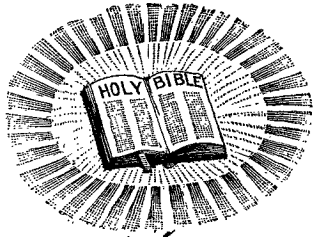


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Current Comments.

SACRIFICES AT FUNERALS.

THE offering of human sacrifices at the burial of great men is a custom usually supposed to be con-

wearing a silk or velvet skull-cap for those attending funerals in any but the most genial weather.—*British Medical Journal.*

SEAT CONVERSIONS.

TO CONVERT people is the great aim of the evangelist, and it is reasonable to expect that he will seek to know how to do this. He is the human instrument of a Divine Saviour, who has given for his guidance some explicit instructions. Among these instructions we do not find anything about what may be called seat-conversions. Doubtless, a man may be as truly converted in his seat as anywhere else.

them as souls won for Christ? This is a habit of dealing with men that is quite too common. And most of the preachers who practice it are great sticklers about verbal inspiration and the literal interpretation of Scripture. It is a pity that they should cleave to Moses and neglect Christ.—*Christian Commonwealth.*

These comments are pertinent; but what is the force of the last sentence? Is it to insinuate that Moses was an evangelist of this modern type? There is no call for such an intimation. Moses was a man whom God honored; he is now one whom men and Christians delight to revile.

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PROTESTANT EMBASSADORS BEFORE EMPEROR CHARLES.

(See Article "Men of the Reformation," page 98.)

finied to savage races; yet, if we reflect on our own injurious habits at funerals, it is doubtful if the line which divides us from the barbarian is quite so broad as we imagine. Thousands of men who would not for any consideration walk bareheaded a dozen yards from their own door, stand with heads exposed to the chill atmosphere of a cemetery whilst their friends and relatives are consigned to the grave. It is to be hoped that, warned by the lamentable circumstances which have recently emphasised this oft-acknowledged danger, some steps may be taken to shorten the service at the grave-side, and to introduce the practice of

But is the common evangelistic method even a legitimate deduction from Christ's instructions, to say nothing of an exact following of the Saviour's orders? For instance, what kind of conversion is that where eighteen or twenty people among an audience of bowed heads rise to their feet, thereby assenting to the preacher's wish to pray for them? Is that confessing Christ before men? Before the preacher, possibly. It is certainly not such conversion as Scripture records. Those twenty people may really be in earnest, but should the preacher send them forth after a word of prayer and count

POLITICAL ACTION AND CHRISTIANITY.

MUCH significance is being attached in Nonconformist circles to a conference which is to be held shortly for the purpose of inducing a greater interest in "Christian citizens" of all parties and denominations in public affairs. The promoters of the conference announce that the discussion will tend to reveal the imperative necessity of applying the fundamental principles of Christian morality to political affairs, and particularly to legislation dealing with the temperance question.—*Pall Mall Gazette.*

ONLY TO KNOW.

R. HARE.

"ONLY to know," when faith would lean;
In weakness, on eternal strength,
That, Jacob-like, from conflict days
I rise a conqueror at length,
Not in my power, but his alone, who died,
The mighty conqueror—the crucified.

"Only to know," when tempests rise,
And seas roll high with angry foam,
There waits a hand that holds the wave,
A whisper that controls the storm.
That hand enfolds my weakness in its might;
That whisper speaks, my darkness all is light.

"Only to know," when friendships change,
As all must change beneath the sun,
That there abides a changeless friend—
A friendship love divine hath won,
Which knows no change through all eternal years,
Though earth's last fickle friendship disappears.

"Only to know," when angel hand
Pens o'er the record which shall bear
"The mighty register of life."
This name of mine stands written there,
Engraven by an angel pen, to shine,
As one redeemed, by Christ, through love divine.

"Only to know," but ah! not all;
Fold kindly mist wreaths o'er the way,
While joy and grief, with smile and tears
Measure their portions, day by day.
Through darkened glass alone I wish to see,
Heaven sees and knows—'tis best for me.

"Only to know," oh, longing heart,
His will is best though storms betide.
See, day by day the manna falls;
He leads thee on, while seas divide.
The morning dawns, and distant hill-tops glow;
The day draws near, "then thou shalt know."

General Articles.

THE WORK OF GOD TO BELIEVE IN CHRIST.

MRS. E. G. WHITE.

"THEN said they unto him, What shall we do that we might work the works of God?" This was the question that was asked of Jesus by those who had witnessed his divine power in feeding the multitudes. But the question meant, What shall we do that we may deserve heaven? What is the price that we are required to pay that we may obtain the life to come? Now mark the answer of Jesus; for it is essential that we understand the truth he uttered: "Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." The price of heaven is Jesus. The way to heaven is through faith in "the Lamb of God, which taketh away the sin of the world." Those who would be saved must accept by faith the righteousness of Christ; and when they do this, they will work the works of God.

But the people did not choose to receive this plain statement of divine truth. Unbelief manifested itself; for though they had seen evidences of the divinity of Christ, they still refused to walk in the light of heaven, and hardened their hearts against the Son of God. They asked, "What sign showest thou then, that we may see and believe thee? What dost thou work? Our fathers did eat manna in the desert: as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believed not."

The Jews then murmured at him, because he said, "I am the bread which came down from heaven." "And they strove among themselves, saying, How can this man give us his flesh to eat? Then said Jesus unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. . . . It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." The question comes home to us to-day, Are we eating the flesh and drinking the blood of the Son of God? It is by beholding the love of Christ, by drinking it in, by dwelling upon it, that we eat his flesh and drink his blood, becoming partakers of the divine nature. As we meditate upon the truth as it is in Jesus, it becomes more deeply impressed upon the soul. "The words that I speak unto you, they are spirit, and they are life." It is through the ministry of the word, that the saints are to be perfected. But what does it mean that there is so low a standard of piety among those who profess to be followers of Christ? Are the people fed upon the words of Christ? Are the messengers satisfied with preaching a discourse, and leaving the work of ministering to whoever may be inclined to do it? There is earnest work to do out of the desk as well as in it. The sermon may arouse the conscience, but the labor will be lost if the soul is left to settle down into the same state of indifference as before the words were spoken. The messenger is to speak as moved by the Spirit of God, and then he must come close to souls through personal labor, and guide the conscience, and fasten the truth in a sure place. The minister has a work to do in the home circle, teaching the members of the family concerning the great love wherewith God hath loved us, that they may know what it is to eat the flesh and drink the blood of the Son of God. When the heart of the messenger is warmed with the love of Jesus, he will have a message to give that will be as a savor of life unto life, or of death unto death. He will not feel that his responsibility is over when he leaves the desk; there is a God-appointed work for him to do as a careful, tender shepherd of the flock of God. If he is a heaven-sent messenger, the truth will be in him as fire shut up in his bones, and it will be continually shining to enlighten those who are ignorant of what Jesus is to them, and of what they are to Jesus. He will teach them that the only way to reach the heaven above, is to cling to Jesus, day by day, hour by hour, mounting step by step to the heights of Christ.

Those whom God has appointed to become instructors must know by personal experience what it is to have Christ made unto them wisdom, righteousness, sanctification, and redemption. But let no soul imagine that the gaining of eternal life through the finished work of Christ, will involve no struggle, no conflict. There will be constant battles against their own inclinations and hereditary and cultivated tendencies. The apostle declares, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." We are continually to be found fighting the good fight of faith. We are to behold Christ, to study his character in the light of his word with fervent prayer, dwelling upon his attributes and virtues, until we shall become changed into his image. There is no time to halt and rest upon the ladder of progress. The command is to go forward and upward, looking to God, who is above the ladder. To look back is to become dizzy, to relax your hold, to lose all, to fall back into dark-

ness. You must keep hold on Christ your Mediator, ascending step by step, being changed from glory to glory, from character to character, as by the Spirit of the Lord. Stretch up the hand of faith, taking hold of one line after another in the work of the Redeemer for the saving of precious souls. Those who think to labor for others should not wait till they know it all, before they begin to communicate to others, nor should they think that they have attained all that belongs to the work of the minister when they can preach a discourse. Such an one should set the standard high, and seek to become a minister of the word, teaching the souls for whom you labor precept upon precept, line upon line of divine truth. Your work cannot be a success unless you educate those for whom you labor. Seek to enlighten the minds of the seekers after truth by giving them clear and definite explanations in their own home circle, in the prayer meeting, and from the pulpit. Instead of spending all the time in sermonizing, open your Bible, and invite the people to engage with you in studying its precious truths. Let those who desire ask questions concerning that which they do not comprehend, that the plan of salvation may be more clearly revealed to their minds. Plant the feet of all that you possibly can, one step after another upon the divine ladder reaching from earth to heaven. Lift up Jesus, lift him up as the only One whereby men can be saved. Then will the truth you present become the power of God unto salvation.

It is a perilous thing for the minister to become careless in his thoughts and actions; as surely as he does, he will become inefficient. I appeal to those who minister in the sacred desk to put into practice that which you already know from the messages which God has given you to warn, to instruct, and to encourage you. Confess your coldness, and let the warmth of the love of Christ, the precious beams of the Sun of Righteousness, into the heart. If your hearts are filled with the message of God, if mercy and peace and righteousness are yours, if you feel that eternal vigilance is the price of your safety, your influence will be of the character of your experience, and others will follow in your footsteps; eternal things will be to them a divine reality. They will do as you do. It is your privilege to experience the completeness of salvation in Christ. Jesus is your only hope. You are to enter into the holiest by the blood of Jesus. You are to follow on to know the Lord, that you may know that his goings forth are prepared as the morning. You are to be raised up to sit together in heavenly places in Christ Jesus. All that is written concerning the spiritual life, is written for you, and may be attained through uniting yourself to Jesus. If you will leave the world, and abandon your former ignorance, pressing on for more and more of the grace of Christ, you may have his guidance continually, and at every step diminish the distance between your soul and God, and be found in him, not having your own righteousness, but the righteousness of God which is by faith in Jesus Christ. If you love Jesus, you will show this by your love to those for whom he has died. If your zeal is languishing, your first love grown cold, accept again of the proffered love of Christ. Eat of Christ's flesh, drink of his blood, and you will become one with the Father and with the Son.

(To be Continued.)

SOME MEN OF THE REFORMATION.

MARTIN LUTHER.—(Concluded.)

W. L. H. BAKER.

THE burning of the pope's bull was indeed a bold step for Luther to take, and a step which forbade retreat. He must continue to go forward. And now we come to the grandest scene in the life of this great man, to be enacted at—

THE DIET OF WORMS.

The emperor, Maximilian, was dead. The crown had been offered to Frederick of Saxony, but in his modesty he declined it. Charles V., already holding sovereign authority over Spain, Naples, Sicily, and Austria, accepted, and was now the crowned emperor of Germany. Much excitement was prevailing over the work of reformation, and although a plague was afflicting Wittenberg, yet hundreds of students were gathering there around Luther and Melancthon at the university to receive the precious rays of light emanating from that centre of learning. Such a work as this could not be permitted to continue unmolested. A general council was summoned to convene January 6, 1521, and as Nuremberg, the place selected, was suffering from the plague, Worms was substituted. Some important business of the empire must be considered; but the most important theme of all was the Reformation and how to dispose of it. Luther himself was called, and indeed he felt that God would have him attend. To his friends, who remonstrated on the ground of his debilitated health, he replied, "If I cannot go to Worms in health, I will be carried there weak as I am. If they desire to use violence against me, which is very probable, I place the matter in the Lord's hands. He still lives and reigns who preserved the three young men out of the burning fiery furnace. If he will not save me, my life is of very little consequence. You may expect anything from me except flight and recantation. Fly, I cannot, and still less retract." Others again said, "Ah, there are so many bishops and cardinals at Worms, they will burn you, as they did John Huss." To which Luther replied, "Though they should kindle a fire all the way from Worms to Wittenberg, the flames of which reached to heaven, I should walk through it in the name of the Lord, and would appear before them."

On the 24th of March, 1521, the imperial herald delivered to Luther his summons, and on April 2nd he took leave of his friends and started on his perilous journey. True he had been provided with safe-conducts, yet but little dependence could be placed on them; for did not the church which was seeking his condemnation boastfully teach that it is against faith to keep faith with a heretic? In due time Luther arrived in Worms, and forthwith he was commanded to appear before the council on the following day, April 17, at four o'clock in the afternoon.

At last the eventful hour came. Luther, conducted by the imperial herald and the marshal of the empire, slowly made his way through the thronged streets to the Town Hall. Finally he reached the doors which were to admit him to the presence of his judges. Here a kindly touch arrests him. It is George Freundsberg, a valiant knight and hero of many battlefields, who says to him, "Doctor, thou art now going to make a nobler stand than I or any other captain have ever made in the fiercest of our battles. But if thy cause is just, and thou art sure of it, go forward in God's name, and fear nothing. God will not forsake thee." With this, Luther passed into the presence of that august assembly, one of the most imposing that ever convened. There was the emperor, Charles V., his brother, the archduke Ferdinand, the archbishop of Treves, who, on this occasion acted in behalf of the pope;

Papal nuncios; and some six electors, twenty-four dukes, eight margraves, many archbishops, bishops, abbots, ambassadors, deputies, princes, counts, and barons; in all, some two hundred distinguished persons, and in addition, a large number of common people, making an assembly of four thousand or five thousand people. Surely this was an imposing audience for a humble and plain man like Luther to stand before. At first there was great confusion. All wanted to see the man who would dare to withstand the pope. Then perfect silence rested on that vast assembly. The chancellor arose and in a loud voice said, "Do you, Martin Luther, acknowledge these books," pointing to a number of volumes on the table, "to have been written by you? Second art thou prepared to retract these books and their contents?" Luther requested that the names of the books be read; after which he acknowledged himself the author; but before answering the second question, he requested that time be given him for meditation. This was allowed, and the council ad-

Castle. All this, however, was the work of friends, who adopted this strange method to secure him from his enemies; for it was well understood that when the time for his safe-conduct should expire, an attempt would be made to take his life.

The old castle was on the top of a mountain, and was surrounded by a deep forest. It was at this quiet retreat that Luther now found a resting-place. But he was not idle. He was busy in issuing publications, but most important of all, here he began the—

TRANSLATION OF THE BIBLE

into German, finishing the New Testament, which he did with great care and precision. Many thought him dead, but in his retirement we find him performing the greatest work of his life. And thus it is that oftentimes in ways we understand not, God "makes all things work together for good to them that love him." Here Luther attired himself as a soldier, carrying a sword, letting his hair grow, and going by the name of "Knight George."

While Luther was thus shut away from the world, many troubles were shut out; but even here, in this quiet place, he had some severe trials. At last fanaticism began its ravages in his beloved Wittenberg, and he longed to be free from his mountain refuge and again face the storms of life. So in March, 1522, he was released. Great was the joy in Wittenberg when Luther returned, and soon the tumult subsided and union was restored. Now that the people had the Bible in their own language, it was with telling effect that Luther labored with all his earnestness. In 1523, in one of the convents, a number of nuns, from the study of the Scriptures, concluded to forsake monastic life. One of these, a noble woman, Catherine von Bora, Luther married, June 13, 1525. And thus a happy change occurred in the life of the great Reformer.



LUTHER AND MELANCTHON.

journing till the afternoon of the following day, when Luther again appeared. He presented an able and powerful defense in German, and by request repeated it in Latin. This was probably one of the very noblest testimonies to truth ever borne by mortal man. When he had finished, the chancellor of Treves indignantly said, "You have not answered the question put to you. You are required to give a clear and precise answer; will you, or will you not retract?" To this Luther replied by saying, "I cannot submit my faith either to the pope or to the councils, because it is as clear as the day that they have frequently erred and contradicted each other. Unless I am convinced by the testimony of the Scriptures or by the clearest reasoning, I cannot and I will not retract." Then looking round upon the assembly, he said, "Here I stand, I can do no other; may God help me! Amen!" That vast assembly was silenced with amazement. Other questions were asked him, but in his replies Luther was as firm as a rock. At last he was conducted in safety to his room.

On the 26th of April he left the city for Wittenberg, being conducted a distance by some twenty gentlemen on horseback. When well on his way, as he was entering the forest of Thuringia, after passing through Eisenach, he was suddenly seized by some masked horsemen and taken hastily from his car, placed upon a horse, and carried to the Wartburg

convened, and was presided over by the king of Bohemia and the brother of Charles V. Before this council the reform princes of Germany presented their famous protest by which the term Protestant came to be used. Following up this work, three ambassadors were selected to present the protest before Charles himself, which they did in 1529 at Piacenza. However, deeming their mission a dangerous one, pensions were provided for their wives before they departed in case accident should befall them.

In the same year Luther prepared his catechism. His life is an active one, laboring among his people and instructing the children and youth. In 1546 he went to Eisleben, his birthplace, and while there he was taken seriously ill and died the morning of the 18th of February, 1546. His body was carried back to Wittenberg and interred in the Church of All Saints. Besides his loving wife, he left three sons and two daughters to mourn his loss.

A monument has since been erected to his memory in Worms at a cost of seventeen hundred pounds. Inscribed upon its base are these famous words, "Here I stand, I cannot do otherwise, God help me! Amen!" But his greatest memorial exists in the faithful translation of the Bible he gave to Germany, and in the beautiful hymns he taught the people:—

"God is our refuge in distress,
Our shield of hope through every care,
Our Shepherd watching us to bless,
And therefore will we not despair."—Luther.

DRAW THE LINE.

S. MCCULLAGH.

For three years and a half the Lord preached the doctrines and principles which were to be the perfect foundation of his church. His great mission was to expound and ratify the new covenant, which contained everything necessary for salvation. He clearly taught obedience to the ten commandments, repentance, conversion, baptism, justification by faith, sanctification, the ordinance of humility and the Lord's supper, all of which he sealed by his death upon the cross.

To show how thoroughly Paul understood and recognized this, he compared the new covenant ratified by the blood of Christ, to the last will and testament of a dead man, which cannot be added to nor interfered with in any way. "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." "Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto." Heb. 9: 15-17; Gal. 3: 15. Paul would scarcely violate such a truth as this by adding codicils to the testament of his Saviour.

Christ, his mission, life, and teaching, was the constant theme of the apostles. Said John: "Who-soever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." 2 John 9. Evidently, then, the epistles of the apostles should be studied in the light of the teaching of Christ, who gave them their commission to teach whatsoever he had commanded. This, then, is a solid foundation. If we keep here, the deceptions of the last days will never overcome, nor the hoary head of tradition fascinate us.

In these days, when the true principles of Christianity are sacrificed by so many to any popular scheme of a worldly policy, the inspired Word of God should be carefully and continuously studied, and ardently adhered to. The line should be drawn between Scripture and tradition. None who do not judge themselves unworthy of everlasting life, can afford to be deceived. "For the customs of the people are vain;" but "every word of God is pure;" "add thou not unto his words, lest he reprove thee, and thou be found a liar." Jer. 10: 3; Prov. 30: 5, 6.

When a practice in the professed Christian church has no other foundation than custom for its authority, the abettors of that practice will generally endeavor to hide its origin underneath the wings of "apostolic tradition." Then the writings of the so-called early Fathers are resorted to as a guide to apostolic teaching. But this is a grave mistake. Once let go the sacred Word, then the foundation is sinking sand. To follow the teachings of the Fathers would be to drag the religion of Jesus through the dust. Their morals were corrupt, and their writings are more so.

As we review the works of the early church Fathers of the second, third, and fourth centuries, we recognize the establishment in the church of numerous heresies, upon which the papacy fabricated its institutions. Among the innovations of these centuries, believed in and advocated by the "Fathers" are the anti-Christian doctrines of purgatory, prayers for the dead, "the sign of the cross," "holy-water," sun-worship, relic and martyr-worship, universalism, pre-existence of souls, monkery, the importance of the confessional, etc., etc. Now where shall the line be drawn? To accept one portion of the tradition of the "Fathers" and reject the other is inconsistent. To accept part of the Scriptures and part tradition is a spiritual adultery. James 4: 4. This is the time to bear aloft the standard of truth, though we die in the struggle for eternal life through Jesus

Christ our Lord. Draw a line between the Scriptures and tradition, giving each their merits; the result will be veneration for the former and disdain for the latter.

THE KREMLIN AT MOSCOW, THE ANCIENT RUSSIAN CAPITAL.

H. P. HOLSER.

Who has not heard, or seen pictures, of the great bell of Moscow? Well, this interesting object is here in the Kremlin, at one side of the large bell-tower, mounted on a foundation, where it may be seen in the engraving on the opposite page. This mammoth bell was put up in 1733; but it remained only four years, when it fell crashing through several floors of the tower, and partly buried itself in the earth. Here it lay until 1836, when the Emperor Nicholas had it placed in its present position. A large piece was broken out by the fall. The bell is twenty-one feet high, twenty-two feet wide at the base, and weighs 480,000 lbs. The clapper is a huge piece of iron, shaped like the club of Hercules, and is fully one foot in diameter. Of course, in ringing, the bell remained stationary, the clapper only moving. At present, a second bell, nearly as large as the first, occupies its place in the tower. It is supported by sixteen beams, each a foot square, all bound together by iron bands.

From this bell-tower, one has a splendid view of the city. The most conspicuous feature in all directions is the churches; in some quarters one sees almost a forest of spires. Usually, each church is surmounted by a large dome in the centre, and cupolas at the corners; often there are one or more balls above the dome; these, and sometimes the dome and all the cupolas, are overlaid with gold. Some are so bright that they reflect the surrounding buildings like a mirror; in the sunshine, they dazzle like fire. Few cities of the world present an appearance that vies with this view of Moscow from the bell-tower. It was in this tower that Napoleon stood when he viewed the burning of the city in 1812. The French had taken the city, and had possession of the citadel; whereupon the Russians, rather than give the French such a victory and such palatial winter quarters, burned the city. So well was the plan to burn the city executed, that Napoleon could do nothing but stand in the bell-tower and behold his victory and hopes for the entire Russian campaign devoured by the fire-fiend.

Near the bell-tower stands the richly adorned church in which the czars are crowned. A few steps farther are rooms containing the robes of various bishops, archbishops, and patriarchs of the church from the fourth century till the present. Some of them are most gorgeous, being almost entirely covered with pearls and precious stones. It seems as though they vied with one another in making the most magnificent appearance.

At the southern end of the Kremlin stands the imperial palace, which we also visited. Without, the building is quite plain in appearance; but within it is extremely rich. The corridors, halls, and saloons are spacious, and are finished in marble, satin, plush, etc., and are adorned with fine paintings. In one portion of the palace are rooms fitted out with furniture used by the imperial families several centuries ago. Judging by these, there has been a great improvement in art in the nation and increase in wealth in the imperial family.

Another portion of the palace is fitted up as a garden, with all sorts of tropical plants, where the inmates can in midwinter enjoy the flowers and the climate of the tropics. We were shown the ball-room, the banqueting room, the reception room, private chapel, sleeping apartments, etc., of which it would be quite impossible to convey a just conception by word. The Czar seldom occupies this palace; but custom almost compels him to visit

Moscow once a year. On the way from the German frontier to Moscow, we noticed an unusually large number of soldiers along the line; this we learned was because the Czar had just passed along this line from Warsaw to Moscow, and for his safety, soldiers were placed to guard the line, one being stationed at every hundred yards. According to the distance passed over, this would require about ten thousand men.

When an emperor can travel in his own dominions only with such precautions one is reminded of the despots of the Dark Ages. Still, he is represented as the special subject of God's care and protection. Not long ago, a train in which he rode was wrecked; but the Czar escaped unhurt. Now one sees lithographic views of the wrecked train, with angels hovering over the Czar to protect him. But I suppose that it is just as easy to conceive how he is heaven's special favorite, as to understand how the holy, infallible father at Rome could burn the saints to the glory of God.

But we have wandered from our subject. Returning to the Kremlin, and departing from its southern gate, a short walk brings us to the finest church of Moscow, and in some respects of the world. The foundation is composed of polished granite; the superstructure of marble; and the dome and cupolas are entirely overlaid with gold. Within, the building is finished in white and Egyptian marble, and precious stones of various colors highly polished and adorned with gold, while in fitting places are exquisite paintings of Bible scenes and characters. At the present, St. Sophia's at Constantinople cannot be compared with it, and even St. Peter's at Rome is superior only within. As a harmonious whole, for richness, plainness, and symmetry within and without, the Church of our Saviour's Ascension at Moscow must be given the first place.

Timely Topics.

THE MALADY OF SIN.

THE principal topic for a few weeks past has been the awful developments of crimes committed by the man Deeming with a lot of *aliases*. The details are alluded to in our news columns. As each revelation was made a new shock was given to the public mind, until it became impossible to indicate the feelings of horror with which the ghoulish man was regarded. Here we have a character with whom lying, stealing, lust, murder, and the whole catalogue of sins and crimes have become the common acts of life. The most fiendish deeds were committed coolly and deliberately without the slightest hesitation or remorse.

In looking for a possible motive for such a life, only one plausible theory presents itself, and that is that the mind has become deranged—that the perpetrator is a maniac. This is undoubtedly the case, though how far the individual will is in league with the mania for evil we may not be able to decide. One fact we wish to point out, of which this dreadful case is an illustration, is that sin is a disease. It is a malady of the mind. It develops in different persons with different degrees of virulence. Some are able by the power of restraint to keep themselves within the lines of respectability; but if it is allowed to go unrestrained sin becomes an inherent element in the heart, and sinful deeds become second nature. In such cases a man sins by habit without compunction. But such a man can hardly be said to be in his right mind.

Sin is a fearful thing. In its mildest forms it is sin; in its worst forms it is still sin. "All unrighteousness is sin." This poor wretch who is now abhorred by the whole world is the slave of sin. A voluntary victim, no doubt, in whom the malady is, it would seem, fully developed.

Every man unregenerate is held in the grasp of a power he cannot escape or resist. Is there no remedy for those who are in bondage to sin?—There is. God's grace can set the captive free. The word of Christ can banish the demon and restore the purity of heart.

UNION OF METHODISM.

THERE has been some talk of an amalgamation of the different branches of the Methodist persuasion in this country for some time. These embrace Bible Christians, Primitive Methodists, Free Methodists, and the more powerful Wesleyan church. At the late conference of the Bible Christians at Ballarat, the matter was discussed and very favorably entertained, and committees were provided to promote the scheme of union. More recently the Wesleyan Conference sitting in Melbourne took up the proposal and also considered it favorably, and resolutions involving some steps were adopted. It is claimed all around that the union could be formed without the sacrifice of Wesleyan doctrine or fundamental prin-

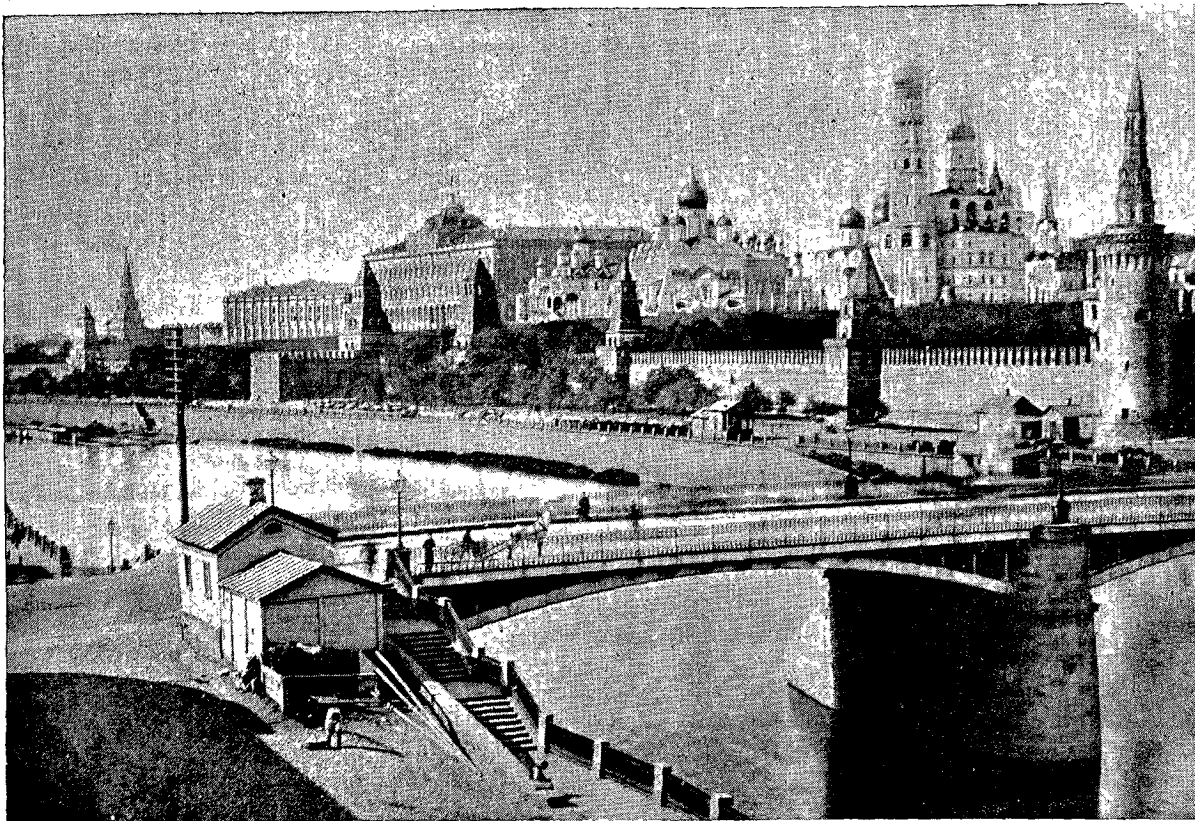
ment prescribed by the law for such offences. Expostulation is all in vain, for the Salvationists fancy that the obligation to march the streets of Ballarat is as sacred as that of the Ten Commandments; far more so, doubtless, than that of the fourth. Hence they purpose to march and go through with their fantastic modes of worship(?) "whether or no." It seems a pity that such a course should be taken in the name of the religion of Christ, whose apostle taught that we should submit ourselves "to every ordinance of man for the Lord's sake." Were there a command of God involved it would be altogether a different thing. This case is simply setting at defiance the authorities which are ordained of God, in order to persist in a habit which is obnoxious to many people, contrary to law, and of but doubtful utility in any respect. But the harm does not end there. The folly of the contention is so apparent to disinterested people as to bring reproach upon the whole Christian name. It is regarded by those who contend with the law that they are being persecuted for the gospel's sake. It

the same cause. In the case at present under notice the child had been fed on food that many grown-up persons could not digest. It had, putting it in plain language, been poisoned as surely as if it had been given arsenic or strychnine—in fact it would have been more humane to have poisoned it right off. That was only one instance of the deplorable ignorance shown by parents in raising their children. Hundreds of children are being killed through ignorance as certainly and completely as if destroyed by violence. Child poisoning was going on all round, and there was no one so criminal as those who persistently remained ignorant in the matter of feeding their children. In this colony the mortality amongst children was something fearful. The percentage of deaths amongst children under six months old was appalling, and considering the way they were fed it was a wonder the rate was not much higher."

In the daily papers we lately read the following dispatch: "The Upper House in the Mississippi State Legislature has passed a bill rendering smoking in public a penal offence."

We do not vouch for the truth of the report; it seems rather an extraordinary step to take in these days when at least four men out of five habitually convert their mouths into funnels for blowing a sickening smoke into the faces of their fellows. Most men would denounce such a measure as an unwarrantable restriction of their liberties. The privilege of smoking anywhere and everywhere, whether people like it or not, is one which the average smoker arrogates to himself without a question, and he considers himself very much affronted if any one mildly protests against being nauseated and tormented by the disagreeable fumes from diseased mouths, throats, and "insides." There are some laws that are supposed to be enforced in reference to railway carriages, but these are shamefully ignored as far as second class passengers are concerned.

It is a manifest indignity and insult to blow offensive smoke into the faces and nostrils of those who object to it; and we are decidedly of the opinion that the law should prevent the infliction of this class of injuries as well as any other.



THE KREMLIN AT MOSCOW.

[See article on preceding page.]

ciples and all will say, Why not then? If a union could be formed on the true principles of unity, an amount of friction would be avoided, and competition and jealousy would be cut off. It is conceded that there are difficulties in the way. Perhaps the financial question would arise. The papers report that the president and treasurer of the Victorian Bible Christian Conference are being sued at law for the recovery of money lent to one of their ministers for the purpose of paying debts on the church at Nhilt. They repudiated the obligation although the money was used for the church. The plaintiff's counsel protested against the proceeding and stated that the denomination had already borrowed £30,000 within the colony, and such a course would soon shake public confidence. It is hardly to be supposed that the Wesleyan body would care to grind many such axes as that.

THE SALVATION ARMY AT BALLARAT.

THE state of affairs between the "Army" and the municipal authorities in Ballarat is becoming rather interesting if not serious. It is a regulation of the city that permission to parade the streets in procession must be obtained from the Mayor. This law the Salvation Army persistently ignores. The consequence is that different members are being brought before courts and subjected to the punish-

ment prescribed by the law for such offences. Expostulation is all in vain, for the Salvationists fancy that the obligation to march the streets of Ballarat is as sacred as that of the Ten Commandments; far more so, doubtless, than that of the fourth. Hence they purpose to march and go through with their fantastic modes of worship(?) "whether or no." It seems a pity that such a course should be taken in the name of the religion of Christ, whose apostle taught that we should submit ourselves "to every ordinance of man for the Lord's sake." Were there a command of God involved it would be altogether a different thing. This case is simply setting at defiance the authorities which are ordained of God, in order to persist in a habit which is obnoxious to many people, contrary to law, and of but doubtful utility in any respect. But the harm does not end there. The folly of the contention is so apparent to disinterested people as to bring reproach upon the whole Christian name. It is regarded by those who contend with the law that they are being persecuted for the gospel's sake. It

is nothing of the kind; for parading the streets with drums, tambourines, and flags is no part of either law or gospel as laid down in Holy Writ. It is a human invention; designed no doubt for a good purpose, probably productive in some respects of a little good, and some harm; but Christians should not invent services which lead to lawlessness, even if some apparent good may thus be done, for the ultimate harm will be sure to overbalance the good.

We have not any grudge against the "Army," and appreciate the efforts which are being put forth by that body for the common good; but we deplore the spirit which in its iconoclastic march not only demolishes the idols of religious forms and ceremonies, but also tramples under foot the dignity of the laws of the land.

DR. NEILD, the deputy coroner of Melbourne at an inquest recently held in respect to the death of an infant, said some things of great importance to those who have the rearing of children. It was proved that the child had been fed on such food as steak, brandy, mutton broth, maizena, etc. Death was from improper nourishment. According to the *Age*, Dr. Neild says that "this was only one of hundreds of cases of improper feeding that had come under his notice. He had held in the few weeks that had elapsed since he had been acting coroner, inquests on the bodies of fifteen children who had all died from

THE financial question is one which engages the earnest attention of each one of the colonies at present. In some of them the maladministration of public affairs with private speculation has produced a state of things which may very properly be denominated "hard times." The Queensland premier rather indiscreetly spoke out his mind to the Bank of England, which the authorities resented, and now Queensland is eating humble-pie in order to have a little more of England's hoarded gold. The late New South Wales government ran the affairs of the colony to the point where a wreck seemed inevitable, then threw up their billet, leaving the clamorous Opposition the unenviable job of saving the country's credit, and restoring confidence in business circles. A reckless extravagance in the different branches of the Victorian Government affairs has brought this colony to the verge of a dismal failure, and at this juncture the administration drops into the hands of untried statesmen who will endeavor to steer the ship clear of breakers of ruin. The policy declared by the new premier, Mr. Shiels, is rigid retrenchment in expenses, reduction of large salaries, increased taxation. All these commend themselves to the majority of men. The proposal to increase the local letter rate to twopence is, however, not so evidently a step in the right direction. There should be no fettering, no taxing of those avenues through which unity and intelligence are fostered.

The Home Circle.

IT IS COMMON.

So ARE the stars and the arching skies,
So are the smiles in the children's eyes;
Common the life-giving breath of the Spring;
So are the songs which the wild birds sing—
Blessed be God, they are common.

Common the grass in its glowing green,
So is the water's glistening sheen;
Common the springs of love and mirth;
So are the holiest gifts of earth.

Common the fragrance of rosy June,
So is the generous harvest moon,
So are the towering, mighty hills,
So are the twittering, trickling rills.

Common the beautiful tints of the Fall;
So is the sun which is over all;
Common the rain with its pattering feet;
So is the bread which we daily eat—
Blessed be God, it is common.

So is the sea in its wild unrest,
Kissing forever the earth's brown breast;
So is the voice of undying prayer
Evermore piercing the ambient air.

So unto all are "promises" given,
So unto all is the hope of heaven;
Common the rest from the weary strife;
So is the life which is after life—
Blessed be God, it is common.

—Anon.

ON SAYING "NO."

"It is easy to mind Aunt Margaret," I heard a little girl of twelve say not long ago. "She says 'No' just as pleasantly as she says 'Yes.'"

Now the clear logic of a child often illuminates a dark subject, and it seemed to me that this little girl's remark contained a truth which would bear thinking of. I began to observe the way in which those of my friends who have children say "No" to them. Here is one instance.

A little boy of two was sitting in his high-chair at the table where his mother was making cake. He was an active child, and he had been sitting there some time, but he had been very quiet and good. There was a cut-glass tumbler within his reach and he took it.

"No, no, Freddy," cried his mother sharply. "Put that glass down this instant!"

The baby glanced at his mother with a look of sudden defiance, and immediately dashed the glass onto the floor.

"You naughty boy!" cried the mother, and dropping her spoon she spat his hands severely, and turned his chair to the wall for further punishment, while she swept up the fragments of broken glass.

"I never saw such a child," said she in an exasperated way. "I never forbid him anything that he does not instantly disobey me if he can."

The poor baby was sobbing with mingled pain and rage, and my heart ached as I thought of all the years of fighting, anger, and bitterness which were before him. I thought how his nature would be warped and injured by such treatment, and I knew if he was not utterly ruined it would only be by the mercy of God.

I watched other mothers to see what their methods of refusal were—

"No; you cannot."

"No; and don't you ask me again."

"No; and stop teasing."

"No; and do go away somewhere."

"No; and when I say no, I mean no."

These forms of refusal were common in a number of families. I heard them repeatedly, and they were always spoken in an irritated tone; and I heard one mother say, "No; and if you ask me again I'll whip you."

Perhaps you think these mothers were rude, uncultivated women; but they were not, they were ladies. They had had both social and intellectual advantages, and most of them were church-members; Christian women, I do not doubt. They loved their children, too. If any ill or hurt came to their children's tender bodies, they suffered with them; but any hurt which they gave to the loving hearts and sensitive spirits of their children, they never recognized. My soul was filled with indignation. I did not blame the little creatures at the wrathful though impotent protests which they made against this injustice and tyranny. I felt that I would rebel if I were so treated. It takes long years of practice in self-control to enable one to bear insult calmly, and what can one expect of a little, inexperienced, quick-tempered child?

"But," said a mother with whom I dared remonstrate, "I have to be severe with my children. If I were not, they would not obey me at all."

I sighed. How could I show that mother that she was mistaken?

"I am sure," said I, "that children can be taught that it is just as necessary to obey a pleasant 'No' as a cross one, and it is so much easier for them to mind when they are refused kindly. The spirit of combativeness is not roused, and all they have to do is to bear the disappointment, whatever it may be, and that is often hard enough for their eager little hearts to endure. But if they love you and trust you, and you give them as much sympathy over their trouble as you would for a cut finger, for instance, you will be surprised at the brave way in which they will resign a forbidden pleasure, having faith that 'mamma knows best.'"

I was sitting with a friend once when her twelve-year-old boy sprang into the room eager and impetuous. "Mother," he shouted, "can I go out to the swimming hole this afternoon? all the fellows are going."

The mother quietly shook her head. "I'm sorry," said she, "but you cannot go."

The boy did not see me in his absorption, and he straightened himself defiantly. "I will go," said he.

Instantly a look of reproof and command came into the mother's face, and she silently looked her boy in the eyes.

He softened at once. "I want to go awfully," said he.

"I know it," she answered gently; "but your father has decided that you are not a sufficiently expert swimmer to go into the water without him, and he cannot go with you this afternoon. Here is Miss B.," his mother added, "cannot you go and speak to her?"

He gathered himself together and came and shook hands with me politely; but all his bright eager looks had vanished, he was plainly bitterly disappointed, he went and sat down on the piazza for some time in silence. Finally he came in again.

"Mother," said he, "I don't believe Harry Hotchkiss can go swimming either. If I can get him, may we go over to Pelham woods together?"

"O yes," answered his mother cordially, "and there are fresh cookies in the cookie-jar, you may take some for both of you."

Tom's face grew brighter, he made a plunge for his mother, and gave her a hug which tousled her hair and crushed her neck-ruffle entirely. "Mother," said he, "I just love you."

"So do I you, Tom," she answered quickly. And then Master Tom dashed out of the room.

"Well," said the mother laughingly, after his departure, while she rearranged her hair, "how would you like to possess a young bear like that?"

"Ah," I returned, "I think you are a fortunate mother to be able to govern such an impetuous lad so well."

"It is very anxious business, though," she responded, "this saying 'No.' I am often afraid he will break away from me, he is so intense and so eager; but he loves me, and if I can give him a little time, his affection for me wins. He knows that I always say 'Yes' when I can."

"You will keep him, never fear," I answered. "A boy who loves his mother, and is sure that his mother loves him and longs to make him happy, will never break away, for love is the strongest tie in the world."—*Eleanor A. Hunter.*

DIVINE PURPOSES IN HUMAN AFFLICTIONS.

UNDOUBTEDLY one of God's purposes in afflicting us is that he may protect us from evils worse than those which he causes us to experience. Many a man has bemoaned bitterly the loss of his fortune, by which his affluence has been turned into poverty; but afterwards he has discovered that, had his wealth been spared to him, it would have involved him in temptations which would have endangered, if they would not actually have wrecked, his manhood.

Examples of the divine protection thus afforded, and so striking that we call them special providences as soon as we have comprehended them entirely, have not been uncommon in human history.

It is safe to assume, also, that another, probably a prominent purpose in the mind of our Heavenly Father, is the development and strengthening of individual human character. Unalloyed prosperity is full of danger to most of us. In some it begets pride. In more it leads to indifference toward God and to neglect of religious obligations. Spiritual power is rarely acquired without conflict, or, at the least, endurance of hardship. It is in time of trouble that we best learn to understand our absolute dependence upon God, his constant nearness, and his unfailing watchfulness and love. Whatever opens our eyes to these facts, and teaches us to do our utmost for ourselves while we reverently depend upon heavenly aid, is a blessing, no matter how much it may seem to be an affliction.

Another divine purpose, which often is overlooked by us entirely, is that of benefiting others by the example of the afflicted. We do not live for ourselves only in the days of our distress, any more than at other times. Whether it be the fact, or not, as some have supposed, that the great battle of holiness with sin, of patient Christian courage with sorrow and temptation in every form, is caused to be waged upon this earth for the sake of its instructiveness to other beings in other worlds, the distant but interested spectators of our struggles, it certainly is true that we all are rendered stronger and better when we see our fellow-men or women heroically bearing or conquering the adversity which God inflicts upon them. We win not only for ourselves, but also for each other, when we endure "as seeing Him who is invisible," or "resist the devil" until he flees from us; and when we fail, or falter, we depress others also and render more difficult their own successes of the same sort.

Were it not for our afflictions, much of the sweet and noble example of Jesus would fail to impress us. He was "a Man of sorrows, and acquainted with grief." We could not fully enjoy his friendship, even in heaven itself, if we had no sympathetic comprehension, born of our own experience, of the sadder and more painful portion of his human life. This, were there no other reason, would be sufficient to justify our Creator in causing us to undergo so much which now is "not joyous, but grievous." Thank God, these very afflictions always may be made to yield "peaceable fruit of righteousness unto them which are exercised thereby."—*Congregationalist.*

DWELLERS IN THE ARCTIC.

IN 1813 Sir John Ross discovered an isolated race of human beings, numbering about two hundred souls, living on the inhospitable shores of North Greenland. To this community he gave the romantic name of "Arctic Highlanders"—a name which unfortunately is misleading; for they are a littoral people and cannot inhabit the arctic highland, as it is an everlasting ice-cap, and, moreover, they will not even visit it, for this inland ice is to them a region of terror, a land where abide their demons and evil spirits. At the present day they number, as near as can be estimated, about the same as when the knowledge of them came to the civilized world; nor have they increased their territory, but live on the narrow strip of mountainous coast, which is left bare during the summer months by the retreat of the winter snows. They could not be more cut off from other human beings, did they live on some small oceanic island. Practically, they do live on an island, for they are surrounded by water, by great expanses of solid water; for they never pass the ice barrier of the great Humboldt Glacier, with its sea face of sixty miles; they never ascend to the summer foot of the "ice blink," some two thousand feet above sea level, nor attempt to wander south over the vast ice-floes of Melville Bay, one hundred miles in extent. At 79 deg. north latitude, near the southern edge of the Humboldt Glacier, is a collection of huts known as *Etah*, their most northern settlement, while at Cape York, in latitude 75 degrees 55 minutes N., probably their largest encampment, is their southern limit, and which, as near as we could determine by the sign language, they call *Pitanito*. Their country may be said to be about one hundred and eighty-five miles long and from three to five miles in breadth.—*Scribner's Magazine*.

RULES FOR PLEASANT LIVES.

A book published a year ago, "The Five Talents of a Woman," gave the following rules for beauty of expression, which the writer of the book claimed is much more attractive than beauty of features:—

1. Learn to govern yourself and to be gentle and patient.
2. Guard your tempers, especially in seasons of ill-health, irritation, and trouble, and soften them by prayer and a sense of your own shortcomings and errors.
3. Never speak or act in anger until you have prayed over your words or acts.
4. Remember that valuable as is the gift of speech, silence is often more valuable.
5. Do not expect too much from others, but forbear and forgive, as you desire forbearance and forgiveness yourself.
6. Never retort a sharp or angry word. It is the second words that make the quarrel.—*Selected*.

PEOPLE WHO ARE NOT SOUL WINNERS.

THE husband who blows up his wife before the children because the cooking does not quite suit him.

The mother who can talk by the hour about the dresses and bonnets of her neighbors, but can't say a word to her little ones about the love of Christ.

The Sabbath-school teacher who don't know enough about his lesson to ask questions without reading them from the lesson paper.

The woman who talks about heaven in the church and about her neighbors on the street.

The young lady who hands wine to the callers.—*Selected*.

Useful and Curious.

THE UTILITY OF ALUMINIUM.

ANOTHER stone has been cast at aluminium as an efficient substitute for better-known materials. According to Herren Lübbert and Roscher, it cannot be used for articles which have to withstand the action of water at its boiling point, and consequently is not suitable for vessels intended to hold preserved foods, as these have commonly to be heated in order to sterilize their contents. The same experimenters also find that such mildly corrosive liquids as claret, tea, coffee, and herring brine, act on it appreciably. As it is also attacked by phenol, salicylic acid, and boric acid, it is unavailable for many surgical purposes. On the whole, therefore, its utility appears limited.—*Industries*.

PROTOPLASM AND LIFE.

TO SAY that vital action is an inherent property of protoplasm is equivalent to saying that wall and house-building is an inherent property of bricks, or that the ivory keys of a piano have the inherent gift of music. Protoplasm is merely an organic compound like albumen, and has the same formula of composition whether alive or dead. Life is therefore not an inherent quality it possesses, but a power that uses it for its own ends. Vital phenomena have everywhere a purposive and constructive character that forms no quality of matter of whatever sort, whether it be called protoplasm or starch. No compound of any number of the elements can by any possibility construct a mouse or a mouse-trap. The latter, we own, requires a mind; but the former, we assume, with all the amazing and intricate machinery it contains, has come by fortuitous evolution, and is simply the result of the inherent power of protoplasm. It is a curious chain of reasoning that will at once acknowledge the mark of mind in a chipped flint arrow-head picked up in a river drift, and at the same time deny it in the man whose work it is. Not without reason has a recent well-known writer said, "God is still generally acknowledged in England, the principal exceptions being street-arabs and advanced thinkers."—*Leisure Hour*.

SCIENTIFIC.

THE movements of the nerves and muscles in playing a piece of music are wonderful. A writer in *Popular Science Monthly* says he once heard Madame Janotha play a presto by Mendelssohn. She played 5,595 notes in four minutes and three seconds. Each one of these notes involved certain movements of a finger, at least two, and many of them involved an additional movement laterally as well as those up and down. They also involved repeated movements of the wrist, elbows, and arms, altogether not less than one movement for each time. Therefore there were three distinct movements for each note. As there were 24 notes per second, and each of these notes involved three distinct musical movements, that amounted to 72 movements in each second. Moreover, each of those notes was determined by the will to a chosen place, with a certain force at a certain time and with a certain duration; therefore there were four distinct qualities in each of the 72 movements in each second. Such were the transmissions outward, and all those were conditional on consciousness of the position of each hand and each finger before it was moved, and by moving it of the sound and the force of each touch; therefore there were three conscious sensations to every note. There were 72 transmissions per second, 144 to and fro, and those with constant change of quality; and then, added to that, all the time the memory was remembering each note in its due time and place, and was exercised in the comparison of it with others that came before; so that it would be fair to

say that there were not less than 200 transmissions of nerve force to and from the brain outward and inward every second, and during the whole of that time judgment was being exercised as to whether the music was being played better or worse than before, and the mind was conscious of some of the emotions which the music was intended to inspire.

A REAL REMEDY FOR WRINKLES.

THOSE who are interested in what may be appropriately styled face culture will be thrilled by the intelligence that a remedy for wrinkles has been disclosed. It isn't likely to be "on the market," since it isn't a mask, paste, or lotion, and cannot be exploited in the beauty shops, because it is an operation instead of a process, and requires the services of a surgeon with knife and needle. The accounts of this new method of obliterating the footprints of time on the human countenance come from afar—from the land of the chrysanthemum—and are as follows: The Japanese have beautiful eyes; but this is not patent to the casual observer, who is impressed by the odd expression imparted by the slanting lids, and generally fails to perceive that the orbs beneath are full and soft and lustrous. Habitual exercise of the facial muscles, as in the case of an actor or orator, does much to modify this obliquity, as appears from the fact that members of these classes in Japan are literally wider-eyed than the rest of their countrymen. Observation of this led a certain German surgeon, who is a resident of Tokio, into a field of experiment where he finally discovered a new method of dealing with wrinkles. He found that by pinching up a little plait of skin below the outer corner of the eyelids of his slant-eyed subjects, the lids could be drawn down to their proper level and made to open more widely. Then he cut out this little patch and joined the edges by a couple of stitches and covered the slight wound with sticking-plaster. It healed, leaving no scar. Everything desired of the operation had been attained. Then the fame of it spread abroad in the city. The nations of the East, like the ancients, whose gods and goddesses were described as "ox-eyed," consider round orbs a chief beauty; and immediately several Japanese belles hastened to avail themselves of the skill which could in this way enhance their charms. This stimulated general interest, and by and by an Englishman, who had dried up and shrivelled a good deal about the eyes in that climate, and who wanted to go home looking as youthful as the gods would permit, conceived the notion of trying the same means to smooth out his puckered visage. Knife and scissors did their swift work. The operation was a beautiful success, and has been tried on several other Europeans up to date, to obviate the same disfigurement, with perfectly satisfactory results. It is not reported that the stitches leave no trace on the face of Europeans. Probably a slight mark does remain. The Japanese are a notoriously pure-blooded people, and it is not strange that no seam shows where the skin patch is removed from their faces. But even if we are less fortunate and a small scar remains, it isn't so much of a disfigurement as a perfect cobweb of creases about the eyes.—*Family Doctor*.

At a certain court of justice an awkward blunder was made by the prisoner in the dock. He was being tried for murder, and the evidence was almost wholly circumstantial, a chief portion of it being a hat of an ordinary pattern that had been found close to the scene of the crime, and which, moreover, was sworn to as the prisoner's. "You, gentlemen," he said, "no doubt each of you has just such a hat as this. Beware, then, how you condemn a fellow-creature on such a piece of evidence," and so forth. In the end the man was acquitted. But just as he was leaving the dock, he turned in a respectful manner to the judge and said, "If you please, my lord, may I have my 'at?"

Bible Echo and Signs of the Times.

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

GEO. C. TENNEY,

MISS E. J. BURNHAM,

Editor;

Assistant.

S. N. HASKELL, Contributing Editor.

Melbourne, Victoria, April 1, 1892.

RELIGION AND THE POWERS THAT BE.

THE question of what the relations of church and state shall be is one that is attracting no small degree of attention, and is undoubtedly destined to engross the attention of the Christianized world in the near future. Already influences are at work in all these nations urging the issue upon the people in some of its many forms. It is true that Protestantism has not become so insensible to its name, with all that it embraces, as to openly admit that a union of church and state is the object of any of its various political agitations. The Christian bodies hold themselves nominally loyal to the principles of freedom of conscience. They have not openly disavowed the grand work of reformation which has for three centuries championed the cause of religious liberty, and after many struggles, much suffering, after passing through the baptism of fiery persecution, has achieved for us who are now enjoying the precious boon thus dearly bought, a glorious victory over the powers of darkness.

It would seem that for all future time Christians would sedulously avoid every path which could possibly lead men into the dark realms of the Middle Ages. It is certainly the part of wisdom to ponder well every step which leads in that direction; not only that, but to scrutinize every step of religio-political significance which it is proposed to take. The BIBLE ECHO does not walk in the counsel of the ungodly; we do not sit in the scorner's seat. We do not take our place with those who oppose law and order and religion. Our delight is in God's law. We would rejoice to see all men love and obey it. But we firmly believe that every interference of the civil or secular power in matters of religion is an infringement upon the great charter of liberty which each man holds from his Creator. There is no doubt that it rests upon the state as a duty to protect every citizen in the practice and observance of his religious opinions, provided his religion does not lead him to interfere with the rights of others. Thus far Sabbath laws are legitimate. Every man who wishes to observe the day of rest in a sacred manner should be protected in that privilege so that he may do so without wilful molestation. No matter what day he keeps, he should enjoy the protection of the law in the exercise of his religious faith. But if while he starts for church, he happens to see his neighbor start on a pleasure excursion, he should have no power to lay the hand of the law upon his neighbor to compel him to accompany him to church. That would be oppression, an oppression from which no good would come. For if the man were taken to church against his will, his frame of mind would not be conducive to tranquillity, or to love for that neighbor or the religion he had enforced upon him.

It will be claimed that the Sabbath laws now sought for are not designed to compel people to go to church. Perhaps not ostensibly, but if they did not operate in that way, there would soon be a call for an amendment. Mild measures would be followed by those more drastic as power

was gained by those who favored a radical enforcement of the law.

One fact which must be apparent to every impartial observer is that the church in looking to the legislature is looking in the wrong direction for power. Said Christ to his disciples: "Tarry ye in the city of Jerusalem until ye be endued with power from on high." When this power rested upon them they went forth conquering and to conquer. God witnessed with their efforts so that thousands were converted. Christ never counselled his people to seek for the help of Cæsar. The world is to be kept distinct from Christ's cause. Political demagogues covet the influence of the church, and it is an alluring prize that is held out. Civil power coupled with the influence that the churches now have would give them their own way apparently. But woe to pure and humble religion. The church cannot afford to sell her birthright for a mess of political pottage. There is still power with God; and he alone can bring a clean thing out of an unclean. The gospel of Christ is declared to be "the power of God unto salvation." It does not rest in the secular arm to lead men to a saving knowledge of the truth. Every attempt to do so has resulted in persecution; and it is the blindest of folly for us to ignore the lessons of the past so oft repeated.

It may be difficult for some people to harmonize the position here taken with a friendly spirit toward Christian institutions. Nevertheless we claim to be ardent friends of religion and religious observances. But the efficacy of Christian institutions depends upon the preservation of their purity. The introduction of the secular element would defile the sacred things of God. It is for this reason that we oppose the compulsory teaching of religion in state schools, or any other step which leads toward the amalgamation of the church and the world.

CHRIST'S SECOND COMING.

Christ was *once* offered to bear the sins of many; and unto them that look for him shall he appear the *second time* without sin unto salvation. Heb. 9:28.

THE first declaration of this passage of Scripture is accepted by all Christians. It is a fundamental consideration in our faith that Christ, the Son of God, was at one time here upon earth. Here he lived, walked, taught, labored, amongst men; was finally crucified, buried, raised from the dead, and received up on high. Can we accept with equal confidence the other statement that he will "appear the second time"? We certainly should. First, because the Scriptures repeatedly and positively tell us so; Christ himself declares upon many occasions that he will come again. Second, the scheme of redemption will remain incomplete until Christ comes to do the final work.

Our Saviour uses the figure of seed time and harvest to illustrate his work on earth. "He that soweth the good seed is the Son of man; the field is the world; . . . the harvest is the end of the world." Matt. 13:37-39. In Rev. 14 we read of the white cloud upon which the Son of man sits, "having on his head a golden crown, and in his hand a sharp sickle. . . . And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped." Verses 14-16. The second coming of Christ bears the same relation to his first advent that harvest does to seed time. The seed was sown in tears; the reaping will be done with joy.

No one who believes in the Bible, and has studied the subject, giving to its language the ordinary force of meaning, can doubt that the second coming of Christ will be a literal, tangible event;

that his coming will be personal, visible, and glorious; just as real as his first advent. Some avoid this conclusion by interpreting the Scriptures in a mystical, spiritual way, as saying one thing very positively, but meaning another. Such a method would not necessarily lead a person to believe in the second coming of Christ, nor in anything else that might be distasteful to him. We have not so learned the words of our Lord. The true child of God will grasp the promises of our Saviour's return with delight, and will base his hope on their literal fulfilment. Here are some scriptures which show positively that Jesus will come again to earth—a few out of very many. John: 14:1-3: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you, I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also." Jesus was endeavoring to comfort his disciples after having told them that he was about to be separated from them, and where he was going they could not come. He said: "I go to prepare a place for you. And if I go and prepare a place for you, *I will come again.*" He first states the fact which nullifies the condition, making the promise an unconditional one. It would be doing great violence to the most sacred language to so pervert the evident sense of these simple words of comfort as to destroy the sense they naturally convey. No; as surely as Jesus went to his Father to intercede for mankind, he will come again to take his people home.

At the time of his ascension, Jesus led his disciples out to the mount of Olives, where, after having addressed them some final words, while they beheld he was taken up; "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:9-11. These words of the angels are sufficient to settle the question of his coming being a personal, literal event. The "same Jesus" shall "come in like manner" as they saw him ascend. Such language almost rebukes comment, it is so plain; a child can understand that. The twenty-fourth and twenty-fifth chapters of Matthew contain a discourse upon the subject of Christ's coming spoken by his own lips. He treats of it as a certain event, describes its manner and circumstances, and foretells premonitory events in a graphic way. "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:30, 31. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." 25:31.

More testimony will not be required upon this point, though it has been said that at least one verse in every twenty-five of the New Testament speaks of the second coming of Christ or some of its attendant events. Some who nominally accept this evidence construe all these statements as referring to a "spiritual" coming fulfilled at the death of individuals. They con-

sider that the advent of Christ occurs to every man when he dies. With such a view it is foolishness to talk of his *second* coming. But we have no warrant for believing anything of the kind. Such a construction of language makes nonsense of the plainest statements of inspiration. The apostles did not so understand the subject; for when Jesus replied to Peter's question as to what John should do by saying, "If I will that he tarry *till I come*, what is that to thee?" John 21:22, the understanding went out that he would live till Jesus came again, or that he "should not die." Death certainly was not synonymous with the second coming of Christ in their minds.

Paul settles the question as to the manner of the second advent very distinctly in 1 Thess. 4:13-18: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." All that is required to comprehend this language is simple faith in the Bible as it reads. We can add nothing to make it more plain. It is true that those who sorrow are frequently told to look elsewhere for comfort, but the Bible always refers them to the resurrection of the dead. Death is an enemy, cruel, relentless, dreadful. But Christ holds the keys to his prison house. "I am he that liveth, and was dead; and, behold, I am alive forever more, Amen; and have the keys of hell [the grave] and of death." Rev. 1:18. When he comes, the last enemy, death, will be destroyed. 1 Cor. 15:26, 51-55. There will be a grand reunion of broken bonds, a restoration of lost treasures. The tide of sorrow, pain, and death will be rolled back, and a glorious immortality will be the portion of those who have a saving interest in Christ.

PERFECTION IN CHRIST.

S. N. H.

PERFECTION is in Christ alone, and not in ourselves. Said the apostle: "I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded; and if in anything ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing." Phil. 3:14-16. There is an infinity in Christ. There is a depth which the human mind can never fathom in this world or in the next. Here will be found food for contemplation in righteousness and true holiness; here the highest aspirations of the human mind will be met, and the simplest also can drink of the fulness of pleasure there is in Christ. Christ is the Creator of the heavens and the earth; "for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist."

When we form friendships with those more intelligent than ourselves, in proportion as we esteem them we long to inform ourselves upon the same themes, that we may converse understandingly with them and they may better appreciate our society. Will not the same principle hold good in our acquaintance with our Lord Jesus Christ? We find in Christ's example and in his teachings, both theory and practice. To receive the doctrines that Christ taught into the heart, is to receive practical Godliness. Upon this point a distinction is often made, when practically it does not exist. If there are any Scriptural doctrines that are not practical, we do not know what they are. They are among the non-essentials, that were not given.

For an illustration on this point, take the Saviour's teaching on the law of God in Matt. 5:17-20: "Think not that I am come to destroy the law or the prophets, I am not come to destroy but to fulfil." There are some things that we are not to think, and one of them is that Christ came to destroy the law or the prophets. Such an idea should never enter the mind. The next verse makes the matter still more impressive: "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." A tittle in the Hebrew may be illustrated by taking two letters in the English language, G and C. The difference between these two letters is readily seen by the accustomed eye, but not so readily by those unaccustomed to use the English letters. But to use the letter C in the place of G, especially in the word God, makes a great difference. Upon this point the Saviour's teachings are that not one jot or one tittle shall pass from the law until all the prophets are fulfilled. Not one change in a letter, or even the smallest point in a letter, in the law of God, can take place. This language is very striking.

The second point is the time referred to, "Till heaven and earth pass." We are now living in the same heavens and earth that existed when the Saviour was here. Consequently not one letter that was in the law of God when the Saviour spoke these words can pass, or even a change that would place one letter instead of another. The Scriptures recognize three worlds,—one before the flood, this present one in which we live, and when this has passed away, a new one created out of its ashes, wherein dwelleth righteousness. 2 Pet. 3:5-13. It was in this present one the Saviour spoke these words, "Until heaven and earth pass, one jot or one tittle shall in no wise pass from the law," etc. Verses 19 and 20 of Matt. 5 will convince the greatest theorizer that these words are practical. The salvation of mankind depends upon their receiving them in the most practical sense, and all are to act in harmony with Christ's teaching.

When the young man said to Christ, "Good Master, what good thing shall I do that I may have eternal life?" the Saviour replied, "If thou wilt enter into life, keep the commandments;" he then pointed out the one he was violating. It was altogether too practical for him to do it, "for he went away sorrowful." Matt. 19:16-22. That these are the teachings of the apostles as well as of Christ is abundantly shown from Rom. 3:31; 1 Cor. 7:19; James 2:10-12; Ps. 119:45; 1 John 2:3-5; 5:2, 3. These teachings are doctrinal; but they are altogether too practical for most Christians at the present day, and they clearly illustrate the nature of the doctrinal part of Christ's teachings.

Then we have Christ's example in another respect that is practical. He says, "I have kept

my Father's commandments, and abide in his love." Of the Sabbath in particular, Luke bears the following testimony: "And he came to Nazareth, where he had been brought up; and as his custom was he went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16. Were not his teachings and example alike practical?

All who have carefully read the life of Christ must admit it to be the most wonderful life ever exhibited on earth, whether he be received as the divine Son of God or not. Intelligent skeptics admit this; it is admitted by all classes of people, from the infidel warrior (Napoleon and others, see preface to Geikie's Life of Christ) to the most professedly pious literary man. Speaking of the gospel as recorded by Matthew, Mr. Wakefield says: "As a piece of history, it must be acknowledged the most singular in its composition, the most wonderful in its contents, and the most important in its object that was ever exhibited to the notice of mankind; . . . for a multiplicity of internal marks of incredibility, this Gospel has certainly no parallel among human productions." What makes this history so wonderful? It is simply the Hero of the narrative. It is Christ, who is the Alpha and Omega of the writings of these evangelists. What the Saviour taught, to whomsoever he may have given the instruction, it comes to us as if directly spoken to us in the nineteenth century. The whole outlines of the spiritual system are laid down in the life of Christ. The great apostle to the Gentiles added nothing; neither has any other writer in the New Testament brought to light one new truth. They have amplified and illustrated the truths contained in the life of Christ; but this is all. Perfection itself is found here. Christ himself is the great text-book of Christianity, in every aspect whatever. He teaches the relation that we should sustain to the governments of earth. "Render," he says, "to Cæsar the things which are Cæsar's," acknowledging that there are claims that the governments have on Christians as citizens. The apostle, in Rom. 13 and in other epistles, shows what that relation is. It is not in any case whatever to resort to arms in opposition to the government, of whatever nature it may be. It is to pay our taxes, to be good citizens, and to pray for the rulers. Matt. 22:15-21; Rom. 13:1-9; 1 Tim. 2:1-4; 1 Pet. 2:13, 14.

God commits to the governments certain privileges and powers, and then holds them responsible for the way they use them. "Thou couldst have no power at all against me, except it were given thee from above." John 19:11. It is thus that in all our relations in life the example of Christ becomes a pattern.

GUARDIAN ANGELS.

THAT the Lord sends an angel to watch over each one of his people is plainly taught in the Bible. This is assuring to those who appreciate the nature of the foes we have to meet in the Christian warfare. In our conflicts with the powers of darkness, the angels who excel in strength can give us that help which we so much need. They can impart to us light and strength and courage, and can be present to protect us from dangers both seen and unseen. Satan is well aware of this, as he said to the Lord, "Doth Job fear God for naught? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side?" Job 1:9, 10. And David informs us how it is that the Lord makes a hedge about his servants: "The angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. 34:7.

What was true in Job's case is true in that of every child of God. Of those that believe on him Christ says, "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." Matt. 18:10. The phrase "their angels" shows that there are angels so closely connected with the servants of Christ that they are called their angels. When Rhoda affirmed that she had seen Peter at the gate, the brethren said, "It is his angel." Acts 12:15. They did not mean that it was Peter's spirit, for they supposed that he was yet alive and in the prison. They meant just what Christ said, and what they said, viz., that it was his angel, the one who attended him. Speaking of the time of trouble, it is said to the saints, "For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." Ps. 91:11, 12. The wise man says: "Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error." Eccl. 5:6. This assumes that an angel is always present to hear what we say.

The case of Jacob, recorded in Gen. 28:10-22, is a striking illustration of this truth. As he left his home for fear of his brother Esau, he lay down alone at night to sleep. "And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it;" and he talked with Jacob. "And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not." Angels of God were all around him, and the eyes of the Lord were upon him, but he had not realized it. Could we, too, only realize these solemn and joyful truths, we should often feel as did Jacob. Thus we have the fact abundantly substantiated that the angels are always with the children of men. What a consolation to the humble saint when afflicted, reproached, despised, and persecuted, to know that these heavenly messengers are his companions; that they sympathize with him in all his trials, protect him from the power of the devil, and strengthen him in his service to God!

These holy angelstake a deep and lively interest in the salvation of the children of men. This is manifest from the many references to it in the Scriptures. The apostle says: "Of which salvation the prophets have inquired and searched diligently, . . . which things the angels desire to look into." 1 Peter 1:10-12. They rejoiced when our Saviour was born. To the shepherds the angel said: "Behold, I bring you good tidings of great joy, which shall be to all people. . . . And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth, peace, good-will toward men." Luke 2:10-14. This indicates the great interest they feel in the plan of salvation for man. In heaven they assist Jesus, our High Priest, in his work for the saints. John, speaking of what he saw in heaven, says: "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." Rev. 8:3. Thus they bear our prayers up before God. How touching is the language of Christ: "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." Luke 15:10. They know the worth of a soul; they realize the value of heaven, and the awful doom of the ungodly. They labor long, and earnestly, and patiently, to rescue men from the power of Satan.

When one is gained to the service of God, all the angels rejoice. Then what a tender interest, what deep anxiety, what sympathy, they must feel for every struggling soul! O my soul, take courage in God, who has made such gracious provision for thy help and thy salvation!

RECORDING ANGELS.

It is plainly taught in the Bible that books are written before the Lord, and that they are brought forth and used in the day of judgment. To the objection that the Lord does not need books in which to keep on record the actions of men, that everything is present to his mind, we have no answer to make. This is not a question of the knowledge of God, or how he could judge the world if he saw fit. We cannot know what he could do, or in what manner the judgment might be conducted, and it is only presumption to make suggestions on such a subject. We must accept what is revealed. The facts which are brought up in the judgment are not for the use of God alone. The angels and men must see and know that his judgments are just. The Lord does not choose to rule arbitrarily, but to have all see the righteousness of his ways. Therefore the record of the lives of men must be laid open to the view of all. The motives of the heart, sins done in secret, unknown to all but God and his ever-watchful angels, will be revealed. The saved will see that their friends who are lost are justly condemned. And thus all will unite in saying, "True and righteous are his judgments." Rev. 19:2.

That there are such books kept we shall now show. "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord and that thought upon his name." Mal. 3:16. This is the manner in which all our actions and words are kept in remembrance; they are written in books. Against the workers of iniquity the psalmist prayed: "Let them be blotted out of the book of the living, and not be written with the righteous." Ps. 69:28. Moses, in an earnest prayer to God, spoke of the same book: "Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written." Ex. 32:32. Daniel, in describing the scene of glory at the opening of the judgment, said, "The judgment was set, and the books were opened." Dan. 7:10.

What these books have to do with the judgment we may learn more fully in the book of the Revelation: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." Rev. 20:11, 12. At the day of judgment, the books in which are recorded the deeds of men will be opened, and they will be judged and rewarded according to the things which are found written therein.

It has been shown from the Scriptures that angels are ever present with men; that they minister to the people of God, and deliver them from evil. They behold all the actions of men; they hear every idle word that is spoken. They take notice of everything that will come into judgment. The conclusion is natural, and seems almost unavoidable, that the angels make the record of these things; that the books of human action are written by them.

What a solemn truth it is that we are never alone, but that holy angels are always with us;

that they behold every act, hear every word, and note every thought, whether foolish, wicked, or vulgar! How carefully, then, should we guard our lives, both in word and deed! How careful we ought to be not to grieve away those holy messengers of God, by vile actions or filthy conversation! What fearful accounts they will bear to the judgment from this apostate and wicked world! Dear reader, what account does your attending angel bear to heaven each day? What will it be for this day? Will it be a record of earnest prayers to God for the pardon of sins, and for strength to do his will? or will it be a record of lightness, of folly, of sin? Remember that each day you are making a page in your life record for the judgment.

When Jesus has finished his work as Priest and Mediator, he will come to take his people to himself, and all the holy angels will come with him. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. 25:31. See also 2 Thess. 1:7. Long and zealously have Jesus and the angels labored together for the salvation of men. Now they are to reap the reward of their labors; the angels will share in the joy of their Lord; they will witness and take a part in the triumph of the redeemed.

As the Archangel sounds the trump of God, the earth trembles, the graves are opened, and the sleeping saints arise, clothed with immortality. The same angel who had watched over that humble saint through life, and had marked his final resting-place, now stands by his grave; and, as the child of God comes up from his dusty bed, he clasps him in his arms, and bears him away in triumph to their common Lord. O glorious scene! Victory to the saints! joyful triumph to the Son of God! And the angels share in the glory and the joy. They have borne an important part in the work of redemption, and they rejoice in its final success.—*J. H. Waggoner.*

Bible Student.

A CORRESPONDENT asks for an explanation of Matt. 10:23, where the Saviour says to his disciples, "Ye shall not have gone over the cities of Israel, till the Son of man be come." And Psalms 143:2: "And enter not into judgment with thy servant; for in thy sight shall no man living be justified."

1. Christ comes twice to earth; once as an offering for sin; "the second time without sin [margin, a sin offering] unto salvation." Heb. 9:28. When he spoke these words he was about to accomplish his first mission. As the Son of man he was about to be offered. Before this took place, it was proper that a message should be sent throughout the borders of the land where dwelt God's professed people. He sent forth the twelve; and to urge their message told them they would not accomplish their mission before the great event would take place. The coming here spoken of refers to his coming to the world as its Redeemer upon the cross.

2. We understand that no man will be justified in his own merits. If God should hold us to account for our deeds according to exact justice, no one could pass the test of the judgment, for every mouth will be stopped, and all the world will be guilty before God. The justification here spoken of is self-justification, which no man can secure by any obedience or works. It is justification by faith in Christ that we look for, nor is there hope in any other.

When God looks upon human actions there is nothing to meet his approbation. But when he looks upon his Son, and Christ presents the sinner's case, it is altogether another matter. Then there is justification; then God can be just, and the justifier of him which believeth in Jesus.

BEGGING CHILDREN SHOWING THE DECAY AND CURSE OF EGYPT.

"Let his children be continually vagabonds, and beg; let them seek their bread also out of their desolate places." Ps. 109: 10.

A RECENT traveller vividly describes the demoralization of the present children of Egypt, and so illustrates the curse which the psalmist would draw down on his enemies.

"The Egyptian children are all beggars, insolent or cringing, as the case may be; a single one is humble and persistent; a pack of them are clamorous and threatening. It is said that the first duty of the parent after the birth of a child is to whisper in his right ear the *adán*, or call to prayer. I doubt if he hears it; for the first word he seems to know, certainly the first one he can pronounce, all along the Nile, is 'back-sheesh.' Begging is a birthright; it is the ingrained inheritance. I never saw a baby old enough to articulate anything, who would not hold out his dirty little hand and say 'Ba'sees.' And this habit of begging is somewhat different from the Italian mendicancy taught by ages of dependence upon monasteries, and often the result of absolute want. It is the Oriental desire for a gift, and is as strong in the men as it is in the children. It is a national demoralization, a desire of getting something for nothing, the laziness of waiting on Providence often, and sometimes it may be traced to the very ancient custom of gift-giving, which in the Orient amounts to a mere exchange. But, all the same, the habit has become one of cringing dependence. And if the Egyptian child is father of the man, you may expect no new change in the nation (except from external influences) in the next thousand years than the last thousand has brought."

INTERNATIONAL SABBATH-SCHOOL LESSONS.

Lesson 3.—April 16, 1892.

OVERCOME WITH WINE. Isa. 28: 1-13.
(Memory Verses, 5-7.)

GOLDEN TEXT: "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Prov. 20: 1.

1. What denunciation does the Lord utter against the kingdom of Israel, as represented by the tribe of Ephraim, in whose midst was the capital city, Samaria? Verse 1.

2. What power would he bring against them? and what would be the result? Verse 2. See note 1.

3. What well typified Samaria and her soon-coming destruction? Verse 4. *Ans.* A fading flower, the first fruit greedily plucked and hastily devoured.

4. What was the direct cause of Israel's destruction? See note 2.

5. What prohibition did the Lord lay upon those who ministered in sacred things and taught the people? Lev. 10: 8, 9.

6. What effect does wine have upon the senses? See golden text.

7. For what reason, then, did the Lord prohibit the priests from drinking wine? Lev. 10: 10, 11.

8. What, then, was one of the prime causes why Israel went into idolatry. See note 2.

9. What does the Lord say of the residue of his people at that time? Isa. 28: 7, 8.

10. How would such ones be likely to understand the warnings and reproofs of God? Isa. 56: 10-12.

11. To what did this blindness lead on the part of Judah? See note 3.

12. What other forms of intemperance are classed with drunkenness? Prov. 23: 20, 21.

13. What was the beginning of Sodom's sins? See note 4.

14. With what does the Lord connect gluttony and drunkenness? *Ans.* With licentiousness, and adultery. See Rom. 13: 13; Prov. 23: 31-33.

15. What noted illustration is given us of the result of gluttony? See note 5.

16. How great, then, is the sin of intemperance, or gluttony? *Ans.* Just as great as its consequences,—misery, degradation, and death eternal.

17. What would God have us to be in this respect? 1 Cor. 9: 25-27.

18. By what power may this be wrought in us? *Ans.* By the Spirit and promises of God. See Gal. 5: 22, 23; 2 Peter 1: 4-6.

19. How far ought we to go in the matter of abstinence? Rom. 13: 14; 14: 21.

20. What is the rule of the Christian with regard to eating and drinking? 1 Cor. 10: 31.

NOTES.

1. INTRODUCTION.—This prophecy was spoken about 725 B.C., three or four years before the fall of Samaria, the capital of the kingdom of Ephraim, or of the ten tribes of which Ephraim was chief. It was a warning to Judah that the same sins which had caused the fall of Israel would also cause her fall. Hezekiah was at this time king of Judah, and Hoshea king of Israel. See 2 Kings 17: 1-23; 18: 1-10, and 2 Chron. 29, 30. Of this period Rawlinson says: "Shalmaneser IV. had just succeeded Tiglath-pilezer as king of Assyria (B.C. 727). This seemed a favorable moment for Hoshea, the king of Israel, who had been paying tribute to Assyria, to break away from his subjection, and, encouraged by Egypt, the great promiser, he refused the tribute. 2 Kings 17: 4. The court and leaders at the capital gave themselves up more and more to self-indulgence and luxury, lay upon beds of ivory, drank wine from bowls, feasted to the sound of the viol, and even invented fresh instruments and music. Amos 6: 4, 5. At the same time they persisted in regarding themselves as secure. Amos 6: 13." But a little after, Samaria, the crown of glory of that people, fell, and was destroyed, as the first ripe fruit is hastily plucked and eaten. See 2 Kings 17: 4-6.

2. QUESTION 4.—The direct and immediate cause of Israel's destruction was their idolatry; but the primary cause lies back of that. They at first did not design to forsake God. They believed in him as the one God above all others. But, having transgressed those commands of God which were especially designed to keep acute their moral perceptions, they came at last to class Jehovah with the gods which were no gods, and to clothe all their objects of worship with their own appetites and passions.

3. QUESTION 11.—And the sequel proved the necessity of the prophet's warning; for their intemperance blinded their minds and hardened their hearts, so that they went into idolatry even worse than did Israel. See 2 Chron. 24: 18. Eze. 16: 51.

4. QUESTION 13.—The following from Eze. 16: 49, 50 shows what was the primary cause of Sodom's sin: "Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me; therefore I took them away as I saw good."

5. QUESTION 15.—As an illustration of the result of gluttony, take the case of Eli's sons, mentioned in 1 Sam. 2: 12-17. God's directions were to burn the fat first (Lev. 3: 3-5, 16), but their gluttony would not allow it. This yielding to lust in appetite led to the yielding of baser lusts, till they committed adultery with the very women who assisted in the service of the holy temple. Their indulgence in appetite blinded their mind, led to adultery, and hence to their destruction, as did wine drinking to the destruction of Nadab and Abihu. We can see by all these examples the greatness of the sin of intemperance whatever be its form. Blessed is that man who is warned thereby.

Lesson 4.—April 23, 1892.

HEZEKIAH'S PRAYER AND DELIVERANCE. Isa. 37: 14-21, 33-38.

(Memory Verses, 15-17.)

GOLDEN TEXT: "The righteous cry, and the Lord heareth, and delivereth them." Ps. 34: 17.

1. How old was Hezekiah when he came to the throne of Judah? and how long did he reign? 2 Kings 18: 2.

2. What was the character of his reign? 2 Kings 18: 3. See note 1.

3. Mention the most important acts of this reformation. *Ans.* The destruction of the idolatrous places of worship and of the idols, notably the brazen serpent, the repairing of the temple, and the holding of the great passover for all Israel. See 2 Chron. 29, 30.

4. What is said of his greatness? 2 Kings 18: 5. See also 2 Chron. 32: 27-30.

5. How did God regard him? 2 Kings 18: 7.

6. To what power was Judah tributary when Hezekiah came to the throne? See note 2.

7. What noted event occurred in the early part of his reign? *Ans.* Israel was carried away captive. See 2 Kings 18: 9-12.

8. What did Hezekiah do when he thought himself strong? 2 Kings 18: 7, last clause.

9. What action did Sennacherib take with reference to this? 2 Kings 18: 13-16.

10. To what power did Hezekiah evidently seek to ally himself, after having for the time purchased Assyria's favor? See note 3.

11. What action did Sennacherib take when he heard of what Hezekiah was doing? 2 Kings 18: 17.

12. Who did the Rab-shakeh say had sent him against Judah? 2 Kings 18: 25.

13. How did this boastful chief, with his mighty army, affect Hezekiah? *Ans.* Hezekiah humbled himself greatly, sought God in the temple, and sent his leading men, clothed in sackcloth, to inquire of Isaiah the prophet. See Isa. 37: 1-5.

14. How did God regard this humility of soul? Verses 6, 7. *Ans.* He promised Hezekiah deliverance.

15. As the Rab-shakeh departed, what threatening letter did he send to Hezekiah? Verses 9-13. *Ans.* He told him he would come again, and that no power could save Judah from Assyria.

16. What did Hezekiah do with this blasphemous letter? Verses 14, 15.

17. How did he plead with God? Verses 16-20.

18. What answer did the Lord through his prophet give Hezekiah? Verses 21, 33-35. See note 4.

19. How did the Lord fight for his people? and what became of this proud king? Verses 36-38.

20. Why did God thus come to the help of Hezekiah? Verse 21. *Ans.* Because Hezekiah *prayed to God.*

21. What promise has God made to all that call upon him in trouble? See golden text and Ps. 107: 17-21.

NOTES.

1. HEZEKIAH.—"Of all the monarchs who ruled over the kingdom of Judah after its separation from Israel, Hezekiah is the most remarkable, and the interest which attaches to the history of the separate kingdom culminates in him. He was a statesman, a warrior, a poet, an antiquarian, an engineer, and the leader of a most important religious movement. Judea, in his day, seemed to be at the point of dissolution; it was to him that she owed a recovery, which gave her a fresh lease of life, and enabled her to outlive her sister kingdom by nearly a century and a half."

2. QUESTION 6.—Rawlinson says ("Kings of Israel and Judah"): "Hezekiah's political position when he ascended the throne was that of a tributary to Assyria. His father's voluntary compact with Tiglath-pileser (2 Kings 16: 7) involved his own subjection; and nothing could set him free from this obligation or restore his country to independence but an open and avowed revolt. To this height of audacity he does not seem to have lifted himself at once. It rather appears that he paid his tribute, as it became due, regularly, both to Shalmaneser and to Sargon, deferring his open rebellion, which he had probably contemplated from the first, to the time of Sennacherib, Sargon's son and successor."

3. QUESTION 10.—Hezekiah did not, however, intend to remain a vassal to Assyria. The army of Sennacherib was scarcely gone ere ambassadors were sent, laden with gifts to the court of Egypt. The rebuke of Isa. 30: 1-7 seems to have been given of God because of Hezekiah's trust in Egypt. News seems to have gone direct to Sennacherib; for he soon dispatched an army, and the Rab-shakeh, Sennacherib's cupbearer, taunts Hezekiah with leaning on what was truly a "broken reed," Egypt. See Isa. 36: 4-9.

4. QUESTION 18.—He assured the king of Assyria that the virgin daughter of Zion laughed him to scorn; that, as he had blasphemed the Holy One of Israel, and reproached the Lord, in whose power were all nations, so would God overcome Assyria, and lead him back as a man would a beast, with a hook in the nose; and that the Lord would defend Jerusalem for his own sake.

From the Field.

THE MASTER.

WAITING for Him in the darkness,
Watching for Him in the light;
Listening to catch His orders
In the very midst of the fight;
Seeing His slightest signal
Across the heads of the throng;
Hearing His faintest whisper
Above earth's loudest song;
Dwelling beneath His shadow
In the burden and heat of the day;
Looking for His appearing
As the hours wear fast away;
Singing, to give Him glory:
Working, to praise His name;
Bearing with Him the suffering,
Bearing for him the shame.
Art thou afraid to trust Him,
Seeming so far away?
Wherefore, then, not keep closer—
Close as He says we may?
Why, then, not walk beside Him,
Holding His blessed hand,
Patiently walking onward
All through the weary land?

—British Evangelist.

THE EARTHQUAKE IN JAPAN.

OUR readers will well remember the great earthquake which occurred in Japan last October. Some interesting items concerning this remarkable exhibition of pent-up forces from different ones we herewith present as taken from the *Review and Herald*:—

In a recent letter to the *New York Tribune*, Mr. Kairiyama, a Japanese resident of New York, states he has received letters from Japan containing many particulars of the terrible earthquake in that country, which took place Oct. 28. The section chiefly afflicted was the great island of Hondo, which is the main island of the Japanese empire, embracing many provinces. The surface of the ground at the time of the disturbances was terribly shaken. No person could stand. Houses were instantly thrown down, fire instantly raged, roasting the imprisoned victims. The shocks took place at intervals during four days, and varied from 100 to 600 in different localities. Relief funds are being subscribed in this and other countries.

The *London Daily Graphic* says: "Twenty-six thousand five hundred people were killed and wounded, 90,000 houses destroyed, 200,000 people homeless. Not even the distance between them and us, which robs the facts of so much of their import, the figures of so much of their meaning, can deprive them of all. There are people starving, too, and this is a tangible ill which one may attempt to lessen as well as to appreciate. An appeal has been made by the Japanese people to our charity. The disaster which has overtaken them it is not within human power to foresee or prevent, but some of the consequences it is only human to attempt to alleviate."

The steamer *China*, which recently arrived at San Francisco from Hong-Kong and Yokohama, reports that while the steamer was between Hong-Kong and Yokohama on the return trip to San Francisco, an imposing sight was witnessed by the passengers and crew.

The great earthquake at Yokohama had taken place a short time previous, and many of the islands in the Yellow Sea were in a state of volcanic disturbance. About 7 o'clock of the evening of Nov. 3, the *China* was passing the Aleutian Islands, in Van Diemen's Straits, when suddenly the island of Sucoa seemed all ablaze, and flames and lava shot up to a distance of 800 feet in the air.

The steamer was twelve miles distant, and the spectacle, as seen from her deck, was grand. The

night was dark, and the eruptions from the crater of the volcano took place at intervals of about fifty seconds. They were accompanied by detonations which in the distance sounded like bombs exploding, and after each discharge of molten lava and flames, the burning fragments descended like sparks from a gigantic Roman candle.

The American bark *Hesper*, also lately arrived at San Francisco from Kobe, Japan, after an excellent passage of twenty-seven days, reports a graphic account of an experience with a submarine volcano, hot sea water, and sulphurous gases.

Captain Sodergren states that at about 6.45 a.m., on Oct. 28, while lying at anchor in Kobe, the bark received a sudden shock that caused the mast to strain and crack. Some of the standing rigging snapped like a piece of twine, and all hands were thrown from their feet. The vessel pitched heavily, and caused one of the cross-trees to break from its fastenings and fall on deck. The waters became still an hour later, and the bark put to sea.

Early on the morning of Oct. 30, when about seventy-five miles off the Japan coast, the bark was almost thrown on her beam ends by the sudden eruption of a submarine volcano. The water became so hot that when a sea was shipped on deck, the crew took to the rigging. The heat became so intense that the pitch in the deck was melted, and the seams opened.

"Great blasts of hot air with a strong sulphurous smell," said the captain, "would come up from the breaking surface of the ocean and almost suffocate us for the moment. Then the membrane of the nostrils became irritated, causing us all to have a fit of sneezing. This phenomenon lasted for several hours. I have had all I want of the Japan side for some time to come."

Professor Horace Briggs of Buffalo, who was in Japan at the time of the earthquake, says immense crevices, from which hot mud and steam escaped, were to be seen in all directions.

ROUMANIA AND AUSTRIA.

AFTER being a week with the brethren in Sargol, Roumania, they took me by team to Constantza, from whence I proceeded by rail to Czernovoda on the Danube. This road greatly shortens the distance between the lower Danube and the Black Sea, and in order to connect this newly acquired territory in the Dobrudscha still closer to old Roumania, thousands of workmen are employed in constructing two railway bridges across the Danube, which is divided into two arms by a large island. The largest bridge will be second only to the Tay bridge in England, and the costs are estimated at £1,600,000. On this occasion a small man-of-war took the mail and the passengers across to the island, where several stages were in readiness. Soldiers do not seem to be wanting in this part of Roumania, and everything seems prepared in case of war. Our stage had not less than seven horses, and in case of rainy weather they are surely needed through these low marshes. Considerable maize is grown, and it is one of the chief articles of diet, also melons and grapes, and not least of all the swine, which seem here especially ugly. Another arm of water we crossed on a large ferry towed by another man-of-war, and our stage passed through the centre of the large village of Fetesti.

Above the town the large plain commences, the granary of Roumania, in the centre of which lies Bucharest, or in English, the "City of Joy," the royal capital. Its population is about 230,000, and it has become quite a railroad centre. It has undergone great changes for the better under the government of a German prince; fine buildings, an ornament to any city, have been erected; beautiful boulevards have been laid out, lighted by electricity, and there are also some fine monuments. Many of

the merchants and mechanics are Austrians or Germans, while the aristocracy speak French as well as the Roumanian. The Royal palace is situated in the heart of the city, and is quite a plain building. The churches, about one hundred and thirty in number, are mostly low structures, as they are liable to earthquakes.

Next day as I took the train for Austria, I soon found that while the city itself has been greatly beautified, another matter had also been carefully attended to, to prepare it for war. A girdle of eighteen forts extends around the city, and while Roumania in 1878 stood side by side with Russia against Turkey, it has since gaining its independence, taken every precaution not to become a vassal of Russia. Extensive fortifications are planned on the Russian border, and according to present appearances, Russia will, in another struggle with Turkey, reach Constantinople by Asia Minor or with its fleet.

Toward evening we reached the Carpathian range of mountains, which are the natural barrier between Transylvania and Roumania, some of the peaks reaching a height of 2,500 meters. There seemed to be some beautiful scenery, and we had to pass through many tunnels ere we reached the divide. It was quite late ere we arrived at Kronstadt, where I stopped till the next evening. Here in the midst of the Roumanians, Hungarians, and Slavs, we find a large German district, containing some 230,000 people, the Saxons of Transylvania. As early as 1143, they were invited by the Hungarian king, Geysa II., to leave their homes in Saxony and on the lower Rhine, and settle in this country, to cultivate and to protect it. Though centuries have passed, they have preserved their mother tongue and their national costume. The towns and villages are all built in German style, and with their order and thrift, form quite a contrast to the others. Kronstadt itself is the chief city, and is beautifully situated. Its population of about 30,000 is half German, the remainder are Hungarians and Roumanians. The Germans are mostly Lutherans, the Hungarians, Roman Catholics, and the Roumanians, Greek; thus the three leading factions of Christianity are represented here, and the great difference in their church-buildings marks each quarter plainly. The Roumanians have quite a large college here, while the Germans have a number of noted educational institutions. In order to get a good idea of the country, I ascended the Castle Peak, some 1,000 meters high. The view is indeed grand. While on one side there are the high peaks, covered with snow, we have on the other a lovely fruitful plain, covered with villages. Kronstadt itself with its many factories, seems to lie at your very feet, and the old thick walls and great towers which still remain, could tell many a tale of war, mostly with the Turks.

Among the noted buildings is the house of Honterus, who introduced the Reformation here with such a zeal, that in 1543 the whole city council, also the council of one hundred, accepted the Lutheran faith. The leading object of my visit was to procure some addresses for the secretary, and I succeeded in obtaining a very complete address book, and now hundreds of our publications are sent here.

Monday morning I reached Buda-Pesth, the beautiful capital of Hungaria, and during my short stop, visited a leading publisher, who is getting out our Hungarian and Bohemian and Polish readings. He showed quite an interest, and since has made much more favorable offers. Following the Danube, our train reached Vienna, the capital of Austria, by eve, and I soon found a home with the son of Mr. Rottmaier, who has quite an important position in the British Bible Depository there, and is also an elder of the Baptist church. The Baptists not being acknowledged as a denomination as yet, cannot affix any notice of their meetings or any sign, according to the law. He introduced me to Mr.

Holzhausen, the leading religious publisher, and Mr. H. promised to do what he could in securing us favorable terms and finding translators. Austria with its great mixture of tongues, offers good advantages for such work. A ride of thirty hours brought me from Vienna to Hamburg, and thus I was once more at home after an absence of ten weeks.

L. R. CONRAD.

News Summary.

NOTES.

THE expedition fitted out for the exploration of the northern interior of Australia by Sir Thomas Elder of Adelaide, and known as the Elder Expedition, has been disbanded without having accomplished its purpose. The company experienced greater difficulties from scarcity of water than were anticipated. Water that was supposed to be permanent was found to have dried up, and the expedition was forced to make its way into the settlements of West Australia. The ability and efficiency of the conductor, Mr. Lindsay, is recognized by the promoters of the scheme; but disaffection in the ranks somewhat demoralized the party and caused the majority to offer their resignations. Sir Thomas Elder intimates that at some future day the enterprise may be revived.

SOCIETY in England is deeply stirred over the case of Mrs. Osborne, lately convicted of perjury by the court, and confessedly guilty of stealing diamonds from her friend Mrs. Hargreaves. The case was brought out by an action for libel brought against the Hargreaves, who not only succeeded in defending themselves but in placing the crime where it belongs. Mrs. Osborne was but recently married to Captain Osborne of the military force. He is a great sufferer by these revelations of his wife's perfidy. The young woman is sentenced to nine months' imprisonment for perjury; and it is probable that other charges will not be pressed. Public sympathy is quite strong in her behalf because of her standing in society, and also because after she had succeeded in fleeing from justice she voluntarily returned and gave herself up. A petition is being circulated praying for her pardon.

A DISPUTE of considerable proportions has been going on between the Victorian Government and the Railway Commissioners in reference to the policy to be pursued in the management of the railways of the colonies. The Minister insists upon such a reduction of running expenses as will bring them within the revenue instead of showing a deficit of £300,000 per annum. In this scheme the commissioners refused to co-operate. After considerable correspondence the Cabinet was convened, and it was decided to recommend to the Governor-in-Council to suspend the commissioners from their offices pending the action of Parliament. This was accordingly done. The Governor gave the royal assent to the order of suspension, and Messrs. Speight, Ford, and Greene, quietly vacated their places without formality. Their places were filled by Messrs. Francis, Kibble, and Rennick, the officers next in rank, with Mr. R. H. Francis as Chairman. The new commissioners readily accepted the situation and assured the ministry of their hearty concurrence in the plans they had devised, and suggesting even more effectual measures in the same direction.

THE question of the control of the Behring Sea seal grounds, seems to remain an open sore between the United States and Great Britain. The former Government claims jurisdiction on the grounds that the waters are Alaskan and hence belong to the United States. They have prevented the wholesale destruction of seals on the shore by laws which prevent the killing of the female and adult male animals. But poaching vessels from Canada cruise about in the waters destroying indiscriminately the seals which are migrating to the breeding grounds. The United States demands that Great Britain shall stop this proceeding until a final arrangement or *modus vivendi* can be entered upon by the two powers interested. The Canadians protest against such an action, and they are supported by the press of the country generally, while the public voice in the United States is very loud in insisting upon the

enforcement of the prohibition. It is difficult at this distance to arrive at a satisfactory opinion in reference to the merits of the case. But it is to be ardently hoped that peaceable counsels may prevail, and trouble or bad feeling between the two countries be averted.

A DREADFUL crime was discovered in Windsor, Melbourne, as noticed in our last issue, by unearthing the body of a woman who had been brutally murdered and buried beneath a hearthstone. Within a week from the discovery the murderer was known, and his whereabouts ascertained; and in ten days he was arrested in West Australia. At the time of the discovery the case seemed involved in hopeless mystery. The parties who occupied the house were unknown. Weeks had elapsed, and the guilty one had ample time to cover his flight. Therefore the successful pursuit reflects great credit on the detective system which so quickly and thoroughly unravelled the dark problem. From the first step in pursuit new crimes have arisen and fastened themselves upon the culprit. It is now known that he murdered a wife and four children near Liverpool in the same way. He is also guilty of various robberies, and suspected of other murders. With his hands red with the blood of his first family, he wooed his Windsor victim and brought her to Melbourne purposely to murder her. In a fortnight more he had gained the affection of another young lady with the promise of an early marriage. This person, a Miss Rounsefelt of Bathurst, N. S. W., was on her way to West Australia to join her intended husband when she learned of his arrest for the great crime.

ITEMS.

The South Australian Government are now forwarding 40,000 gallons of water daily, from Mingary to Broken Hill.

The Government of Japan has suppressed thirty newspapers which were supposed to be inimical to the interests of the empire.

The Pope has addressed a communication to the Powers advising them to take measures to protect Christian missionaries in China.

A P. and O. captain recently proved during a gale that half a gallon of oil slowly leaking from a bag was sufficient to ward off the heaviest sea for a whole day.

A German economist says that the Rothschild family of Europe is estimated to be worth £20,000,000, and their income he fixes at about £7,000,000 per annum.

The Marquis of Lorne is to be Governor and Constable of Windsor Castle in place of the late Prince Victor Hohenlohe. It is a sinecure with a salary of over 1,000 a year.

The German emperor brooks no unfavorable comments upon his policy. He watches the press closely, and has lately squelched several papers which have criticized his course.

In 373 English strikes affecting 1,785 establishments the weekly loss of wages by work-people was £226,830 to those directly affected, and £34,466 to those indirectly affected. In 193 strikes over 32 millions of capital were laid idle.

Mrs. Gordon Baillie, who in England in 1888 was sentenced to five years' imprisonment for a series of frauds, in collecting money ostensibly for charitable purposes, and appropriating to her own uses, has been released, after serving a little more than three years.

Mrs. Ethel Florence Osborne, who has been sentenced to nine months' imprisonment on a charge of perjury in connection with the great pearl case, is ill. The medical attendant at Holloway prison, where she is confined, states that she is suffering from epileptic hysteria.

The Salvation Army is being boycotted in Finland. No mention of it of any kind may appear in public print. So strictly is this law being carried out that any mention of the Army, any advertisement bearing on the movement, is sufficient to cause an entire issue of a newspaper to be cancelled.

A most peculiar case of prolonged sleep is at present occupying the attention of medical circles in Germany. A miner named Johann Latus is at present an inmate of the hospital at Myslowitz, in Silesia, where he was admitted four and a half months ago, and since then all efforts to wake him have been fruitless.

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.

A lady is applying to the authorities in Vienna for permission to disinter the body of her sister, who was buried ten years ago. She had very valuable jewellery buried with her sister, and being herself reduced in circumstances, she had no other means of getting out of her misery than by appealing to the dead.

In the Hawaiian Islands there are about fifty native Temperance Societies, with a membership of over two thousand. Their pledge includes opium and awa as well as alcohol. Awa is an intoxicant manufactured by the natives, and said to be more disastrous in its effects upon the human system than even the imported liquors.

Two policemen, off duty, became involved with other parties in a drinking fracas at Bendigo, during which a man named Storey struck policeman Brown a fierce blow in the face, felling him to the ground. Brown was a heavy man, and his head struck a curb stone smashing his skull, from which injuries he died in a few hours without recovering consciousness.

Captain H. C. Kane, who had command of H.M.S. *Calliope* when she escaped from the harbor of Apia during the great hurricane which took place there three years ago, and who was recently appointed flag captain on H.M.S. *Victory*, the flagship of Admiral the Earl of Clanwilliam, at Portsmouth, has received further promotion. Captain Kane has now been appointed commodore, and will resume command off the *Calliope* on the coast of Africa.

A terrible colliery explosion has occurred at Anderlues, in Belgium. Nearly 300 miners were at work in a colliery when an explosion of fire damp took place, shattering the underground workings, and blocking the approaches to the shaft. The number of miners who perished has been ascertained to be 140, and these included five women. At last accounts the pit was on fire, and the fire had extended to an adjoining mine which also had to be abandoned.

The people of Paris have consumed within the last year 21,291 horses, 229 donkeys, and forty mules, the meat weighing, according to the returns, 4,615 tons. At the 180 shops and stalls where this kind of food is sold, the price has varied from 2d. a pound to 10d., the latter being the price of superior horse-steaks. But only about one-third of the meat is sold fresh and undisguised; the rest is used in making sausages, and it should be added that 402 horses were seized and condemned as unfit for food before entering the sausage state.

Over 13,000 lives are annually sacrificed directly to measles in England and Wales; and not only so, but whereas in the ten years prior to the passing of the Public Health Act, 1875, with its provisions as to isolation, the mean rate of mortality from measles was 401 per 1,000,000 living, it has risen during the decennium 1881-90 to 440 per 1,000,000. This rate exceeds anything that can thus far be directly attributed to influenza; but whilst panic arises about the disease, the fatality from which is so notable amongst the well-to-do and the aged, the terrible death-roll from measles, which has its incidence especially on the infantile population amongst the lower classes, passes all but unheeded.

Improvements in the manufacture of margarine are causing great embarrassment to the experts in Paris. In a prosecution for selling margarine as butter, M. Girard, chief of the municipal laboratory, admitted that all the apparatus for detecting the mixture of margarine with butter are untrustworthy, while M. Villers, professor in the School of Pharmacy, and M. Moreau, official taster at the great central markets, both expressed doubts whether the most experienced dealer could discover the fraud by the test of the palate. Nevertheless the magistrates of the Police Correctionnelle in this particular instance inflicted heavy fines on the defendants. The profitable nature of the adulteration will be seen from the fact that, according to the evidence, margarine of the best quality can be manufactured at a cost of about 11d. to 1s. 3d. the kilogramme, while the same quantity of good butter is 2s. 10d. to 3s. 4d.

Health and Temperance.

TO THE INFLUENZA GERM.

By the shivering fits which chill us,
By the feverish heats which grill us,
By the pains acute which fill us,
By the aches which maul and mill us,
By the quacks who draught and pill us,
By the hydropaths who swill us,
By the allopaths who bill us,
By the nervous fears which kill us,
Tell us, tell us, wee Bacillus,
What, and why, and whence you are !

Say, are you a germ atomic?
Have you uses economic?
Are you truly miasmatic?
Are you solid or lymphatic?
Frankly, is your cause zymotic?
Are you native or exotic?
When your business is transacted
Is your stay to be protracted?
And do you intend, Bacillus,
To return again and kill us?
Do make answer, if you please !

Tell us briefly, tiny Mystery,
What's your source and what's your history;
Clear the clouds of obfuscation
That surround your incubation !
Furnish without more obstruction,
Your belated introduction !
Let us know your why and wherefore,
What it is you're in the air for !
And meanwhile, O wee Bacillus,
Since with morbid dread you fill us,
Prithee, take your leave at once !

—Truth.

EFFECTS OF ALCOHOL UPON THE CHARACTER.

THE ultimate effects of alcohol upon the character are well shown by its immediate effects. As the cerebrum is gradually brought under the influence of the drug, the will becomes dormant and the leading characteristics of the mind become predominant. A man under the influence of liquor shows out his real character. The restraining influences of culture and education are lost, and those tendencies and properties which have been held in check by force of will assert their sway, and all that is low and beastly in the individual comes to the surface. It is this that causes individuals to commit, under the influence of drink, crimes which they would never have perpetrated in their sober moments. It is rare indeed that a premeditated murder is committed without the murderer being under the influence of drink. He feels the need of something to paralyze the voice of conscience and make powerless the moral force of education, of natural regard for human life; and alcohol does just that.

When liquor is frequently indulged in, the lowered moral status becomes, after a time, a permanent state, which has been thus graphically pictured by Dr. Fothergill:—

"The most pronounced product [of alcoholic demoralization] is found in the hopeless drunkard, who, in squalid rags, with rotten tissues, the embodiment of intellectual and moral degradation, utterly beyond hope, the line of possible restoration long past, hangs around the tavern door, and with the odor of alcohol floating on his breast, whiningly begs a copper from the mass of vitality around him, of which he himself is a withered and decaying branch. This man is incapable of labor; he is unwilling to entertain the idea of toil. He is beyond any capacity for labor; he is no longer capable of discharging his duty as a citizen; he is a social parasite of the lowest and foulest order, as useless as a tape-worm. He has abandoned all self respect, because there is nothing left in him for himself or any one else to respect. He is a shameless liar, who will make the most solemn protestations as to the truth of what it is patent enough is false. There is no depth of moral degradation to which he will not descend for means

to purchase a little more of the fluid which has ever been his bane."

It has been estimated by competent judges that intemperance is the cause of nine-tenths of all the crime among civilized nations. Alcohol benumbs the intellect, deadens conscience, and stifles reason. It leads its victim to theft to secure the means of indulgence, and steels the heart of the assassin for his bloody work.

To the crimes committed by the users of alcohol themselves should be added those committed by the wives and children of drunkards, who are driven to desperation and crime by the want and suffering occasioned by the cruel monster drink.

The influence of liquor in increasing crime has often been well illustrated by the sad results which have invariably followed its first introduction into any community. Many newly settled districts have existed for several years with entire exemption from crime; no murders, no thefts, no public broils, no assaults upon persons or property, no act of violence of any kind occurring to mar the peace and destroy the feeling of security of the community. At last a public house is opened in the midst of this prosperous and peaceful society, and a bar is erected, from which alcoholic liquors are dispensed. The evil consequences are immediately apparent. Drinking engenders idleness. Idleness necessarily brings want, and want leads to theft; for a man who spends money for illegitimate purposes will not long continue particular to obtain his means from legitimate sources. Idleness and the conscience-searing, passion-stimulating influence of alcohol soon lead to acts of violence against persons and disregard of individual rights. Midnight carousals and drunken revels become frequent, outbreking crimes are not uncommon, and the once peaceful community becomes a scene of constant disturbance and disquiet. The sheriff and constable, who previously found no occasion for the exercise of the functions of their offices, now find constant employment. A gaol becomes a necessity, and is never without an occupant.

To say that alcohol is responsible for the revolution in the condition of such a community, would be to state a fact too plain to be mistaken.

Another evidence of the influence of liquor-drinking upon crime is seen in the fact that crime increases and decreases in any particular locality almost in proportion to the increase and decrease of the use or sale of liquor.

During seven years, from 1812 to 1818, the annual consumption of liquor in England and Wales was 5,000,000 gallons; during the same period, 11,006 persons were annually arrested and committed for trial. During the seven years from 1826 to 1832, 9,000,000 gallons of liquor were annually consumed, and the annual number of arrests was 21,700. It will be observed that the amount of liquor sold during the last period was almost double that consumed during the first, and also that the number of arrests was nearly doubled during the last period. That this increase of crime was due to the influence of liquor and not to increase of population, is shown by the fact that while crime had doubled, the population had increased but one-third.

Says Dr. Nott, "In Scotland, in 1823, the whole consumption of intoxicating liquors amounted to 2,300,000 gallons; in 1837, to 6,776,715 gallons. In the meantime, crime increased 400 per cent., fever 1,600 per cent., death 300 per cent., and the chances of human life diminished 44 per cent."

"In Ireland, when the distilleries were stopped, in 1808, crime decreased amazingly. Again, when in 1810 they recommenced operations, the commitments increased nearly fourfold."—*Bacchus Dethroned*.

The increase of crime incident to the increased use of liquor is, of course, due to the influence of alcohol upon the moral nature of individuals. The direct effect of this poisonous drug seems to be to paralyze the will, to render the sensibilities obtuse,

to deaden the conscience, to inflame the passions, to weaken the judgment, and to dethrone reason. Kleptomania (an uncontrollable disposition to steal) is one of the acknowledged effects of drink.

An eminent physician remarks with reference to the moral effects of alcohol, "When alcoholism does not produce insanity, idiocy, or epilepsy, it weakens the conscience, impairs the will, and makes the individual the creature of impulse and not of reason. Dr. Carpenter regards it as more potent in weakening the will and arousing the more violent passions than any other agent, and thinks it not improbable that the habitual use of alcoholic beverages, which are produced in such great quantities in civilized countries, has been one great cause of the hereditary tendency to insanity."

Dr. Elisha Harris, late President of the American Public Health Association, and Corresponding Secretary of the New York Prison Association, states that of 100,000 prisoners 82,000 were committed through the influence of drink.

Adulteration of Alcohol.—We have scarcely mentioned the fact that alcohol is subject to adulteration to an almost unlimited extent, as we do not regard this fact as of so very great importance, since alcohol is the chief poison in all liquors, whether adulterated or not, and, with rare exceptions, is worse in its effects than any of its adulterants. It may be remarked, however, that there is very little pure liquor to be obtained. The following substances with many others are used in adulterating the various alcoholic beverages in common use:—

Burnt sugar, sulphate of potash, sulphate of iron, alum, salt, cocculus indicus, picric acid, colchicum, tobacco, capsicum, ginger, wormwood, sulphuric acid, cream of tartar, carbonate of potash, hartshorn, strychnia, lead, laurel water, cochineal, logwood, sugar of lead, oil of turpentine, gentian, and opium.—*J. H. Kellogg, M. D., in Home Hand-Book of Hygiene and Medicine.*

M. PASTEUR ON THE LEPROSY MICROBE.

M. PASTEUR has been "interviewed" with reference to the announcement that an English doctor of Simla has succeeded in discovering, cultivating, and neutralizing the leprosy microbe. He expressed his views as follows: "The news of the discovery of a leprosy microbe is no surprise. With the progress of science, and by following the lines already laid down, I have not the slightest doubt that in time the microbe of all the diseases attacking the human body will be discovered and cultivated. To exterminate them will be quite another question. The statement, however, that an English doctor has just discovered the leprosy microbe is incorrect. This microbe has been understood for some time by medical men, and it was a Swede, a certain Dr. Hankel, who first discovered its existence. He showed it to me, and I examined it most carefully in his laboratory. It is a microbe remarkable for its infinitesimal size, but it is remarkably active and may be found in infinite numbers even in the cells of the parts attacked by contagion. Leprosy usually develops itself in hot climates, where the high temperature, the absence of hygienic appliances, and personal uncleanness aid its development immensely. Yet in Sweden, where the temperature is low, the ravages of leprosy are great. As for the English doctor, it is probable that he may have found a physiological medium favorable to the culture of the microbe, which is an important point. No doubt, with growing experience, leprosy vaccine will soon be discovered; it is even possible that, with the experience already gained, such a result may at once be obtained. To say, however, that leprosy can be cured from the present moment is another affair. We must wait for results, which are often disappointing."

Publishers' Department.

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 HOBART: April 1, 5.54; April 8, 5.42.
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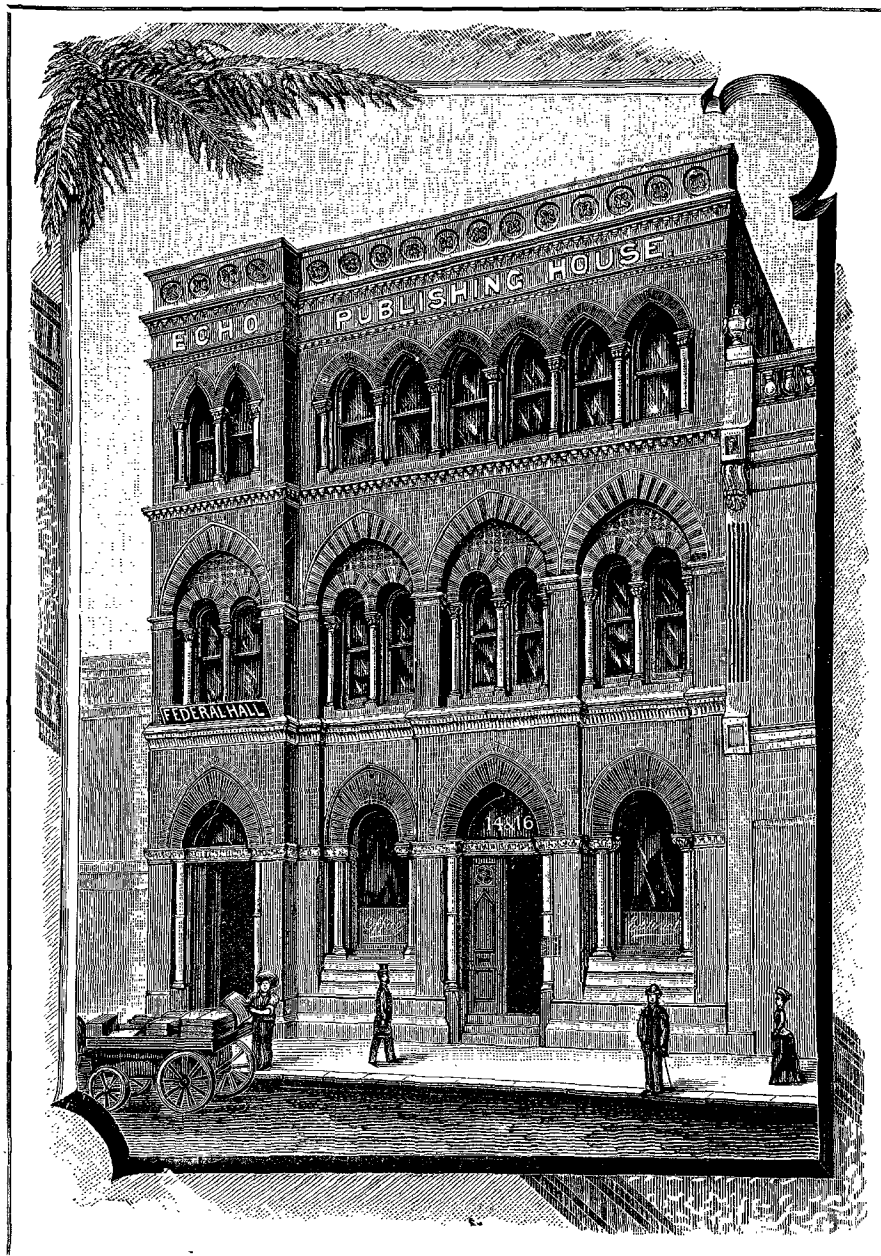
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Melbourne, Australia, April 1, 1892.

CONTENTS OF THIS NUMBER.

POETRY.

Only to Know	98
It is Common	102
The Master	108
To the Influenza Germ	110

CURRENT COMMENTS.

Sacrifices at Funerals	97
Seat Conversions	97
Political Action and Christianity	97

GENERAL ARTICLES.

The Work of God to Believe in Christ	98
Some Men of the Reformation	98
Draw the Line	100
The Kremlin at Moscow, the Ancient Russian Capital	100

TIMELY TOPICS.

The Malady of Sin	100
Union of Methodism	101
The Salvation Army at Ballarat	101

THE HOME CIRCLE.

On Saying "No."	102
Divine Purposes in Human Afflictions	102
Dwellers in the Arctic	103
Rules for Pleasant Lives	103
People Who Are Not Soul Winners	103

USEFUL AND CURIOUS.

The Utility of Aluminium	103
Protoplasm and Life	103
Scientific	103
A Real Remedy for Wrinkles	103

EDITORIAL.

Religion and the Powers That Be	104
Christ's Second Coming	104
Perfection in Christ	105
Guardian Angels	105

BIBLE STUDENT.

Begging Children Showing the Decay and Curse of Egypt	107
International Sabbath-School Lessons	107

FROM THE FIELD.

The Earthquake in Japan	108
Roumania and Austria	108

NEWS SUMMARY

HEALTH AND TEMPERANCE.

Effects of Alcohol upon the Character	110
M. Pasteur on the Leprosy Microbe	110

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.

THE New Zealand Conference of S. D. Adventists assembles at Napier about the time of the date of this paper. We hope that their meeting may be signally blest from on high, and that the workers and people may rejoice in the presence of the Master of assemblies.

THE most of our readers will notice with pleasure that we are employing the International S. S. Lessons in our Bible Students department. The questions are designed to lead in the study both for private study or school use. In the latter case the teacher will undoubtedly make use of such points as commend themselves to his mind, and he may find the printed questions helpful in his work. The notes are necessarily condensed, but full of suggestive thought.

A CRITICISM CONSIDERED.

AN esteemed subscriber has been furnished with a criticism upon an answer to a query upon the nature of the Trinity which appeared in our Dec. 15, 1891, number. The objectionable paragraph reads as follows: "We understand the Trinity, as applied to the Godhead, to consist of the Father, Son, and Holy Spirit. The two former to be personal, spiritual beings, eternal and infinite in all their ways and attributes. The Son is of the Father, equal in glory and honor, but in some measure subject in authority. The Holy Spirit is the representative of the Deity in all parts of the universe. These supreme Beings we cannot comprehend or measure."

Our critic animadverted upon the danger of the subscriber being led to embrace per force some fatal heresy while accepting more obvious truths associated together. These words are a revelation to him; now he can see our dark designs in the position here taken relative to

the personality of the Holy Spirit. He invites a comparison of the position here expressed with our Saviour's discourse in the latter chapters of John. There may be others situated as this person is, so we refer to the matter in this place.

Our reply is that we did not consciously reveal any definite position in regard to the Holy Spirit's personality. There is certainly nothing incongruous in the idea of the Spirit being a *personal representative*, hence saying that the Spirit is the representative of the Father and Son does not deny his personality as our friend would make out. He occupies in our minds an exalted place with Deity; and the paragraph in question speaks of him as a supreme Being. In reference to the subject of his personality our minds are well expressed by J. H. Waggoner in his little work entitled "The Spirit of God," as follows:—

"There is one question which has been much controverted in the theological world upon which we have never presumed to enter. It is that of the personality of the Spirit of God. Prevailing ideas of *person* are very diverse, often crude, and the word is differently understood; so that unity of opinion on this point cannot be expected until all shall be able to define precisely what they mean by the word, or until all shall agree upon one particular sense in which the word shall be used. But as this agreement does not exist, it seems that a discussion of the subject cannot be profitable, especially as it is not a question of direct revelation. We have a right to be positive in our faith and our statements only when the words of Scripture are so direct as to bring the subject within the range of positive proof.

"We are not only willing but anxious to leave it just where the Word of God leaves it. From it we learn that the Spirit of God is that awful and mysterious power which proceeds from the throne of the universe, and which is the efficient actor in the work of creation and of redemption."

If it were possible for created beings to attain to a full understanding of God and his works, then, having reached this point, there would be for them no further discovery of truth, no growth in knowledge, no further development of mind or heart. God would no longer be supreme; and man, having reached the limit of knowledge and attainment, would cease to advance. Let us thank God that it is not so. God is infinite; in him are "all the treasures of wisdom and knowledge." Col. 2:3. And to all eternity men may be ever searching, ever learning, and yet never exhaust the treasures of his wisdom, his goodness, and his power.

God intends that even in this life the truths of his word shall be ever unfolding to his people. There is only one way in which this knowledge can be obtained. We can attain to an understanding of God's word only through the illumination of that Spirit by which the word was given. "The things of God knoweth no man, but the Spirit of God;" "for the Spirit searcheth all things, yea, the deep things of God." 1 Cor. 2:11, 10. And the Saviour's promise to his followers was, "When he, the Spirit of truth, is come, he will guide you into all truth. . . . For he shall receive of mine, and shall show it unto you." John 16:13, 14.—*Mrs. E. G. White.*

NOTES FROM NEW ZEALAND.

THE earnest student of God's Word cannot fail to see a solemn fulfillment of prophecy in the actions of the various Christian communities. Even in this young country the various church synods and councils are passing resolutions invoking state aid to propagate their respective creeds through denominational schools. The Roman Catholics is not the only sect working upon these lines. Could the Protestant churches see their danger of pursuing such a course, there might be some hope. A lack of spiritual power is so manifestly wanting in the eyes of every observer, that something must be done. Then to make matters worse, the governments of earth are petitioned and prayed to for help, instead of the Government of heaven.

Many, too, are deceiving themselves into the belief that if the Bible be read in state schools the rising generation will be ensured salvation indeed.

All our people are looking forward with a keen interest to the convening of the N. Z. Conference. We learn from Pastor Israel, president of the S. D. A. Conference, that the general meeting will convene at Napier, April 1. A good representation from each church and company is said to be arranging to attend, so that a large attendance is anticipated.

This coming Conference is to be favored with the

presence of E. H. Gates, missionary to the Pacific Islands, W. C. White, G. B. Starr, and A. G. Daniells. Above all a rich outpouring of the Spirit of God is being prayed for.

Bro. Israel is still holding services at Nelson, while we are holding the fort at Kaikoura.

S. McCULLAGH.

WE have received from the publishers, F. H. Revell and Co., Chicago, a neat little volume entitled "Steps to Christ," by Mrs. E. G. White. The book contains about 150 pages. As its name indicates the author undertakes to point out the different steps by which a saving knowledge of Christ may be gained. It is hardly necessary to say that the task is well done. Our readers are sufficiently well acquainted with Mrs. White's writings to accept that fact. Much might be said in commendation of the matter and style of the book which at once engages and constantly holds the deep interest of the reader to the close. It is indeed so good that it is decided to reproduce the book here at our Office, an announcement of which we hope to be able to make within a few weeks.

No ONE without close observation has ever realized how frequently figures of speech are introduced into language written and spoken. They are used by way of illustration, and if properly used are effective for their purpose. Skill and care are requisite, however, lest the ridiculous appear instead of the sublime as the writer intends. In writing for publication all figures should be carefully scrutinized to discover inconsistencies and weaknesses. For most amateur writers it would be well to search for them with the idea of eliminating them from the article.

Figures of rhetoric may be so used as to obscure the meaning, kill the interest, belittle the subject, or even to expose the writer to ridicule. Figures should be harmonious with the theme; they should have some relation to the thought; they should not be mixed. Metaphors, the most common of figures, are used to show the resemblance of one act to another; as, "He comes to reap the harvest of the earth." In moral discourse they are being continually used. Our correspondents frequently employ them. Where they are well used it is well; but deliver us from crooked and mixed figures or illustrations.

A late number of a very prominent religious paper speaking of the harvest time as illustrating the results of life, says: "If the corn-field, the vineyard, and the orchard show but a meagre supply for the seed sown in the spring," etc. Now just a little knowledge of farming would have taught the editor that vineyard and orchard supplies are not from seed sown in the spring. A good sister lately said in prayer-meeting that she hoped she might "become a laborer in the vineyard, and gather some sheaves into the fold." Doubtless the Lord took her as she meant, and so we should do, but the idea of gathering wheat in a vineyard and taking the bundles to a sheep-fold is too much for some people's gravity, especially when they are trying to be sober.

Here is one we did not hear, but it is said to be a sample of parliamentary eloquence: "I smell a rat, sir, floating in the air, which if not nipped in the bud will breed a conflagration that will drown the whole land."

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