It was during the financial panic of 1879, a year long to be remembered in commercial circles. Millborough was a town of large manufacturing interests, and in no place was the depression more keenly felt.

The stone church on Blake Street, with which our story has to do, was primarily a mission; but for a number of years past it had been not only self-supporting, but prosperous in a degree. Mr. Whitely, who had labored for the church for two years, had done so at a great sacrifice. Fully one-fourth of the membership belonged to the laboring class; and while they had thus far cheerfully borne their share of the financial burdens, any help from them at this time was clearly out of the question. Nevertheless, it had been decided to make a thorough canvass of the membership, and if possible to retain the beloved pastor.

Among those who had been appointed to this work was Mrs. John Middleby. At this moment she was standing by the window, tapping meditatively upon the pane with her pencil.

"John!" Mrs. Middleby studied the blank-book in her hand very intently for a moment. "Don't you think, John, that we might double our subscription this year?"

"Why, I'm sure I hardly know," speaking doubtfully. "Of course, it's plain that somebody will have to do some extra pulling, but I don't just see"—

"Oh, I've thought it all over," coming over and standing beside him, "I've planned ever so many reforms in the kitchen; then there are to be no new bonnets nor dresses, and we can save the extra fire by sitting in the dining-room this winter."

"Fan," Mr. Middleby said, taking the small face between his hands, "I am beginning to think that you ought to be the head of the firm; at any rate, if there was more financiering, there would be less need of it."

"But, John," Mrs. Middleby began apologetically, looking up to see if he were really in earnest, "you see I can't go out and ask others to deny themselves, when we haven't done it ourselves. Then there are some of our people who haven't even the blessed privilege of denying themselves anything. I'm sure it is a privilege when we look at it in that way."

"Yes, yes, Fan, I dare say you're right," as he prepared to go out; "but it isn't the world's orthodox self-denial, and I am afraid, dear, you'll not find it an easy matter to convert it to your way of thinking."

John Middleby was a merchant in a small way, and at best the volume of his business was not large. No one perhaps felt the effects of the prevailing hard times more than did the men of his class, whose patronage lay largely among the working class.

As Mrs. Middleby walked briskly down the street, her cheeks were aglow, and her heart beat high with the hope born of her own brave resolutions. You would scarcely have believed it to be the same woman, who, three hours later, climbed the steps and let herself into the hall in the gathering dusk. Mr. Middleby needed only to glance at the weary, discouraged face, to learn the result of her afternoon's work.

"And they were all just enraptured with your solution of the question of hard times and self-denial?" he began mischievously, as he sipped his coffee.

"O John, it was just dreadful!" with a suspicious quiver in her voice, that warned him that more in that same strain was just now not advisable.

"Oh, well, you couldn't expect every one to take up with the idea at once."

"But it was worse than you think. They nearly all insisted on cutting down their subscription—even Mrs. Rothrock. I tried to tell her how matters stood; but she only sighed and said she couldn't collect half of her rents, and that the greatest self-denial on her part would be necessary; she couldn't reasonably give as much as she did last year. She talked very sweetly about it though. She said no one knew how painful such self-denial was to her."

At this, Joshua Middleby, who had thus far been a silent listener to the conversation, grunted expressively,

"That self-denial of Mrs. Rothrock's is sort o' curious now, ain't it?"

Now it must be explained that Joshua was a distant cousin of Mr. Middleby, and had been a member of the household for a number of years.

In the store he was Mr. Middleby's most faithful helper, and though there was a diversity of opinion as to his mental capacity, his employer had found him painstaking and trustworthy to an unusual degree. He was unlettered, it is true, but he was possessed of considerable native shrewdness and penetration.

"Yes," he went on, as he buttered his bread, "Mrs. Rothrock was in the store this morning to see about getting a couple of cases of extra California canned goods. I thought she seemed mighty pertiklar, but I didn't know she was self-denying."

The arrival of an unexpected consignment of goods kept Mr. Middleby away from the prayer-meeting that night. Then the baby exhibited alarming symptoms of croup, keeping Mrs. Middleby also from attending. Therefore the only occupant of the Middleby pew that night was Joshua.

Now, Joshua always bore his part in the social service, which fact rendered his presence very obnoxious to some of the more aristocratic element of Blake Street. Yet in spite of his flagrant violations of the laws of language, the pastor had come to know that, in all his congregation, he had not a more staunch supporter than this same Joshua Middleby.

To-night, the pastor had spoken of the sufferings of the poor and of the duty of the church toward them; and nearly all of those who followed had endorsed his words. Toward the close of the meeting, Joshua arose. As he began in his disagreeable, drawing tone, Mrs. Rothrock shrugged her shoulders and drew her shawl about her with an air of impatience.

"Brethren," looking around impressively, "you've been a talking of the sufferings of the poor, and I want to tell you a story for to arouse your sympathy. I know a woman—maybe there's more than one of

her, and maybe some of 'em is men, but for convenience we'll say a woman; well she has an old father, and he's provided for her and kept her for many a year; and now she's took him in and professes to have him at her table. It's a mighty fine table, too, an' always has the very best of victuals on it. Well, hard times comes on, and this woman takes to figuring, and she finds she can't spend so much on that table; she's got to do some self-denying! Well, how do you think she does it? Why, she takes enough off of her old father's plate to make up her full share, so she can have it the same as ever. Brethren and sisters, don't your hearts bleed for that poor sister in her self-denying? I don't see no tears being shed," looking around. "Well, maybe that story ain't true. Maybe it's an allegory. But I've been investigating the subject of self-denying, and have about come to the conclusion that it means taking the last crust off the Lord's plate that we may have honey and fried chicken on our own."

The pastor, whose heart had long been burdened because of the flimsy excuses behind which Christians were wont to hide their own selfishness, wondered what effect this plain speech might have. However, no one seemed disposed to follow the speaker, and the meeting closed.

But the end was not here. More than one slumbering conscience had been aroused that night.

"Mrs. Rothrock called to-day," Mrs. Middleby announced, with shining eyes, as they sat down to tea the following evening. "She has concluded to double her subscription."

"And she's concluded she don't want us to send for them California canned goods," Joshua volunteered dryly.

In the public charities that winter it was noticeable that the Blake-street church was foremost in every good work; and when the reports were sent up to the societies, it was a matter of joyful remark that, while there had been a general falling off in the contributions, Blake Street had more than doubled its offerings.—*Christian Evangelist*.

"THE WORK OF OUR HANDS."

"The work of our hands, establish thou it." I read the words over again, going back a little: "Let the beauty of the Lord our God be upon us, and the work of our hands, establish thou it."

"The work of my hand day by day," I said almost scornfully, as I thought of the homely work my hands had to do—the housework, the patching, the mending, the rough, hard work I sometimes had to put them to; and I smiled as I thought of such work being established forever. I smiled again almost bitterly as I thought, "It is established that my hands must work, if not forever, for all my earthly time."

"Please comb my hair now, mamma; the first bell is ringing," and Neddie tapped my hand with his comb.

I patted and smoothed my boy's tangled locks. "The work of my hands," I said, and, perhaps more gently than usual, turned up my boy's face to kiss the lips as he went to school.

I turned to the sitting-room, drew up the shades in the bay window so my few geraniums might have all the sun's rays they could, dusted the chairs, straightened out the tablecover and books, and brushed the shreds from the carpet, sighing a little over the thin places that the best arrangement of mats could not quite cover. The rooms looked neat and tidy. "The work of my hands," I repeated mechanically. Just then the sun shone out. It lit up my room like a kind smile. "The beauty of the Lord our God," I repeated softly.

I went to my homely work in the kitchen. Patiently I tried to go through my every-day routine of duty. For I said to myself, "If this is always to be the work of my hands, surely I must let the beauty of my Lord rest upon it."

"You look very bright to-night, wife," said Will, when he came in after his day's work; "has it been an easy day?"

I thought of the cooking and ironing, of my tired hands and feet, and smiled as I said, "I had a good text this morning."—*Selected.*

THE PROMISE.

THERE are no gradations in the moral valuation of a promise.

People make promises frequently through weakness or amiability which they know perfectly well that they will not be able to keep. It is often hard to say "no," and the ready and "easy" "yes" smooths over a hard place, temp rarely, and sends a friend away with unruffled feelings and unwounded pride. But it is a shabby social make-shift, leaving the graver offense against morals wholly out of the question. When the promise has not been fulfilled, when the engagement is not kept or the favor done, the wound inflicted is more deep and more difficult to heal than any that could have been caused by a refusal in the first place, no matter how plainly it might have been stated.

There are certain thoughtless persons who accept hospitality, and who, upon their leave-taking, promise to apprise the hostess of their safe arrival home. Days and weeks go by, and the necessary letter is forgotten. Nothing can excuse such a breach of faith, which is, at the same time, rudeness of the most pronounced type. It merits punishment by the severance of acquaintance, or, at least, a refusal to repeat the invitation that has been so little deserved and apparently so little appreciated.

In many instances the broken promise disarranges the entire household. It may be that an engagement has been made for dinner, which has been prepared on an inconvenient date and when unforeseen accidents have occurred. Others may have been asked. Yet the expected guest, for whom the entertainment has been prepared, fails to appear and does not even show the scant courtesy of sending her regrets in season, or in proper form. This happens even among people who consider themselves well-bred, much oftener than one might imagine.

There are others who wish to achieve a reputation for kindness which they do not merit, and will not take the trouble to earn. They voluntarily offer to do all sorts of obliging things—bring you a new book, take you to the club or the art exhibition, for which they have season tickets—with not the slightest intention of keeping their word. It happens that at last they get an established reputation for insincerity, and one says, "Oh, she promised to do this and that, but nobody expects her to keep her word." The personal pronoun is used, but promise-breaking is a petty sin of which men are guilty quite as often as women.

One cannot be too regardful of his word. It ought to be a sacred thing. The poorest effort to make good a promise is better than any excuse that can be offered for its non-performance.—*M.H.K.*

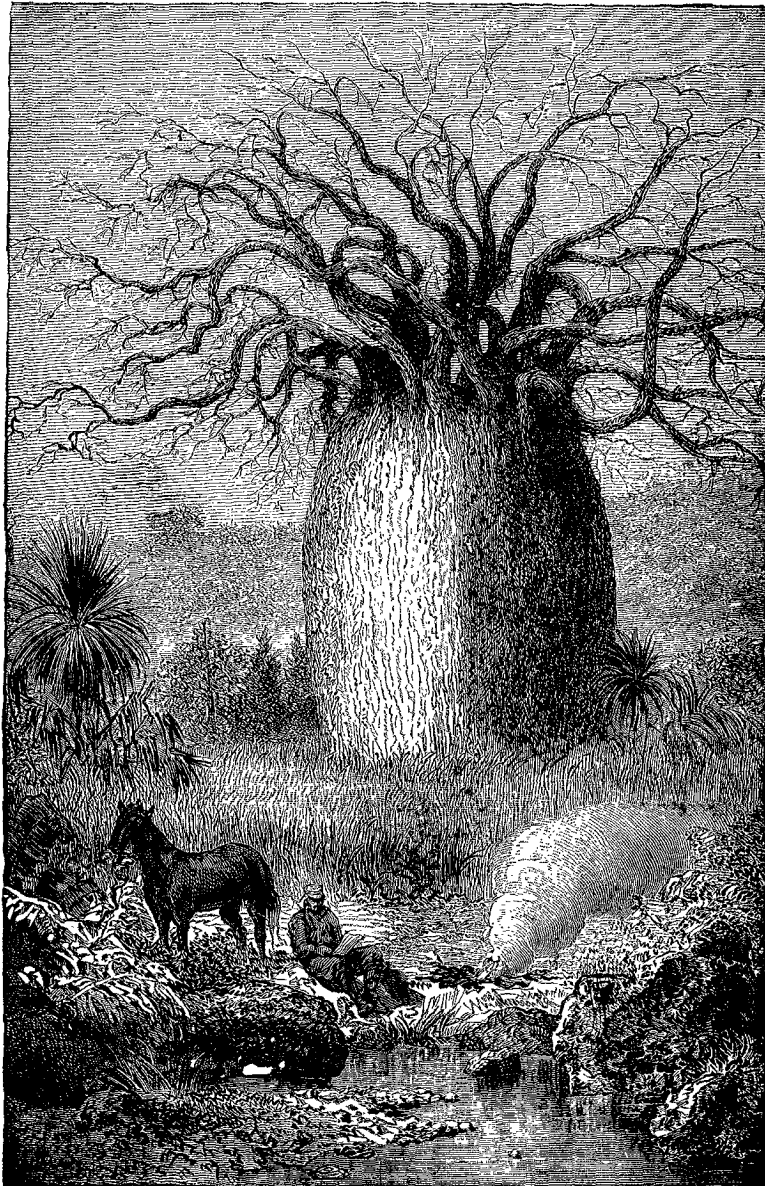
THE following "gardening suggestions for ladies" may be recommended: Make up your *beds* early in the morning; *sew* buttons on your husband's shirt; do not *rake* up any grievances; protect the *young and tender branches* of your family; *plant* a smile of good temper in your face, and carefully *root* out all angry feelings, and expect a good *crop* of happiness.

Useful and Curious.

ELECTRICITY IN MINING.

MANY of the high mountain mines of Colorado have been almost valueless because of the expense of transporting fuel to them. Now, through the utilization of water power with the electric motor, these mines can be operated cheaply, and a notable increase of output may be looked for. So evident is this fact, that there has already sprung up a demand for electrical mining machinery in Mexico.—*Selected.*

WE present in this department one of the curious, but not very useful products of nature, found in Queensland and some other parts of Australia. It exists in different varieties, one of its near relatives



THE AUSTRALIAN BOTTLE-TREE.

being the Baobab tree of the Kimberly district. It is an anomaly in nature; and when we consider that it is of no account for fruitage or comfort, we involuntarily draw a comparison between the unsightly thing and its namesake of glass, which adorns the shelves of the public-house.

A THIEF IN A DILEMMA.

THE late Sir Thomas Chambers was not a wit, and laughter seldom entered the court over which he presided so solemnly. There is, however, one good story told of him in the Temple. It is to the effect that a prisoner who was undefended, pleaded "guilty," and, counsel having been instructed to defend him at the last moment, withdrew the plea and substituted that of "not guilty," with the result that the jury acquitted him. In discharging the prisoner, Sir Thomas is said to have remarked, "Prisoner, I do not envy you your feelings. On your own confession you are a thief, and the jury have found that you are a liar."—*Star.*

THE PRODUCTION OF EXTREME COLD.

ACCORDING to a notice in the *Monthly Magazine of Pharmacy*, M. Raoul Pictet, who has for many years been working upon the subject of the liquefaction of oxygen, hydrogen, and other gases, has recently found that when a mixture of the anhydride of sulphurous and carbonic acids is liquefied by cold and pressure, the fluid thus obtained is more manageable than the carbonic acid ether mixture. It produces by its rapid volatilization an extremely low temperature, and for purposes of this kind is now known as "Pictet's fluid." Aided by a mechanical pressure of from four to ten or twelve atmospheres—for most purposes one of about nine is amply sufficient—gaseous nitrous oxide is readily liquefied by the cold resulting from the evaporation of "Pictet's fluid." Then by the use of this liquid, nitrous oxide, a yet more intense cold, is obtained, and under pressures of from 120 to 200 atmospheres, hydrogen, oxygen, nitrogen, and common air are rendered fluid. Fluid air, the temperature of which is not much above 200 deg C., is described as a blue liquid; and on letting a little escape, a distinctly blue cloud is formed, disappearing very quickly as the vapor diffuses in the air.

THE LATEST STORY.

A FEW mornings since, on a *Field* correspondent visiting his poultry, he found that out of twenty-six birds, twenty-one had disappeared since five p.m. the previous evening. The natural conclusion was that they had been stolen; an examination of the ground did not disclose any footmarks, but did show scratches of the claws of a dog. A large quantity of feathers were strewn about the run and in an adjoining field. Had the occurrence been far away in the country, one would have said at once that a fox was the culprit; but the proximity of the place to London precluded the possibility of such a visitor. Later in the day, the trail of feathers was followed up to a spinney about a quarter of a mile away, where, lying in an exhausted condition in the bushes, with feathers around him, was a young bloodhound. It appears that this hound, which is eighteen months old, broke loose two days previously, and had not been recovered. It was captured and taken to its owner, and then a search began for the fowls; for it was impossible that

he could have eaten twenty-one. During that and the following day no less than fifteen fowls were found buried in the spinney and in the ditches, under the trees, and in dung-heaps in several of the neighboring fields—most skilfully buried too. Each bird that the writer saw was lying on its back with its head turned down by its side. Places could be seen where the hound had scratched, but, finding the ground too hard, had passed on elsewhere. The distances traversed from the fowl-house to each spot where the birds were found was, on the average, a quarter of a mile. Assuming the hound took one bird at a time, this gives some idea of how hard and deliberately he must have worked. It appears that each bird had been bitten across the back, the hound's teeth having penetrated deeply into the body. The natural instinct of the animal to hunt at night and to sleep by day, and to lay up food, seems to have shown itself in a marked degree.—*Selected.*

Bible Echo and Signs of the Times.*"Christ, the Power of God and the Wisdom of God."*

GEO. C. TENNEY,

MISS E. J. BURNHAM,

*Editor ;**Assistant.*S. N. HASKELL, *Contributing Editor.**Melbourne, Victoria, March 1, 1892.***UNION OR UNITY.**

ONE of the prevalent tendencies of our age is toward union. The old maxim that in union there is strength seems to have revived with new force in the minds of men. Combinations of capital, combinations of labor, combinations of nations, of trades, professions, of all classes whose interests are kindred, are so common as to characterize our times as the age of unionism. In this respect remarkable changes have taken place within the present generation. A few years ago competition was considered the "life of trade," now it is the death of a business. Individuals were prominent then, fraternities bear rule now. In political or commercial matters it is a question whether to regard this as a favorable or an unfavorable sign of the times. To some it augurs anarchy or oppression, while others see in it the unmistakable omens of progress.

We have not taken up the pen to discuss this phase of our times as it is related to worldly circumstances. The same spirit having extended to the religious world, it is of paramount interest to understand its relation to our spiritual well-being. There is an evident disposition upon the part of many leading churchmen of our day to expatiate upon the blessedness of sinking sectarian differences beneath the interests of a common cause. The pictures of brotherly union, of fellowship in mutual efforts to advance Christ's cause, are painted in warm colors. They are held up to the admiring gaze of Christian people, who regard them with great admiration. Indeed, it does make a pleasant scene for contemplation. The psalmist exclaims : "Behold, how good and how pleasant it is for brethren to dwell together in unity ! It is like the precious ointment, that ran down upon the beard ; even Aaron's beard ; that went down to the skirts of his garments ; as the dew of Hermon, and as the dew that descended upon the mountains of Zion ; for there the Lord commanded the blessing, even life forevermore." Christ's most earnest prayer for his disciples was that they might be one ; his most urgent injunctions were that they should love one another. No one who loves God and loves souls for whom Christ died can do otherwise than deplore the divisions, disputes, enmities, and jealousies which have characterized his professed followers, even among those who have stood as standard bearers in the fore ranks of reformation. Animosities, schisms, wars, and persecutions blot the pages of Christian history. It will be truly a happy day when these all pass away, and the watchmen see eye to eye.

While the desirableness of Christian union may be acknowledged by all, the question presents itself whether a movement on the lines now proposed would bring about the desired end. No compact which leaves God's blessing out of the consideration can succeed in God's work. It is of primary necessity that the presence of divine guidance and control be secured in order to do a work of which Heaven can approve. So that a union upon human conditions, obtained by concessions of true principles, cannot be a success any further than worldly popularity constitutes success. This, it is true,

is a great point with many. To obtain the favor of the world is very satisfactory to many ambitious minds ; but it cannot satisfy the man who really fears God, and has his honor before his eyes. Nothing can satisfy the true Christian that compromises the favor of God. But compromise is the only condition upon which union of human sentiments can be obtained. The question, therefore, will be, What sacrifices of principle, of conscience, of Scripture, of divine approbation, will be required ? How much will the standard of truth have to be lowered before all classes can recognize it ?

One recent writer of the English Church says : "No scheme of reunion is of any true avail that does not finally tend to embrace all Christians within its borders ; and the position of the English branch of Christ's church midway between the Catholic and the reformed Protestant churches seems under God to be particularly suitable to such a reunion." All that is necessary to achieve this reunion is to induce the Catholic to abandon his entrenched ground of boasted apostolic succession, forsake his superstitious idolatry, and change his name ; get the non-episcopal, anti-ritualistic churches to lay aside their conscientious prejudices and follow the rubrics, and then we shall have union. But it may readily be seen that these conditions are not at all likely to be met. It is easy to climb the foothills, and while climbing them it is easy to imagine that they are the very mountain ; but at last the sublime difficulty stands out before us, and we realize that what we have done is but to take the first step. As yet the first steps toward Christian union are being contemplated only. Coalition does not necessarily produce unity, even if coalition were possible. But the idea of such a union is astounding when we consider the immense slaughter of traditional animosities involved ; the vast quantities of hard speeches and bitter invective that would have to be swallowed ; the long, high bridge of compromise over turbulent and stormy waters necessary to open communion between these antipodal regions of religious faith.

As for the Catholic Church, we have yet to see the slightest exhibition of any desire upon its part to coalesce with Protestantism, except on the ground of unconditional surrender of all that has been won by martyrs and reformers. The Church of England would be glad to welcome all Christendom into its folds ; but it has not thought of becoming Presbyterian or joining the "Army." Whole families of Protestant churches share the same degree of magnanimity in their desire for union. We have yet to hear of the first one proposing to abandon any distinctive feature of its faith.

Nor is it right or reasonable to ask them to do so. No man who has a clear conviction of the truth can afford to sacrifice that conviction at any price. Men of such convictions are the men of principle, such are they who furnish the bone and sinew in God's cause. Such a man is worth a host of men without conviction or definite ideas of the work God has given him or how to do it. No man who is false to his sense of truth can be true to God. It may be—it doubtless is—a misfortune that good earnest men do not interpret truth upon the same lines ; but while it is so, let them speak forth their convictions. Nor does it seem at all probable that the time will ever come in this imperfect state when there will be presented to inquiring men but one way as the path of divine truth. It is too much to hope for. The popular clamor that men shall smother the impressions they have gained, which lead them to differ with their fellows, is productive of no good, but of much evil.

Can nothing be done, then, to check the polemical spirit of strife and jealousies which has hitherto reproached the Christian name ? Undoubtedly much can be done, but not on the human basis. True unity is from heaven. It is the Spirit of Christ that unites hearts. This Spirit, if it dwell in the heart, permeates the whole life, so that doctrinal or theoretical differences, nor in fact any other circumstance, can alienate their hearts from the love and brotherhood of those whom Christ loved so well, and for whom he died. True Christians may have different impressions of truth and duty ; but they cannot harbor contempt or spite or intolerance towards those who do not see as they do. Here is the crying need of our times, a large measure of the love that Jesus brought to earth from heaven,—a love as broad as the world, which, while it rejoices in the truth, envies not. Such love may not reduce a divided church into one body under one name ; but it will do a far greater, grander work in making kindred the interests and sympathies of all mankind. We vote for that.

BUILDING UPON THE TRUE FOUNDATION.

THE other day we stood observing the preparations that were being made to erect a costly, massive, and beautiful building. It is to occupy the place of an old tumble-down block, which has outlived its usefulness. The old premises contained a large mass of material, the foundations were on the lines of the new plans, so that it might be readily suggested to economize by utilizing portions of the old for the new. But upon looking very closely, no such purpose could be discovered upon the part of the builders. They had begun with the cornice of the old place, and removed every brick, stick, and stone, to the very foundation itself. They did not stop there, they tore up the old foundation to its last stone. More than that, they then began to dig ; and when we saw them, the workmen were many feet down in the earth, removing loose soil, striking for bed rock. Not till they reach it will the process of undoing cease, and the upbuilding process commence. In the erection of the new building, every scrap of the old will be rejected, notwithstanding the suggestions of a short-sighted economy.

Herein is the building of Christian character aptly illustrated. The old building represents the human development—the natural man ; the new represents him who is built up in Christ Jesus. The wisdom of architects is not always employed in the building of these spiritual temples. Too apt are we to follow the suggestions of the enemy that much of the old material may remain. In fact, very many suppose that all that is required is a coat of paint, and some are satisfied with whitewash. Of such were the Pharisees, who were compared to whited sepulchres, clean on the outside, but full of all manner of uncleanness. There are just such Pharisees to-day.

The Scriptures frequently take up the figure we have before us. Peter says : "Ye also as lively [living] stones are built up a spiritual house." 1 Pet. 2 : 5-9. Paul writes : Ye "are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone ; in whom all the building fitly framed together groweth unto an holy temple in the Lord ; in whom ye also are builded together for an habitation of God through the Spirit." Eph. 2 : 20-22. Into such a building no natural or selfish elements should enter. From top to foundation the old one must be removed ; and the new structure must be laid

upon the "sure foundation." The rubbish of earthliness, of pride, popularity, wealth, position, wisdom, or what not, will form no foundation for a Christian character. Paul says: "If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise." 1 Cor. 3:18. In order to build up in Christ, we must begin at the bottom. We must acknowledge that in us there is no good thing at all, no matter who we are. It is vain to start a Christian experience on a foundation of our own building. Such a building is a fraud, a snare, a death-trap. It will fall one day, involving in certain ruin all who trust in it. Christ is the foundation-stone, tried and sure. He is also the head of the corner, beautiful and symmetrical. He is Alpha and Omega, first and last, Author and Finisher. The whole building, fitly framed and joined in him, becomes a holy temple unto the Lord, "an habitation of God through the Spirit."

IMPORTANCE OF STUDYING THE LIFE OF CHRIST.

THE LIGHT OF THE WORLD.

S. N. H.

CHRIST is the source of all the moral light that ever shone in this dark world. He says, "I am the light of the world." The following is the testimony of the evangelist concerning him: "There was a man sent from God whose name was John; the same came for a witness to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light which lighteth every man that cometh into the world. He was in the world and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power [or the privilege] to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." John 1:6-14. From the above we learn several important truths; 1. That in Christ, and from Christ, and through Christ shines every ray of light that has ever come to the human family. Jesus was the light of the people, the light of the world, from the beginning, even before he came to the earth in the form of humanity. The first gleam of light that pierced the darkness in which sin wrapped the world came from Christ. And from him has come every ray of heaven's brightness that has fallen upon the inhabitants of the earth. In the plan of redemption, Christ is the Alpha and Omega, the first and the last. 2. Whatever does not emanate from him is not light, but darkness; therefore every good desire, every repugnance of sin, is begotten by the Spirit of God. 3. In both his teaching and his life are found concentrated truth, light, and salvation. To receive them is to receive salvation through our Lord Jesus Christ. To understand and appreciate them is to know Christ. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." John 17:3.

How important, then, that the life of Christ be studied, and his example followed in every particular; for it is thus we become acquainted with him. How inconsistent are those who profess to believe that their salvation depends on him, and yet simply assent to his teachings and example, but do not make his life a study for

themselves. Do we not show by the course we pursue in this respect how much we appreciate him? How it must appear before the angels who worship him as their Creator, to see the lack of interest that is manifested in this respect.

By thus studying the life of Christ, meditating upon his acts, we feed on him; eat of his flesh and drink of his blood, which imparts to us eternal life. It brings into the soul that internal evidence which enables us to say, "I know that my Redeemer liveth; and because he lives, I shall live also." This is receiving and believing the gospel of Christ unto salvation. "For it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Rom. 1:16. "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints. To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." Col. 1:25-28.

This is the gospel of Jesus Christ. It is the revelation of Christ. Consequently in the gospel is found every good thing. It embraces every truth; it becomes a shield and buckler; it is the sword of the Spirit; it is the source of all wisdom and knowledge. Whatever, therefore, is found in the gospel, is good, and whatever is not in the gospel is not good, because here alone is perfection found. While it is not a treatise on scientific subjects, it contains facts beyond the reach of science when left to its own resources. The hearts of those who thus receive the gospel are comforted, "being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge." Col. 2:2, 3.

Bigotry is an outgrowth of limited ideas of the gospel. Phariseism is but the ripening of a self-sufficient spirit. It is one result of living upon an old experience. It is when we cease to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, that we become narrow-minded and bigoted, stereotyped in our old ways and ideas. It is this which leads to the feeling of exclusiveness. But the study of the life of Christ enlarges the heart, it broadens the mind, it quickens the intellect, it strengthens the judgment, it purifies the soul and moulds the character, and fits it for heaven. None can study the life of our Lord as it is revealed in the gospel, without a perceptible growth in grace and in knowledge. The character of Christ is commended by all; but the principles which it exemplifies are in direct opposition to the natural heart.

GOD IN HIS CHILDREN.

GEO. B. STARR.

"As God hath said, I will dwell in them and walk in them." 2 Cor. 6:16. This happy condition of intimate relation with God, we do not understand is peculiarly a gospel provision, a relation that but for the gospel would never have existed; but rather that it was the original design, the normal and only truly happy condition of all of God's creatures. In other words, that God never created any being sufficient in himself. All were made for his habitation and with reference to his abiding in them. Only strong and truly happy when God was dwelling

in them; only able to render obedience to his righteous will when united by the Spirit to the divine nature that expressed that will; only *complete in him*.

Man's weaknesses, exhibited in so many ways, are only advertisements of this separation from God. Man alienated himself from God by wicked works, by choosing his own, or the will of another, in preference to the will of God, which should always have swayed him. "Your iniquities have separated between you and your God, and your sins have made him hide his face from you." Isa. 59:2, margin. Sin is the transgression of the law, which is an expression of the divine will. God's will being supreme because God is supreme, and good and righteous because God is good and righteous, it follows that he could not suffer rebellion against that will in any of his creatures. "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." 1 Sam. 15:23.

The happiness of all God's creatures and each one individually depended upon the maintenance of his righteous will in all his universe; but as God desires voluntary, cheerful, loving obedience from each subject, all are left free to resist his will and refuse obedience. Man, in his ignorance and under the temptation of Satan, made the fearful choice of rebellion against the divine will, and separation from God was the inevitable result. Without the aid of God he became an easy prey to all of Satan's snares, without the divine nature, subject to disease and death, and to all the woes of which the history of the world has made its fearful and solemn record.

But after man, as the result of choosing his own way, had brought upon himself all these calamities, the scheme, the most wonderful loving scheme of the gospel of the Son of God, is proposed as an expression of the divine love and a remedy for all man's evils; and at the same time a means of subduing man's rebellion and reconciling him to God and causing him, by the exhibition of such wonderful love, to choose the divine will as his highest joy.

The gospel offers man full pardon of all his offences, the removing of his guilt, and restoration to the divine favor by his acceptance of the sacrifice and righteousness of the Son of God; but he who accepts of this offer is conscious of placing himself under present and eternal obligations to Jehovah and his dear Son; and so acknowledges that he had no power to extricate himself, and no righteousness of his own, and we understand that this is just the design of the gospel.

But it is more. God is love. And he has the happiness of his creatures in view; he purposes to restore them to union again with himself. The mystery of the gospel is explained as follows: "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is *Christ in you the hope of glory*." Jesus said: "If a man love me he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." John 14:23. "I in them, and thou in me, that they may be made perfect in one." John 17:23. This union is in order that the perfect will of God may be wrought in us. "For it is God which worketh in you, both to will and to do of his good pleasure." Phil. 2:13. "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen." Heb. 13:20, 21.

No one ever respected, loved, and obeyed the will of Jehovah as did his Son Jesus Christ. He says of his whole mission to the earth: "I came down from heaven, not to do mine own will, but the will of him that sent me." John 6:38. His delight and joy in doing the Father's will, he expresses both personally and through the prophets. Through David he says: "Lo I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart. Ps. 40:7, 8. And personally to his disciples Jesus said: "My meat is to do the will of him that sent me, and to finish his work." John 4:3, 4.

And what an example of unquestioning submission to the wisdom and righteousness of the divine will he has left us in his own experience. When under the great and awful pressure of the sins of the whole world, when the powers of darkness were pressing upon him, then humanity would cry out for deliverance; but it was not a time to yield to the flesh, or to trust to his own choice; so we hear him pray: "O my Father, if it be possible, let this cup pass from me; nevertheless NOT AS I WILL, BUT AS THOU WILT." Then he went again the second time, and prayed, saying, "O my Father, if this cup may not pass from me, except I drink it, THY WILL BE DONE." Matt. 26:39-42.

Speaking of his experience, and of his confidence in his Father's help, he says, through Isaiah: "The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting. For the Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know I shall not be ashamed." Isa. 50:5-7. And to those who fear God and desire to obey him, yet are at times in places of darkness and uncertainty, through the pressure brought upon them by the enemy, the Lord says: "Who is among you that feareth the Lord, that obeyed the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God." Job. Verse 10: "For he hath said, I will never leave thee, nor forsake thee. So that we may boldly say [as Jesus said], The Lord is my helper, and I will not fear what man shall do unto me." Heb. 13:6.

May the Lord help us to pray more intelligently and earnestly, the prayer he has taught us, in precept and example: "Thy will, O God, be done in earth [in me personally], as it is done in heaven."

ANGELS AND THEIR MINISTRY.

NUMBER OF THE ANGELS.

THE definite number of the holy angels is not given in the Scriptures; yet there are declarations from which we may form an idea of the vastness of this host of God. Jesus said, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" Matt. 26:53.

John, as he had a view of heaven, the glory and majesty of God, and the vast host of angels worshipping before the throne, spoke of their great numbers thus: "And the number of them was ten thousand times ten thousand, and thousands of thousands." Rev. 5:11. Bengel, in his *Gnomon*, translates this, "Myriads of myriads, and thousands of thousands." He adds the following excellent note: "A myriad consists of ten thousand; myriads, if only two of them are meant, make twenty thousand; a thousand taken twice, makes two thousands. But there are myr-

iads of myriads, and thousands of thousands, *i. e.*, the myriads are multiplied with each other, and likewise the thousands. In order to more easily conceive the meaning, it could be imagined thus: Here is a regiment consisting of ten thousand angels; then there would be ten thousand such regiments, and this not only once, but at least twice. In the same way are thousands to be taken thousand-fold; that is to say, if one counts a thousand angels to one body, then there are of such bodies of thousands (in the plural) at least two thousand bodies. The myriads make two hundred millions, and the thousands two million, a vast throng!"

We have no language in which to express the number of the heavenly family; we can have no conception of the number. The Bible declares that they are the messengers of God to carry out his will, and it is reasonable to believe that they are his messengers to other worlds. On a clear night view the stars, consider the millions in the milky way, and remember that each one is a sun with a whole system of worlds revolving around it, and consider that the angels are God's messengers to all parts of his dominions, to all these countless worlds, and then we shall best be able to appreciate the words of Paul, that there is "an innumerable company of angels." Heb. 12:22.

THEIR EXALTED CHARACTER AND SURPASSING GLORY.

When sin entered into the world, God's glory was withdrawn, and a dark pall of gloom was spread over it; God no more talked with man. We have only a few fading flowers, a few bright spots, to remind us of the departed glory. Even the angels have but seldom been seen by mortals. The most lovely objects that we behold are marred with deformity and tarnished with decay. Hence we can have but slight conceptions of the surpassing loveliness and glory of the heavenly beings. A few times a rift has been made in the clouds, through which some privileged ones have been permitted to behold a few rays of the glory of heaven; and then these have been so overwhelmed by it that they feared that they should die. Thus the prophet Isaiah, upon having a view of heaven, exclaimed, "Woe is me! for I am undone; . . . for mine eyes have seen the King, the Lord of hosts." Isa. 6:5. As Moses came down from the mount where he had been with the Lord for forty days, his face so shone with the reflected glory of God that the Israelites in fear avoided him. Ex. 34:29, 30.

How bright and glorious, then, must be the angels who dwell in the immediate presence of the Almighty! Some of the rays of this light and glory encircle them as they visit this world. Thus, when the angel came to Peter in the prison, it is said, "And, behold, the angel of the Lord came upon him, and a light shined in the prison." Acts 12:7. Of the angel who appeared at the tomb of our Saviour, it is said, "His countenance was like lightning, and his raiment white as snow." Matt. 28:3. And Daniel thus describes the appearance of an angel who came to him: "Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz; his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude." Dan. 10:5, 6.

Let the reader consider for a moment what majesty and glory are here described. The most gorgeously appraised monarch would appear mean in comparison. No wonder that Daniel says of the men who were with him, "A great quaking fell upon them, so that they fled to hide

themselves." Verse 7. And so exceedingly glorious was the angel that came to John upon Patmos, that the apostle fell down to worship him, supposing that it must be the Lord himself. Rev. 22:8. From these facts we can form some conception of the surpassing glory of the holy angels.

Of the might and power of the angels, the Bible also speaks in the strongest terms. John says: "A mighty angel took up a stone like a great millstone, and cast it into the sea." Rev. 18:21. The psalmist speaks of those who remained loyal to God as "angels, that excel in strength." Ps. 103:20. When the angel came to call Christ from the tomb, he made the earth to quake, and the soldiers fell like dead men before him. Matt. 28:3, 4.

The angels move with the velocity of lightning. Ezekiel says that they "ran and returned as the appearance of a flash of lightning." Eze. 1:14. And Daniel says that Gabriel flew from heaven to the earth while he was praying. Dan. 9:21.

THE DIFFERENT ORDERS OF ANGELS.

Wherever the handiwork of God is seen, we behold the most perfect order and harmony. From the smallest blade of grass to the largest planet in the starry heavens, the most complete order is manifest. God is emphatically a God of order. It is an old and true proverb that order is heaven's first law. It is only where sin has left its footprints, where the trail of the old serpent is seen, and where the wicked bear rule, that we find insubordination, disorder, and confusion. That "in union there is strength" is a self-evident truth, as well as an established maxim. This can be secured only by law and order. Then do not nature and reason teach us that the angels must be subject to law and order in all their doings, and that there must be different grades among them, as there are in every society of men, in the army, etc. That this is the case, the Bible seems to teach. Speaking of the coming of Christ, it says, "And the armies which were in heaven followed him upon white horses." Rev. 19:14. Here we see that Jesus (the Archangel, 1 Thess. 4:16; John 5:26-29), the Son of God, who stands at the head, is the Commander-in-chief of the angelic armies. The same is again expressed in Rev. 12:7: "And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels." God has given to Christ the command of all his armies. Thus Paul says: "Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." Phil. 2:9-11.

Now if the angels are marshalled in armies, and are subject to a chief Commander, it is necessarily implied that there are also subordinate commanders and captains of smaller divisions. We often read in the Bible of seraphim (Isa. 6:1-6), of cherubim (Eze. 10:1), etc., of dominions, of principalities, of powers, etc. (Col. 1:16). All these, we conclude, are different orders of angels. We may further conclude that each company is subject to its commander, and he to one higher, till we reach the Commander-in-chief, the Son of God. Thus all things go on in union and order, and the entire universe of God, except within the influence of Satan's rebellion, is preserved in the most perfect harmony. In all God's works we see harmony in diversity, and higher and lower grades. Why should it not be so among the angels? That it is so is both reasonable and Scriptural.—*F. H. Waggoner.*

Bible Student.

LESSONS FROM THE GOSPEL BY MARK.

Lesson XXV.—March 19, 1892.

The Crucifixion.—Mark 15:15-41. Parallels: Matt. 27:26-56; Luke 23:26-49; John 19:16-37.

1. For fear of losing his position, what did Pilate at last consent to do? Mark 15:15.
2. What did they first do before proceeding to the place of crucifixion? Verses 16-20. Note 1.
3. Upon whom did they place the cross of Jesus? Verse 21.
4. Where was he taken to be crucified? Verse 22. See note 2.
5. What did they offer Jesus before crucifying him? Verse 23. See note 3.
6. What was done with his garments? Verse 24.
7. At what time of the day was he crucified? *Ans.* At nine o'clock in the morning. Verse 25.
8. What did Jesus pray as he was nailed to the cross? Luke 23:34.
9. What was published as the reason of his crucifixion? Mark 15:26; John 19:19-22.
10. Who were crucified with him? Mark 15:27; 28.
11. How did the people generally and those crucified with him regard his sufferings? Verses 29-32.
12. How did his fortitude and forbearance affect one of the robbers? Luke 23:39-43.
13. What unselfish thoughtfulness did our Lord manifest while suffering the agony of the cross? John 19:25-27.
14. What phenomenon occurred at noon of the day? Mark 15:33.
15. Of what was the darkness evidently symbolic, and how did it affect the dying Saviour? Verse 34.
16. How did some understand his cry, and what was done to relieve him? Verses 35, 36.
17. What were the dying words of our Lord? *Ans.* "It is finished" (John 19:30); "Father, into thy hands I commend my spirit" (Luke 23:46).
18. What followed this? Mark 15:37, 38; Matt. 27:51-53.
19. What was the testimony of the Roman centurion to Jesus? Luke 23:47; Mark 15:39.
20. Who of Jesus' followers are specially mentioned as witnessing the crucifixion? Mark 15:40, 41.
21. In what different ways were the bodies of those who were crucified treated? John 19:31-36. See note 4.
22. Did Jesus die of physical pain or injury alone? See note 5.
23. What does the death of Christ do for all who believe? Isa. 53:5.

NOTES.

1. QUESTION 2.—The scourging and crowning with thorns took place before Jesus was delivered to be crucified. See John 19:1-11. Pilate presents Jesus before the Jews while undergoing these sufferings, and endeavors to move their pity. After delivering him to the Jews, the other indignities and insults mentioned by Matthew and Mark were heaped upon him; but he bore all without a murmur, praying for his persecutors, "Father, forgive them; for they know not what they do."
2. QUESTION 4.—Called the place of a skull, because the configuration of the mountain is such that from a certain position and at a certain distance it resembles a huge human skull. On their way to the place of crucifixion occurred the incident recorded in Luke 23:27-31.
3. QUESTION 5.—They offered to Christ wine and myrrh. It was customary among the ancient nations to give to criminals just before death a drink which would render them stupid, and so lessen their sufferings. This may be what is referred to in Prov. 31:6, "Give

strong drink unto him that is ready to perish." But Jesus refused it. He would drink the full cup of his sufferings to the very dregs.

4. QUESTION 21.—The legs of Jesus were not broken, that in him the paschal lamb might meet its antitype. Ex. 12:46. The piercing of the side John records, doubtless to show that Jesus really died. John gives the fact as a basis of belief. See 1 John 5:8.

5. QUESTION 22.—It was not the physical pain and torture which caused the death of Jesus. It was customary for those crucified to linger for days in agony before death came to their relief. It was for this reason that, when the centurion learned of the death of Jesus, he " marvelled." Mark 15:44. Some have claimed that the blood and water which followed the spear thrust showed his death to be from heart disease. John 19:31-36. But however this may be, it is certain that Jesus gave his life for the world; he broke his heart in sorrow for their sin. "He hath poured out his soul unto death," says the prophet (Isa. 53:12); "My soul is exceeding sorrowful, even unto death," says Jesus in Gethsemane (Matt. 26:38). And Jesus says again of his life: "No man taketh it from me, but I lay it down of myself." See John 10:17, 18. It was a voluntary offering for the sins of men.

Lesson XXVI.—March 26, 1892.

The Risen Christ.—Mark 16:1-20. Parallels: Matt. 27:57-66; 28; Luke 23:50-56; 24; John 19:38-42; 20; 21.

1. Who came for the body of Jesus before the Sabbath? Mark 16:1; John 19:38, 39.
2. What did they do with the body? Mark 16:46, 47; John 19:40, 41. See also Matt. 27:60.
3. What precautions were taken by the Jews? Matt. 27:62-66.
4. Who came first to the sepulchre, and for what purpose? Mark 16:1, 2.
5. What question did they ask themselves? Verse 3.
6. How did they find their question answered? Verse 4; Matt. 28:2-4.
7. Who did they find at the sepulchre? Mark 16:5; Luke 24:3, 4.
8. What did the angel say to the women? Luke 24:5-7; Mark 16:6, 7.
9. What did the women do? Mark 16:8; Matt. 28:8.
10. What occurred on the way? Matt. 28:9, 10.
11. What circumstance showed the blind wickedness of the Jews? Matt. 28:1-15.
12. How did the disciples receive the message? Mark 16:10, 11; Luke 24:10, 11.
13. To whom did Jesus next appear? Mark 16:12. See also Luke 24:13-33.
14. How did the eleven regard the testimony of these two? Mark 16:13.
15. Did they believe even after Jesus appeared to them? Luke 24:36-41; Mark 16:14.
16. What did Jesus say to them when he had convinced them that he had risen? John 20:21-23; Luke 24:44.
17. What did the Holy Spirit enable them to do? Luke 24:45-48.
18. When did Jesus next meet with his disciples? John 20:26-29.
19. On what occasion did Jesus meet with his disciples the third time? John 21.
20. Where did the next meeting recorded take place? Matt. 28:16, 17.
21. What instruction did Jesus give his disciples? Verses 19, 20; Mark 16:15.
22. What did he say would be the effect of their preaching? Mark 16:16. See also 2 Cor. 2:15, 16.
23. What assurance did he give them? Mark 16:17, 18; Matt. 28:20; Luke 24:49.
24. How able is he to fulfil his promises? Matt. 28:18; Rev. 1:18.
25. With what power did the disciples go forth after the ascension of Jesus? Mark 16:19, 20. See also Acts 4:7, 10; Eph. 1:19, 20.

THE ORIGINAL INHABITANTS OF CANAAN.

"And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land." Gen. 12:6.

THE oldest inhabitants of Canaan were probably Cushites, from Egypt; but before the time of Abraham, these had been expelled by the Hittites and other Shemites, who spoke what is now called the Phœnician dialect. Abraham, when he arrived in the Land of Promise, found the population consisting, at least in very large measure, of tribes with which he would have close affinities of blood and language. (The careful reader will observe the race distinctions between the aboriginal tribes, the Rephaim, Zanzummim, Emim, Anakim, and the conquering peoples, Hittite, Hivite, etc.) This seems, at first sight, utterly at variance with the common conception of Abraham as a solitary wandering stranger in the midst of strangers. And yet the evidence would appear to bear it out. For in the first place, we have not the least hint in the Biblical narrative that points to any difference of language, such as we often have when the Jews came in contact with nations whose speech was really unintelligible to them; as, for instance, the Egyptians (Ps. 81:5; 114:1), the Assyrians (Isa. 36:11), and the Chaldees (Jer. 5:15). On the contrary, we find Abraham negotiating with the children of Heth; Isaac making a treaty with Abimelech, king of Gerar; Jacob and his sons "communing" with the people of Shechem, without the slightest reference to the need of any interpreter between them. Again, the names of persons and places in the early days, when Abraham first visited the land, we find to have been such as admit at once of explanation from the Hebrew or the Phœnician language. "Melchizedek" is "the King of Righteousness;" "Abimelech," "the Father of the King;" "Kirjath-sepher," "the City of the Book," and so on. A suggestion has indeed been made that these are only Hebrew translations of the original forms; but this is sufficiently disproved by the analogy of similar cases, where we find no such translation to have taken place. It is, indeed, most unlikely that if the nations of Canaan had spoken a dialect essentially different from that of the Hebrews, the latter should have ever understood sufficiently the meaning of the proper names in use among their neighbors to have translated them into names of corresponding signification among themselves.—*Biblical Things not Generally Known.*

TWO WORDS FOR "REPENTANCE" IN THE BIBLE.

"Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders." Matt. 27:3.

It is worth observing, that when the Scripture speaks of that kind of repentance which is only sorrow for something done, and wishing it undone, it constantly uses the word *metamêleia*, to which forgiveness is nowhere promised. So it is written of Judas, the son of perdition, *metamelêtheis apêtrepsē*, he repented, and went and hanged himself; and so constantly in other places. But that repentance to which remission of sins and salvation is promised, is perpetually expressed by the word *metánoia*, which signifies a thorough change of the heart and soul, of the life and actions.—*Chillingworth.*

THE psalmist says: "O how love I thy law! It is my meditation all the day." The beloved disciple writes: "For this is the love of God, that we keep his commandments; and his commandments are not grievous."—*John.* But "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."—*Paul.*

From the Field.

ONLY BELIEVE.

REMEMBER the promises, look to the Word ;
Nothing impossible is to the Lord ;
Whatever is promised, expect to receive ;
Doubt not nor hesitate, only believe.

but look to the precepts, make sure they be done,
One word is sufficient to venture upon ;
If he but say "Forward," or "Follow thou me,"
Then follow the pillar-cloud into the sea ;
The Lord knows the pathway and cannot deceive ;
Forward, and linger not, only believe.

Do you pray for relief in particular want ?
That blessing, or better, your Father will grant ;
So pray with submission, but hope and expect,
Your humble petition he will not reject ;
In some way or other such wants he'll relieve ;
Perhaps as you ask for it, only believe

Is your way darkening—do you but grope ?
Grows your heart desolate, losing its hope ?
Seems your cry useless, your praying in vain,
Till thoughts of the promises deepen your pain ?
Even then need you never despair of your state,
The promise but tarries, and wisdom will wait.

When like the disciples in old Galilee,
With the wind coming down in its might on the sea,
You toil and you row, and you tremble for fear,
And you wonder if morning will ever appear,
You forget that the Master looks down on the strife,
And watches this terrible struggle for life ;
The helpless to perish he never will leave,
So wait for him patiently—only believe.

O'er the strife of the storm, o'er the crest of the wave,
He will come in his glory to succor and save ;
All the tempest and turmoil will then be so still
That you'll hear their last echoes come back from the hill ;
In the depths of creation's long-waited-for peace,
Your poor trepidations forever will cease.

The Saviour comes quickly ; be hopeful and wait
Your little while meekly, for now it is late.
Soon each to the other will whisper the word,
"Good courage, my brother, behold, 'tis the Lord ;"
From that happy moment, o'er all that you grieve,
You will triumph eternally, only believe.

—Montreal Witness.

THE RUSSIAN MISSION.

FROM a small beginning, the work in the great Russian Empire has during the past five years steadily advanced, until to-day it is numerically our strongest mission field. In the summer of 1886 the first S. D. Adventist minister entered Russia, and the first church was organized in the Crimea. Little did we think then that in comparatively so short a time, in spite of the many difficulties, we should see such growth. Truly we have every reason to feel grateful to the Lord for his manifold blessings! That one church has since increased to thirteen, and the thirty members to about four hundred ; and as the workers are multiplying and are becoming better organized and instructed, we may reasonably expect a far greater growth.

Last year was mostly spent in fully organizing the churches, appointing the proper officers, getting the church records started, etc., and during the year we have tried to perfect the system of reporting by proper correspondence. Having thus secured all the addresses, we found it much easier this year to obtain a general attendance at our different gatherings. Last year I stopped some ten days on the Volga, and could even then gather only a small representation ; but this year during our three days' meeting, all our churches and companies were well represented. All seemed glad that our brethren sent two laborers, and listened with interest to the report of Bro. Hülser about the last General Conference and the progress of the cause at large. We have only three churches here ; but there are eight Sabbath-schools, and they would serve as nucleuses for as many churches if the proper work was put forth. Twenty-five were added to the churches

lately, and in spite of the famine our tithes and contributions show some increase. Four workers have developed during the last year, while several members have emigrated to America.

On the Don we were able to stop with a new company of Sabbath-keepers, who, while thus far forming a part of the Don church, will ere long, if the work is followed up, also develop into a separate church. One young man, who has for some time wished to dedicate himself to the work, will now try to obtain his passport and attend the coming school at Hamburg. At our general meeting on the Don, which lasted from Oct. 16 to 20, the different fields and most of the churches were represented. Judging from our experience since, we could hardly have chosen a safer and more favorable locality. While the distance from the railroad and the scattered location of the brethren occasioned more or less inconvenience, every stir was avoided, and no danger arose, as in the past year. The five days were well employed. Besides six sermons, there were two Bible-readings and seventeen various other meetings ; then there were the sessions of the Russian Mission Board, which for the first time was fully together. During the year we had made careful statistics of the membership and the different contributions, so we were better able to show where our brethren came short in their duty, the average tithe being only about 3s. a member, while in Germany it is about 30s. All thought that it ought to be at least 20s. on the average, and we hope that the resolution passed will work quite a change. Some seem to forget entirely that even to the present day farmers will emigrate from Germany to Russia, because in the south, especially, there is a better prospect for success in temporal matters than in their native land.

Plans were laid to extend the work into new fields in the west and southwest of the empire, from which calls have been coming to us even for years. The matter of education was freely discussed, and while there are some hopes that five or six will attend the institute in Hamburg, if they obtain their passports, our brethren pledged and nearly paid about £15 towards an educational fund. Our gathering fitly closed with the ordinances, one brother having been previously baptized.

From here we went to the Caucasus, and held a three days' meeting at Alexanderfeld ; then as there was more or less danger, a whole night's meeting at Eigenheim. We spent, besides, one night with the new company on the River Laba, and two days with the church on the Synoche. The eight days in the Caucasus were indeed well employed, either by travelling or by laboring for our people. At Alexanderfeld five of the youth were converted during our children's meetings, and there is hope for others. The two new churches being far from the railroad, we could not visit them on account of lack of time ; still we met some of their leading members. Brother Klein is for the first time in the south, and we hope his visit will prove a blessing to all these churches.

As to our native brethren, they have of late experienced great trials of their faith. Five of them, among these the leader, have been banished farther south near the Persian border, while Germans, who met with them, were sent as prisoners to their home on the Volga. We met one of the native brethren and three sisters, and we were glad to see their faith amidst all these trials ; the truth will prevail in spite of all difficulties. The International Tract Society and its work of sending publications in the native tongue, has already attracted the attention of the State Church ; this only shows the power of the printed matter. We shall continue, like others, to work on in faith, knowing that the Word of God will not return empty.

We were about fifty days on the road, from the

time we left home to our arrival here. Twenty-two days were spent in holding meetings, fifteen on the cars, six on the steamer, and seven in travelling by team. We travelled nearly 800 hundred miles by steamer, 400 by team, and 3,500 by rail, or nearly 5,000 miles in all, and the Lord protected us by land and water, and granted us especially fine weather. We had the privilege of preaching about thirty times, several times to the public ; held six readings, and about fifty other meetings. The last Sunday night I spoke by special invitation, in the very school-house that was closed against me last year, to about 175 persons. Of all the special fields, we only missed the Crimea, as on account of troubles the brethren thought it not safe for us to go there ; yet we met the two elders from there at the general meeting.

Our churches paid, during this trip, £67 tithe, £3 4s. donations, and £15 to an educational fund, the Sabbath-schools had £3 12s. collected for our foreign missions, and the tract societies £14 on their account ; thus in various ways over £100 were paid in during this trip, exceeding alone all receipts last year. With the proper labor put forth, this field may soon become one of the strongest in Europe, and there are now many things in its favor. Our secretary is becoming more and more efficient ; also our workers and churches in Russia are being better instructed, and the leading members of the Board are better acquainted with the field than ever. And there is also a prospect of an increase of workers.

Our prayers should be with our laborers in this great field, that the Lord may grant them special wisdom and power, also that he may bless the silent messengers in their mission ; but above all, that we may remember those who are in bonds for Christ and his truth's sake. As to myself, I feel grateful to God for his protecting care amidst so many dangers.

L. R. CONRADT.

THE AUSTRALIAN TRACT SOCIETY.

REPORT FOR QUARTER ENDING DECEMBER 31, 1891.

No. of members	-	-	-	217
" " reports returned	-	-	-	94
" " missionary visits	-	-	-	876
" " letters written	-	-	-	120
" " letters received	-	-	-	52
" " Bible-readings	-	-	-	62
" present at readings	-	-	-	224
" of subscriptions obtained	-	-	-	71
" " periodicals distributed	-	-	-	2,146
" " pages sold	-	-	-	2,053
" " " loaned	-	-	-	16,173
" " " given away	-	-	-	8,617

Fourth Sabbath collections, £4 3s. 10d.

MRS. J. L. BAKER, Sec.

WORK IN THE COLONIES.

WE enjoyed our labors during the Conference held at Melbourne. Especially were we gratified to see the large numbers in attendance, and the interest they manifested to be present at all the meetings. We shall not soon forget the evening Bible study, and we hope the blessing of God, in which we all shared, will stimulate us to study these books further at our homes. The Bible Institute, which followed the Conference, we feel sure was of profit to those who could remain. The book of Galatians was the subject of the evening studies, and furnished the material for a profitable review of the whole subject of justification by faith. During the week following the close of the Institute, we spent one day at Geelong, visiting all we could in so short a time, and especially counselling Bro. Carter, who is in feeble health, to decide to go to America to spend some time at one of the Health Institutes there. We are glad to report that he is now on his journey there.

BALLARAT.—The Sabbath and Sunday following

the Institute, we spent in company with Bro. E. H. Gates at Ballarat. The brethren and sisters there gave us a most cordial welcome. We enjoyed their liberal hospitality, and can report some good meetings. God gave us a special blessing during a season of prayer, between meetings, and strengthened Bro. Gates, so that he was lifted above feebleness and infirmity that had been upon him for some time.

G. B. STARR.

News Summary.

NOTES.

DURING the past two weeks, the Nihilistic outbreak in Europe has apparently reached its culmination. In Spain the strength of the Government has been severely tested. The disturbances have extended throughout the country. Many arrests have been made, two hundred of them in Cadiz. The Government has resolved to make the charge murder in the case of these conspirators against human life. There have been evidences of concerted action throughout Europe. Many arrests have been made in the leading cities, sixty in Berlin alone. But the Poles have fared the worst, six hundred of them having been sent to Siberia. England has escaped the Nihilistic outbreak, but has suffered from labor troubles. Besides minor affairs that have been threatened or actually carried out, ten thousand coal porters have been on strike, seriously disarranging business in other lines besides their own.

It is well known that Russia is nothing if not despotic. The Czar clings to his absolute power, and refuses to relax even a little in the direction of constitutional liberty or representative government, although he knows that his life is in daily peril. It must be confessed, however, that, considering the team he drives, it would be difficult to predict the result of slackening the reins. The censorship of the press is one of the marked features of Russian statecraft; for tyranny and despotism cannot stand a free press. The following paragraph shows how one editor feels over this muzzling business: "The *Novoe Vremya* of St. Petersburg having been threatened with a prosecution for libel on account of disclosures regarding the alleged adulteration of flour by various merchants who have supplied large quantities for the relief of the distressed, M. Souvorine, chief editor of the journal, has openly declared that he is the author of the articles complained of. He energetically maintains that if, as has appeared to be the case, the law and the administrative authorities remain powerless to protect the public, it becomes the right and duty of the press, as a representative of public opinion, to denounce, regardless of the danger, such criminal actions, which otherwise would lie concealed. 'Even though,' continues M. Souvorine, 'representatives of the press be sent to prison for their temerity, the evidence in judicial proceedings will at least throw a light upon the hidden swindling recklessly perpetrated, to the detriment of the welfare and health of the people.'"

"WE will not go to Canossa," Prince Bismarck once proudly said, glorying in the height of his power and in the newly created German Empire. But Bismarck found that if he would carry his measures in the Reichstag, he must have the co-operation of the Church party, and the price of that co-operation was the repeal of the May laws. So Bismarck did "go to Canossa;" he went with the dignity that became the Chancellor of the great German Empire, it is true, and not in the servile guise of his ignoble predecessor, Henry IV. Since that time there has been progress toward in Luther's Fatherland; and it would seem that the last barrier to the progress of the "Church" is about to be swept away, a late telegram stating that the proposal on the part of the Government to renew the anti-Jesuit laws of 1872 has been abandoned. As these laws expire by limitation, Germany will be open to this intriguing fraternity.

In France also the church of Rome has just scored a triumph. It will be remembered that there was trouble, some months ago, over a French pilgrimage to Rome, the pilgrims manifesting their sympathy with the "prisoner of the Vatican" by very unbecoming behavior at the tomb of Victor Emmanuel II. Italy and the Vatican complained to France, and the French Govern-

ment at once began to inquire into the action of the Archbishop of Aix, who conducted the pilgrimage, and who was illegally absent from his diocese for this purpose. This opened the question of the right of the state to control the clergy. The Government insisted on curtailing the rights of the clergy, and talked of an entire separation of church and state as their ultimate object unless the clergy would confine themselves to their legitimate sphere. On this issue a confidence vote was taken in the Chamber of Deputies on the 17th ult., the result being that the ministry was defeated by a majority of a hundred in a House composed of 584 members. The Ministers have since sent in their resignations, and M. Ribot has undertaken the formation of a new Ministry. So Rome is the rock on which the de Freycinet Government has foundered. The pope is wily, and counsels moderation, though he does not fail to honor the Archbishop whose course has brought on the crisis. In Canada the attention of the church is directed toward educational matters. In some of the provinces there are separate schools for Catholic children; in others the schools are unsectarian; and now we are told that Catholic authorities are prohibiting their children from attending public schools with the children of Protestants. And so it is all along the line. If "eternal vigilance" is the price of success, surely it is a price that the church of Rome never fails to pay.

ITEMS.

Small-pox is spreading in Bombay.

East Prussia is threatened with a famine.

England's drink bill for 1891 was £141,250,000.

The French are working to establish their authority in Morocco.

The people of Northern India are suffering from a severe famine.

Cape Colony, South Africa, has set the good example of raising a loan of £900,000 locally.

An immense field of saltpetre has been discovered in German territory in South Africa.

Tribal wars have broken out in Abyssinia and the Soudan, and a general rising is feared.

The Austrian Government is taking measures for the gradual introduction of a gold currency.

In Greece the taxes have been increased, in hope of avoiding the threatened national bankruptcy.

The German portion of New Guinea has been pronounced unfit for colonization by Europeans.

M. de Lesseps, of Suez Canal fame, is in a critical state of health. He is eighty-seven years of age.

A significant telegram says that preparations are making for a general exodus of Jews from Russia.

The political horizon has not cleared in Brazil. Every few days there are rumors of unrest and revolution.

General Booth is said to be forming his first overseas colony, which is to be established at Port Elizabeth, South Africa.

In one of the provinces of Russian Turkestan, the crops have been nearly destroyed by vermin and the severe winter.

The Japanese Government has appropriated £100,000 towards the expense of a Japanese court at the Chicago Exhibition.

Twenty persons were killed or seriously wounded in riots in connection with the recent elections in the Argentine Republic.

Over one million pounds of flour has been subscribed by the millers of the United States for the starving peasants of Russia.

A syndicate of Russian merchants propose to take in hand the Samarcani railway, to facilitate securing the trade of Central Asia.

The Victorian Government has arranged with the Associated Banks for the issue of Treasury bills to the amount of £2,000,000, at 4½ per cent.

In view of the severe financial depression in Queensland, a Government manifesto has been issued in favor of the re-introduction of Kanaka labor.

Mount Vesuvius, which has been frequently in violent eruption since July last, is again active, and constant streams of lava are being emitted from the craters.

The four Gospels have been translated into Uzbek, the language of 2,250,000 people in Central Asia, and published by the British and Foreign Bible Society.

Russia is soliciting the aid of French capital in the construction of the great Siberian railway, work on which has been suspended on account of lack of funds.

"General" Booth, of the Salvation Army, arrived in England from his tour in Australia and India on the 11th ult., and was received with great enthusiasm.

Sixteen thousand famine refugees from the southern provinces of Russia are duly supplied with the necessaries of life by the rich residents of St. Petersburg.

The ship owners of the north of England are agitating in favor of a new Suez canal, to be constructed by the Government, and to be entirely under British control.

There has been a net loss of two thousand in the population of Alaska during the last decade, notwithstanding a constant influx of white men and Mongolians, due to the use of intoxicating drinks.

Among the Government measures announced at the opening of the new session of the British Parliament on the 9th ult. are an Eight-hours Bill and a Woman's Franchise Bill. Verily the world moves.

Women can vote in Canada, Italy, Finland, Dalmatia, Sweden, and Wales. It is said that they are not allowed full franchise in these places, but can at least exercise some voice in controlling the affairs of the country.

The professors in the German universities have petitioned the Reichstag not to sanction the Education Bill, which, if it became law, would place a large share of the control of education in the hands of the clergy.

The negotiations re the proposed Pacific cable to connect the Queensland coast with the United States or Canada via Fiji, Samoa, and Honolulu are progressing favorably, with every prospect of a successful issue.

There are 500,000 Mohammedans in Austria, and their women will receive only women physicians. This has led the Austrian Minister of Finance to recommend to the Government that women be allowed to practice medicine generally.

At Tauranga, New Zealand, not long ago, a man named Munro murdered three of his children, and attempted to kill his wife. The cause assigned is religious mania; the man had been talking of "offering a sacrifice to the Lord."

Queen Victoria now rules over a population scattered in the four quarters of the globe and the islands of the sea, aggregating 367,000,000, a greater number than has ever acknowledged the sovereignty of one person, in ancient or modern times.

An attempt has just been made in Japan to elect members to the National Assembly; but as riots were of daily occurrence, and were attended with serious loss of life, the elections were stopped by a special order of the Mikado. Quiet is now restored.

The committee of the British Medical Association on legislation for the inebriates has reported in favor of endowing proper authorities with power to compel inebriates to be placed in retreats where they will be treated by physicians employing the most approved methods.

The new Sims-Edison torpedo, which is discharged and driven by electricity and can be controlled from a keyboard on shore, has been tried with great success in English waters at the invitation of the British Admiralty authorities. A speed of twenty miles an hour can be readily maintained.

An English manufacturer, while examining the texture and quality of some bandages found on a mummy, was astonished to ascertain that the arrangement of the threads was precisely like that which he had patented a few months before on the supposition that it was an independent invention.

Black-pox and spotted typhus are decimating whole districts of Russia, where the peasants have been wasted by famine and enfeebled by the rigors of a Russian winter. The prospects for the next harvest are said to be far from reassuring. Owing to the number of horses that have perished in the famine, it has been found impossible to cultivate large areas of land.

Mme. Caroline Popp, the only Belgian woman journalist, and the senior member of the Belgian press, died lately, at the age of eighty-one. She had been editor of the *Journal de Bruges* since 1835, and wrote largely for the Brussels papers. In 1866 the whole Belgian press banqueted her on the occasion of her golden wedding with journalism, at which time the king made her a Knight of the Order of Leopold. It was an honor which entitled her to a military funeral.

Health and Temperance.

ALCOHOL PREDISPOSES TO DISEASE.

THE great number of observations on this subject leaves no room to doubt that the use of alcohol is one of the most potent influences in increasing the susceptibility to the influence of disease. It is in no sense a preventive.

Dr. Anderson, of Glasgow, says: "I have found the use of alcoholic drinks to be the most powerful predisposing cause of malignant cholera with which I am acquainted. In Warsaw, ninety per cent. of all who died of cholera during the epidemic of 1832 were habitual drinkers." In the city of Tiflis, containing 20,000 inhabitants, every drunkard was swept away by cholera. In the Park Hospital, New York, there were two hundred and four cases of cholera during an epidemic of the disease. Of these, only six were temperate, and they recovered, while two-thirds of the remainder died.

In an epidemic of yellow fever in America, the proportion of victims among inebriates was nearly as large.

"Four-fifths of those who were swept by the dreadful visitation of the cholera in 1832 were addicted to intoxicating drinks." The whole population of St. Petersburg and Moscow ceased drinking liquor, being convinced that it was almost certain death to continue its use. M. Huber said, "Persons given to drinking were swept away like flies."

Alcohol predisposes to other diseases as well as cholera. A very slight injury to an intemperate man is likely to result fatally. Surgeons in city hospitals find that they cannot expect the same degree of success in operations upon drinkers that they expect in the cases of temperate persons, a very slight operation, which would have occasioned no inconvenience in a total abstainer, often ending fatally.

Stanley says, "No drunkard can live in Africa." It is also well known that English soldiers in warm climates suffer from disease just in proportion as they indulge in liquor or abstain from its use. Dr. W. B. Carpenter cites in proof of this fact the returns of the sickness of European troops of the Madras army for 1849, in which the men were classed as abstainers, temperate, and intemperate. The report showed that the relative proportions of these classes admitted to hospitals were sixty abstainers and sixty-six temperate, to one hundred intemperate.

The same difference is shown in England between the Sons of Temperance and the Odd Fellows' associations. The average number of days of annual sickness for each member of the Sons of Temperance was five; that for the members of the Odd Fellows' Unity, many of whom, though not all, used liquor in a moderate degree, was seven and seven-tenths days, or an excess of more than one-half.

The following formidable array of maladies has been attributed to the direct or indirect influence of alcohol:—

Gout, rheumatism, heart disease, dyspepsia, disease of kidneys, dropsy, obesity, disease of the liver, apoplexy, degeneration of the muscles, tremors, ulcers, insanity, palsy, jaundice, epilepsy, consumption, melancholy, cancer, amaurosis, paralysis, hysterics, convulsions, gastritis, enteritis, ophthalmia, carbuncle, boils, fatal obstruction of lacteals, tabes, syncope, diabetes, lockjaw, idiocy, impotency, mania,

delirium tremens, Bright's disease, disease of the arteries, atrophy of the liver, congestion of the liver, and numerous other organic and functional derangements.

We were informed by one of the visiting physicians of Bellevue Hospital, New York, that at least two-thirds of all the diseases treated there originated in drink.

Much additional testimony and an almost unlimited number of facts might be further adduced in support of these statements, but the above may suffice. We shall now undertake to show that—

The Use of Alcohol Decreases Longevity.—Notwithstanding the constant protest of both moderate and immoderate drinkers that alcohol does not harm them, that it is a necessary stimulus, a preventive of fevers, colds, consumption, etc., and the assertion of certain scientists that it is a conservative agent, preventing waste and so prolonging life, the distinguished English actuary, Mr. Neison, has shown from statistical data which cannot be controverted,

cause. Then on these two continents a human being dies every two and one-half minutes from alcoholic poisoning.

The graves of the victims, allowing twelve square feet for each, would in fifty years nearly cover a township. Arranged end to end, their coffins would make a continuous line from Cape Horn to the North Pole. Arranged in one long funeral procession, with a hearse and a single vehicle for mourners for each, this vast army of dead drunkards would occupy two and a half years in passing a given point, and would wind two and one-half times around the globe.—*J. H. Kellogg, M. D.*

THE GRAIN FIELDS OF CENTRAL AND SOUTHERN INDIA.

P. T. MAGAN.

BELOW the great Himalayas, the backbone of the world, as one speaker has tersely defined them, are the plains. These extend from the Bay of Bengal on the east to the Indian Ocean on the west, and contain the richest and most densely-crowded provinces of the empire.

The soil is rich, and has been tilled for hundreds of years without receiving any fertilization. Mango groves scent the air with their perfume in the spring, and yield their abundant fruit in summer; indeed, for a certain portion of each year the mango is the staple article of diet. The spreading banyan, with its colonnades of foliage, the leafless wild cotton-tree, laden with heavy red flowers, the tall feather tamarind, and the quick-growing babul rear their heads above the crop-fields.

As a rule, two crops are reaped each year, and in some parts of the country as many as three. In the northern part of the river plains, peas, pulse, oil seeds, and green crops of various sorts are reaped in the spring; the early rice crop in September, which is the great rice harvest of the year, and other grains in November.

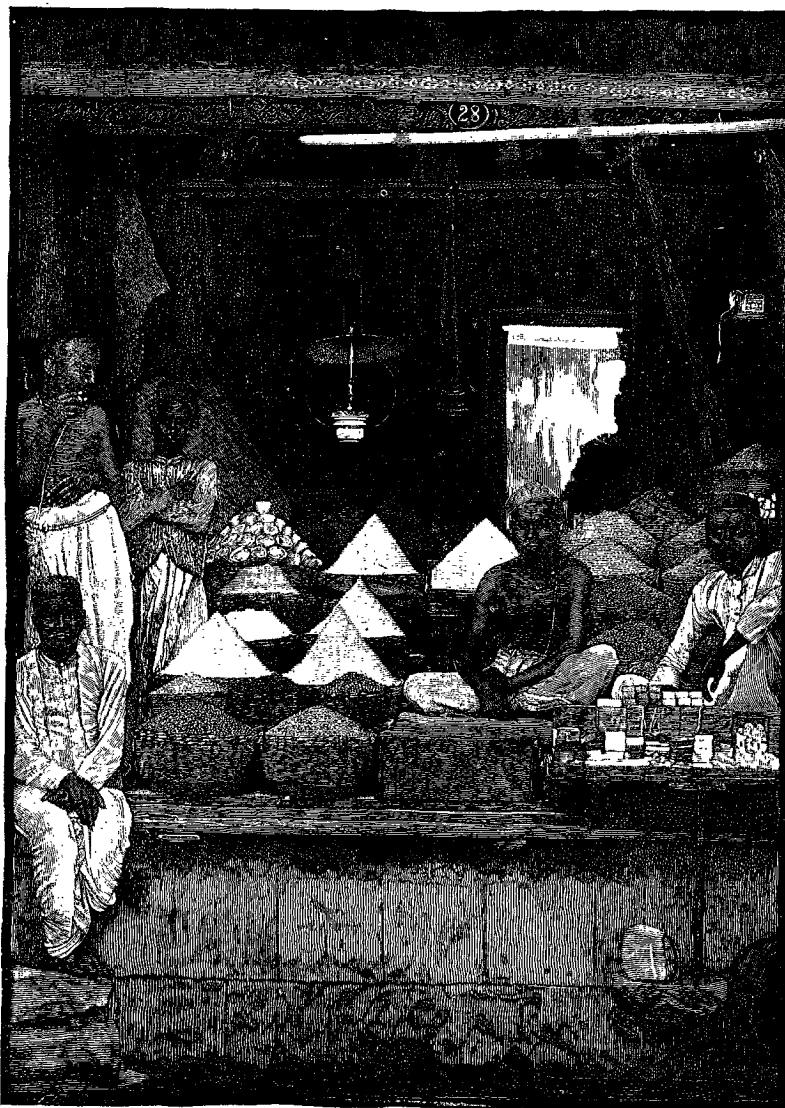
Nearer the coast, at the head of the Bay of Bengal, and also on the western side, a great deal of wheat and barley is raised, and two varieties of millet, known to the natives as *joar* and *bajra*. In this portion of the country, the two last-named grains form the food of the masses, rice being only grown on irrigated lands, and consumed by the rich. Further south, however, it is the staple crop and the

universal diet; and more than one hundred varieties of it are known to the Bengal peasant.

As a rule, the buildings in which these grain-eating natives dwell, or such as they use for stores, are of a very primitive and rude nature. They are generally built of mud, with tile or thatch roofs; even the stores have only three walls, and are entirely open in front, as shown in the picture.

BENEFITS OF PROHIBITION.

EVERY community which thrusts the saloon out of its bounds, and keeps it out, furnishes a practical demonstration of the advantages of temperance. These communities are coming to touch one another and to spread over large areas. By continuance in well-doing they have strengthened public sentiment against intemperance. They show what can be done to suppress the saloon, through the judgment and moral conviction of the majority of a community that it is an enemy in every sense to the happiness and prosperity of mankind.—*Congregationalist.*



A HINDU GRAIN STORE.

that while the temperate man has at twenty years of age an average chance of living forty-four and one-fifth years, the drinking man has a prospect of only fifteen and one-half years of life. At thirty years of age the temperate man may expect to live thirty-six and one-half years, while the dram-drinker will be pretty certain to die in less than fourteen years.

A London Life Insurance Society divides its insurers into two classes, abstainers and moderate drinkers. It is found that during the last twelve years the mortality has been one-fourth less among abstainers than among the moderate drinkers; that is, only three abstainers die to four moderate drinkers.

Dr. Magnus Huss asserts that in Sweden 1,500,000, or about one-half the whole population, annually consume an average of one hundred and sixty pints of spirits each. By this excessive indulgence in drink, the Swedes already show distinct marks of deterioration in stature and longevity.

Between 60,000 and 100,000 persons die annually in America alone from the effects of liquor. A still larger number die in Europe from the same

PUBLIC SERVICES.

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AUCKLAND—Machelvie St., Surrey Hills	2:30 p.m.	10:30.
BALLARAT—Societies' Hall	2 p.m.	3 p.m.
HOBART—Baptist Chapel, Harrington St.	2:30 p.m.	11 a.m.
NORTH FITZROY—Federal Hall, 14 and 16 Best St.	9:30 a.m.	11 a.m.
PRAHRAN—U. F. S. Hall, Cecil Place, nearly opposite Town Hall	2 p.m.	3:15 pm

Publishers' Department.

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ORDERS may be addressed to any agent in the following list :—

- Adelaide.—Pastor Will D. Curtis, Parkside, Adelaide.
 Ballarat.—Mrs. E. Booth, 146 Drummond Street; Miss A. Pearce, Bridge Street.
 Clifton Hill.—C. Robertson, 4 Rutland Street.
 Geelong.—G. Foster, Ryrie Street.
 London.—Pacific Press Publishing Co., 48 Paternoster Row, London, E.C.
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 Prahran.—E. S. Ebdale, 27 Commercial Road.
 Sydney.—Jesse Pallant, 37 Albion Street, Annandale, Sydney.
 Tasmania.—J. G. Shannan, 170 Murray St, Hobart.
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THIS new pamphlet, which has just been issued by the Pacific Press, is a treatise of great value. The following is a brief synopsis of the contents :—

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 GOD MANIFESTED IN THE FLESH.
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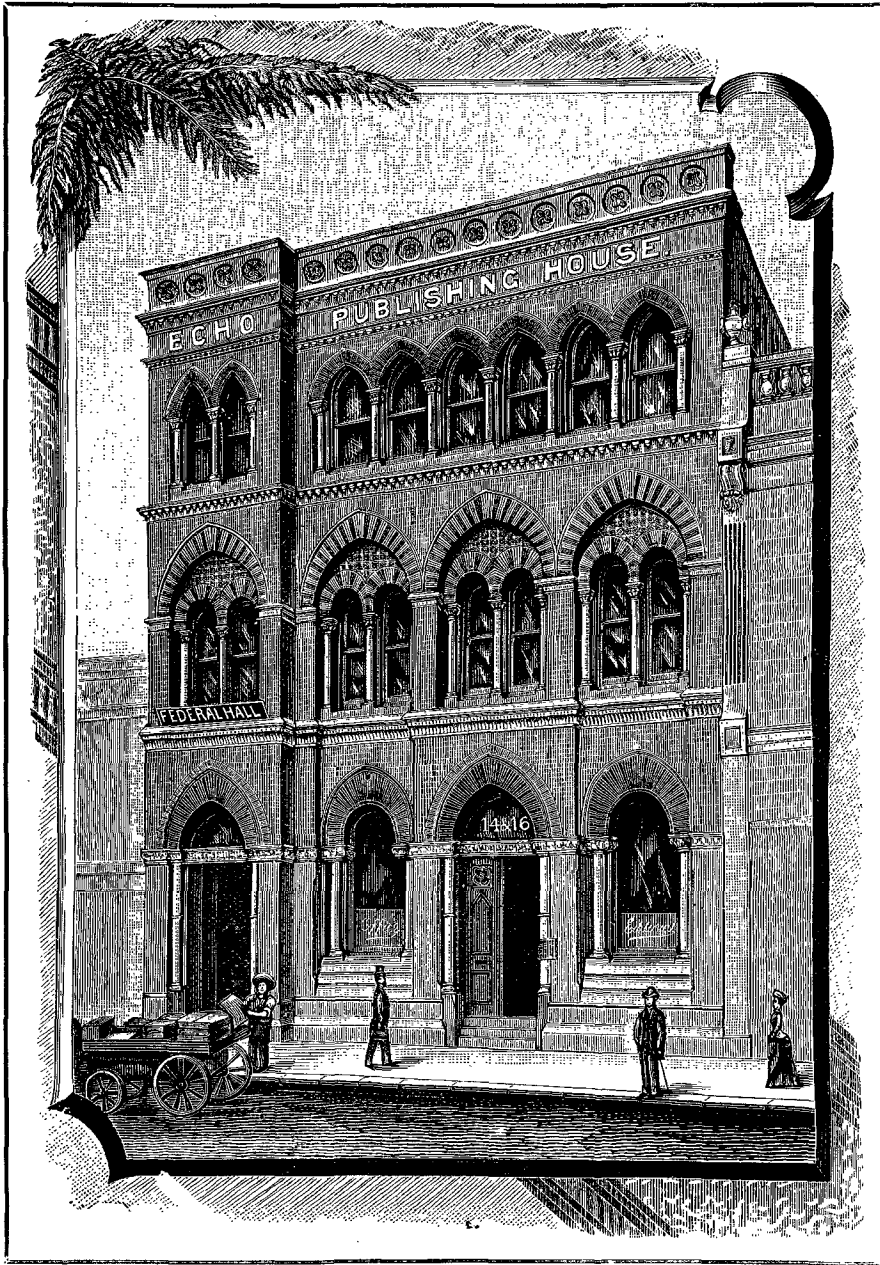
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Bible Echo and Signs of the Times.

Melbourne, Australia, March 1, 1892.

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PUBLISHERS' DEPARTMENT

EDITORIAL NOTES

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

EXTENSIVE alterations are now being made in the building occupied by the BIBLE ECHO Office. Heretofore the printing business has occupied but one floor, with buildings in the rear, the upper portion of the building being occupied by Federal Hall. Now the third floor is being placed, and the three floors will be employed for printing and publishing, except a portion of the second floor, which will be reserved for small meetings.

A MEMORIAL service was held in Rae Street hall, North Fitzroy, Feb. 20, for Miss Sarah Adair, who died on the 16th ult., of consumption, at the age of eighteen years. Her sickness has been tedious, but was borne with a fortitude and cheerfulness that was certainly imparted from above. Faith and confidence in Jesus sustained her, and its influence was felt upon all who saw her. We laid her away in the bright hope of a soon-coming resurrection.

THIS is the Jubilee year of the Victorian temperance movement. A circular announces that the first organization for the promotion of this principle in Victoria, then Port Philip District, was effected in Melbourne, Feb. 22, 1842. This event was duly celebrated by a fête in the Exhibition building, to which the public were invited upon the payment of an admission fee. According to the published programme, the exercises embraced a great variety of sports and entertainments continuing all the day and evening. On the following evening a demonstration was held in the Town Hall, presided over by the Hon. Jas. Munro, which was largely attended.

WHEN connected with God, and sincerely seeking his approval, man becomes elevated, ennobled, and sanctified. The work of elevation is one that man must perform for himself through Jesus Christ. Heaven may give him every advantage so far as temporal and spiritual things are concerned; but it is all in vain unless he is willing to appropriate these blessings and to help himself. His own powers must be put to use, or he will finally be weighed in the balances and pronounced wanting; he will be a failure so far as this life is concerned, and will lose the future life.

All who will with determined effort seek help from above, and subdue and crucify self, may be successful in this world, and may gain the future, immortal life. This world is the field of man's labor. His preparation for the future world depends upon the way he discharges his duties in this world. He is designed of God to be a blessing to society; and he cannot, if he would, live and die to himself. God has bound us together as members of one family, and this relationship every one is bound to cherish. There are services due to others which we cannot ignore and yet keep the commandments of God. To live, think, and act for self only, is to become useless as servants of God. High-sounding titles and great talents are not essential in order to be good citizens or exemplary Christians.—*Mrs. E. G. White.*

TASMANIA.

IN addition to the brief report given on another page, we have received the following letter from Bro. G. B. Starr:—

We took the steamer at Melbourne, Thursday evening, Jan. 21, for Launceston, the weather was fine, and we had a quiet sea until past midnight; when a shower struck us, and very many on board were quite seasick. Owing to a late start, we were late in reaching Launceston, so missed our train to Latrobe. I went on next morning, as appointments were out for us. At Latrobe we found a small company observing the Sabbath, and quite as many more fully convinced of the Truth, who had not as yet taken their stand publicly. We thought more labor should be bestowed upon these, and so together with Bro. Hare remained over another week, holding twelve meetings with a good attendance. We visited among the people at their homes and at an adjoining town, and found quite an interest. It is clear to our minds that more labor should soon be bestowed here.

On Monday, Feb. 1, returning to Launceston, we held meetings with a little company there two evenings, and visited during the day. My wife had held several Bible-readings with them before joining me at Latrobe. Tuesday evening a Sabbath-school and regular Sabbath meetings were established. The Sabbath-school numbers twelve to start with, and we have already learned of others who will meet with them. We very much enjoyed our short stay here; every one seemed so desirous of learning all they could, that it was a real pleasure to give them what we could in so short a time. We felt thoroughly at home among them, and were loth to leave so soon, but appointments at Hobart and New Zealand made it necessary.

On our way to Hobart we fully enjoyed the beautiful scenery of Tasmania. At the station we were met by quite a delegation of our friends, with some of whom we were acquainted. The faces of others were new to us; but we were glad to meet them all. Bro. and Sister Gates arrived early next day from Melbourne, as expected. They had a pleasant voyage, and were all ready to enter into plans of work. The first afternoon Elder Gates and I walked over eight miles from the station across the mountains, to visit Bro. Lacey and family, who had just been bereft of the wife and mother of their home. The walk and the good mountain air were of benefit to us, and the pleasant evening spent with this family will not soon be forgotten. Meetings have been held almost every evening during our two weeks stay; part of the time in the chapel, where the regular Sabbath meetings are held, and the remainder, in the Mayor's court-room, in the Town Hall. The outside attendance was not large, owing to the many attractions that were everywhere taking the attention of the people. Church meetings, concerts, lectures, theatricals, and the circus, together with several holidays, seemed to quite occupy the attention of the larger portion of the people.

Our people express themselves as greatly benefited

by the services. The joy of the Lord has filled a number of hearts, as faith grasped the precious things of Christ. Many express their gratitude for the help sent them.

At Bismarck, about twelve miles from Hobart, we visited our church, which has a membership of nearly forty persons. They have a very neat, substantial house of worship of their own. Elder Gates and wife spent one Sabbath and Sunday with them, and myself and wife the other Sabbath and Sunday of our stay here; thus bestowing upon them all the labor it was possible to arrange for in so short a time.

We had our arrangements all made to leave for New Zealand to-morrow, but have just learned that the boat for this date has been delayed, and that we may be detained several days.

We are most favorably impressed with Tasmanian climate, scenery, and fruits; and should feel it no hardship to be privileged to remain here for some months.

WE have received a new supply of the pamphlet entitled "Sunday, the Origin of its Observance in the Christian Church," by E. J. Waggoner. Those who wish to study minutely the steps by which the first day of the week came to occupy the place of the weekly rest-day in the place of the ancient seventh-day Sabbath, will do well to procure a copy of this work. Those who have friends interested in the study of this subject should supply them with the pamphlet. Over 100 pp. Price, sixpence, post-paid.

A COVENANT WITH DEATH.

A CHRISTIAN worker in New York, in her search for neglected children for a Sunday-school, found one house with crape on the door, indicating, of course, death within.

As there seemed to be many comers and goers, she determined to investigate the case, when to her surprise she found that there was no one dead in the house, but that the many visitors were simply going in there for liquor, which was being sold inside. The fiendish liquor-seller had adopted this device of the crape to throw the police off their guard, as they would suppose the many callers were going in to see the corpse, and thus he would be enabled to carry on his deadly work unmolested.

But it strikes us that his sign was not so inconsistent after all; for if anything could appropriately mark the entrance to the place where the vile poison is dealt out which ruins body and soul, both for this world and the world which is to come, it would be some symbol used to indicate death. Yes; fix crape at the door of every liquor bar in the land.—*Review and Herald.*

CHRISTIANITY is a fountain of consolation to all troubled, baffled, sorrowing souls, whether they have confessed themselves Christ's followers or not. Who can deny that the world at large is a happier world for the presence of Christ's Spirit and Christ's gospel in it? Every good and pure temporal joy is heightened by the love of God to man, and the soul looks also out and beyond into the unspeakable delights to which God's promises in Christ are the open doors.—*Zion's Herald.*

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