

of the angels of God over one sinner that repenteth." But will God forgive easily? Will His ear be open to the cry of the sinner turning from his sins? "Come unto me all ye that labor and are heavy laden, and I will give you rest." "He that cometh unto me, I will in no wise cast out."

His whole life was a comment upon these words. He was in search of men, tender toward their afflictions, relieving distress wherever the requisite faith was found. He was as sensitive to the touch of faith as is a magnetic needle to a passing current of electricity. A poor, afflicted woman said within herself, "If I may only touch the hem of His garment I shall be made whole." In the midst of a crowd she pressed upon Him. Jesus recognized and honored her touch of faith and she, the alien and stranger, was made whole. But how far will the Lord's desire to save men from sin carry him? Can they thwart His benevolent designs, if they will?

Again the conduct of the Lord Jesus is significant. He preached His message to all. For a time the multitude were pleased to listen and to follow. He did not forbid. Afterward they turned against Him and reviled Him. Then He addressed Himself to the work of strengthening the listening number of His adherents. The night of His arrest found Him with only twelve immediate followers, and of these one was a traitor.

His upbraiding of the unrepentant cities in which most of His works had been done is no less significant. "Woe unto thee, Chorazin! Woe unto thee Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. Howbeit, I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment than for you. (Matt. ii, 21-22.)

His unsparing denunciation of hardened scribes and Pharisees shows the same thing. "Woe unto ye, scribes and Pharisees, hypocrites! Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell?" (Matt. xxiii, 29-33.) To the same end is the lamentation over Jerusalem: "O, Jerusalem, Jerusalem, which killeth the Prophets and stoneth them which are sent unto thee," etc.

But where is this powerful and sympathetic Jesus now? Will He, after the lapse of nearly nineteen hundred years, manifest the same characteristics as He then did on earth? He said to His followers that it was expedient for them that He go away; for, if He did not do so, the Comforter would not come. "But if I go, I will send Him unto you." And this new guide was to carry on the work which Jesus left. "He shall glorify me, for he shall take of mine and shall declare it unto you." And He was to abide with the disciples forever.

Hence the apostolic writer speaks of Jesus Christ, the same yesterday and today, yea and forever. (Heb. iii, 8.) He will carry on the same work, and manifest the same char-

acteristics forever. He is the same person now, with the same plans, wishes and susceptibilities that He had when He walked the earth in Palestine.

I have given a group of facts. Behind these are many more. Behind all these is the person. We who would be strong, steady Latter-day Saints must become acquainted with Him, so that our lives will not be dependent upon fickle feeling, but upon Jesus, the rock, who is the everlasting "truth."

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CURRENT TOPICS IN EUROPE.

The little town of Brixham in Devonshire, England has never had a very prominent place in English history. In fact there are thousands of people who never saw Brixham and yet seem to be tolerably happy. Yet it was at this town, two hundred and one years ago, that William of Orange and his wife Mary landed, when they came over from Holland to take possession of the throne of Great Britain. Last week a statue was unveiled at Brixham to commemorate the event, and the little fishing village was thrown into prominence as it has not been since 1688. The scene was truly impressive. Amid salvos of artillery and bands of music, and cheering of the crowds, the canvass was drawn aside revealing a beautiful statue of William and Mary cut from a block of Sicilian marble of a light grey color. The statue itself is of heroic size and stands on a pedestal about ten feet in height. It represents the Prince addressing the assembled multitude who greeted his arrival.

At this distance of time it seems impossible to fully comprehend the importance of this event. It was nothing less than the final victory of Protestantism in England. If this expedition had suffered the fate of that under the unhappy Monmouth a few years before, we can easily perceive the history of England would have been very different. Much has been written concerning the destruction of the Spanish Armada, but comparatively little concerning the landing of William III. at Brixham.

Enthusiasm in African affairs has again been aroused from the recent letters received from Stanley. So late as August 29th both Emin Pasha and Stanley were in safety. The great problem of Central African colonization seems to be in a fair way to be solved. But on the other hand comes the sad news that Dr. Peters, the famous German traveler, has been murdered. It was Dr. Peters who first formed treaties between the German Government and the chiefs of the East African tribes, and his death will be, in Germany, greatly lamented. Africa is now the theatre of great changes, and this is especially true in regard to Egypt. The Prince of Wales in his recent visit there must have noticed a vast difference since the time of his last visit fourteen years ago. Cairo is fast assuming the appearance of a European town.

Even the ruins near Cairo—those mementoes of ancient greatness, are cared for, and efforts are put forth to preserve them from further demolition by the barbarism of the natives and soldiery. This is especially true of that oldest and most beautiful of Egyptian obelisks that stands among the green fields on the banks of the Nile not far from Cairo. It is the gravestone of a great ancient city which has vanished and left only this relic behind. That city was the Beth-shemesh of Scripture, the famous On, which is memorable to all Bible readers as the residence of the priest of Patipherah whose daughter Asenath Joseph married. The Greeks called it Heliopolis, the city of the sun, because there the worship of the sun had its chief centre and its most sacred shrine. It was the seat of the most ancient university in the world, to which youthful students came from all parts of the world, to learn the wisdom which the priests of On alone could teach. Thales, Evdokus, Pythagoras and Plato all studied there, and perhaps Moses too. It was the birthplace of the literature of Egypt, where were written on papyrus leaves the original chapters of the oldest book in the world, generally known as the "Book of the Dead," giving a most striking account of the conflicts and triumphs of life after death, a whole copy or a chapter of which every Egyptian, rich or poor, wished to have buried with him in his coffin, and portions of which are found inscribed on every mummy case, and on the walls of every tomb. In front of one of the principal temples of the sun, in this magnificent city, stood, along with a companion, long since destroyed, the solitary obelisk which the traveler now beholds. It is said to have been constructed more than two thousand years before Christ, and has outlasted the shock of armies and change of dynasties, and stands where it originally stood forty centuries ago. What a lesson for humanity! Egypt now under the dominion of Britain, then unknown, and visited by British princes who strive to decipher on the mouldering pedestals of Egypt the names of her proudest kings.

Just now the Antiquarian Societies of Europe, especially those who disparage the Mosaic era, have been thrown into a flutter of excitement by the results of Prof. Sayce's explorations. The opening of the long mysterious line of mounds on the eastern bank of the Nile, commonly called "Tel-el-Amarna," may well have startled them, for these results throw into shade anything yet discovered concerning Egyptian and Babylonish literature. "Strange as it may appear, it is now reasonable to believe that we are now able to handle the very letters that were written by the princes and governors of Canaan, Babylon and Egypt when as yet Joshua was unborn, and to trace the course of events which led to the mission of Moses, and the exodus of Israel out of Egypt." About two years ago Professor Sayce, while superintending the disinter-