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THE SECRECY OF THE CONFESSIONAL IN FRANCE.

THE question whether a priest is bound to give evidence in court on the strength of information derived under the seal of the confessional, which was answered lately in the affirmative by the judicial authorities of a Norman town, has just been negated by the Paris Court of Cassation. The curé of a village in the Department of the Calvados, during the trial of a husband who had seriously wounded a man, whom he believed to be on too friendly terms with his wife, was questioned with a view to ascertain whether the woman had really furnished the prisoner with a reasonable pretext for the assault. The abbé refused point-blank to throw any light on the matter, and when urged to do so, declared that he could not betray secrets which he had learned in his ecclesiastical capacity. He was immediately condemned to the payment of a fine of £4, and appealed against this sentence. In reversing the judgment, the Court of Cassation, quoting from one of the clauses of the Penal Code, expressed the opinion that ministers of all religious denominations recognised by the State were in duty bound to maintain strict silence on the subject of all the revelations which might be made to them in the exercise of their profession.

POLITICAL METHODS IN CHURCH MACHINERY.

THE Rev. Dr. Parkhurst, the editor of *Zion's Herald*, Methodist, considers that there are forty-nine cogent reasons why his church should not elect

any more bishops at present. He is quoted as saying:—

The refusal to elect any more bishops would be a proper rebuke to the electioneering spirit abroad in the church. The eagerness to reach this high office is altogether too great, and has produced in two or three of the last General Conferences some very unpleasant scenes. No man should be voted for who allows himself to become the central figure in one of these scrambles for office. The church cannot afford to have this disgraceful tendency perpetuated. Anybody who needs to be "boomed" and finds a band of camp followers necessary to promote his candidacy, is not the man needed for bishop, or for any high place in the church. The time has fully

have a different feeling for the prayer-meeting Christians than for any others. He knows that he can depend on them, and that they are the link between the church and the throne of God. Revivals usually start among the prayer-meeting Christians. The time, the toil, the care the pastor spends in leading his church to support the prayer-meeting are a profitable spiritual investment.—*The Watchman*.

THE OUTLOOK FOR PARIS.

It seems that Paris is fast going mad. According to Dr. Paul Garnier, the chief medical officer of the Prefecture of Police, during the fifteen years from 1873 to 1888 lunacy has increased in Paris by 30 per cent. This increase is due, M. Hugues le Roux says to two morbid types, general paralysis and alcoholic insanity, which are spreading to an alarming extent. Alcoholic insanity is now twice as prevalent as it was fifteen years ago. Every day it declares itself more violently, and with a more marked homicidal tendency, the murderer and the desperado now being youths of twenty instead of men in the vigor of strength and manhood, who had tasted life in all its forms. There seems to be a gloomy prospect in store for Paris, for M. le Roux says, since he has frequented the haunts of misery and vice in that city, he has observed gutter children by the hundreds who are only waiting the opportunity to become assassins.—*Christian Commonwealth*.



VIEW OF PRAGUE. ("Reformation," page 35.)

come to turn a new leaf, if we wish to retain the respect of the world around us.

Nothing can be so disastrous to any religious organization as the spirit of self-seeking which brings the leaders into "one of these scrambles for office." Anything partaking of the nature of worldly strife, such as is seen more especially in politics, is to be most heartily deprecated, and should be severely censured by all who love the peace and purity of a body which Christ has purchased with his own most precious blood.—*Christian Weekly*.

PRAYER-MEETING CHRISTIANS.

THE prayer-meeting Christians, those who are found at the mid-week service right along, are the Gideon's band of the church. Other members may give a good deal of money and do a variety of other necessary things, but a pastor very soon comes to

It shows a lack of faith in God and his promises for any man to withhold a tenth. The history of the church in both dispensations indicates that this is the minimum which should be devoted to religious and charitable uses. God invites men to "prove" him in this matter, and those who have with right hearts made the experiment are unanimous in their testimony as to the open heavens and the showers of blessings.—*United Presbyterian*.

NEARING THE END.

T. WHITTLE.

SIGNS in the earth appear,
By seers foretold,
Signs of the end, when
The earth groweth old.
Many run to and fro,
Flood, flame, and famine go,
Doing their work of woe—
Sinners grow bold.

Prophetic time says
The end is begun !
Few the remaining days,
Low sinks time's sun ;
Reaping the golden grain,
Harvesters chant the strain,
Repeat the glad refrain,
Work almost done.

Haste thee ! no longer yield
To selfish ease,
Haste to the harvest field,
Thy sickle seize,
Weary the day and hot,
Hard the faint laborer's lot,
Thy timely help is what
Thy Lord will please.

Let not the enemy
Lull thee to sleep,
In false security
Thy senses steep ;
Sad will the waking be,
Thy opportunity,
Gone to eternity,
Judgment to meet.

In time's last dying hour,
Gather thy sheaf ;
Labor with all thy power,
Work must be brief ;
Let not the long array
Of wasted hours dismay,
Yield to no weak display
Of useless grief.

Join with the workers
Out on the plain,
Learn the sweet song they sing,
Catch the refrain ;
Then in the better land,
On the celestial strand,
Thy voice shall swell the grand,
Triumphant strain.

General Articles.

"YE ARE COMPLETE IN HIM."*

(Continued.)

MRS. E. G. WHITE.

Text: Col. 2:1-10.

WE should take time to study the Bible ; for we must know what saith the Scripture. The Bible is the garden of God, and as we see the lovely flowers of promise that have been placed there, we should gather them to our souls. For "exceeding great and precious promises" are given unto us, that by these we might become "partakers of the divine nature, having escaped the corruption that is in the world through lust."

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean ; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Does this mean that you are not to associate with the world?—No ; for how can you bring to them the light of truth if you do not come in contact with them ? But you cannot do them good if your association with the world leads you to beg the world's pardon for your faith in Christ ; for then you do not mould the world, but the world moulds you. Jesus has signi-

fied what is to be your position in the world. He says, "Ye are the light of the world." "He that followeth me shall not walk in darkness, but shall have the light of life."

Since God has given us this assurance, why is it that we see so many clouded, mixed experiences ? It is because many of the professed followers of Christ have given heed to seducing spirits and doctrines of devils. It is because they have not responded to the drawing of Christ. When you do this, you draw others to him by your consistent life and Christian example ; for by faith you become rooted and grounded in the truth. You must search the precious Word of God, that you may know what is truth. Jesus prayed that his disciples might be sanctified through the truth. And no one can be safe in thinking that he can permit himself to indulge in any sin, however secret it may be ; for God requires truth in the inward parts, and in the hidden parts wisdom. You need not feel complacency because you are sure that your brethren do not know of your misdeeds. Does not One who is acquainted with your brethren know all about your life ? Does not he read your heart as an open book ? You cannot indulge in any sin, and still be a witness for the Lord, for in works you deny him. Where is the holy boldness that should characterize your faith and prayers, because you are not condemned before man and God, but can lift up holy hands without wrath or doubting ? Where is your ringing testimony on the side of truth ? If you are indulging in known sin, you cannot utter words to the glory of God, because there is something in your heart that condemns you. The Spirit of God is not in your soul. But let the heart with all its affections be just where it belongs, surrendered to God, and you will have joy and peace in the Holy Ghost. Your intellect, your ability, your powers of soul, body, and spirit, have been purchased at an infinite price by the Son of God, and they all belong to him. And yet though Christ has redeemed men, how few render to him that which is his own. How many rob him in thought and in service. O, shall we not gird up the loins of our minds, and bring into captivity every thought to the obedience of Christ, and hope unto the end for the grace that shall be given unto us at the revelation of Jesus Christ ?

You cannot enter heaven with any deformity or imperfection of character, and you must be fitted for heaven now in this probationary life. If you would enter the abode of the righteous when Christ shall come, you must have the deep movings of the Spirit of God, that you may have an individual experience, and be complete in Him who is the fulness of the Godhead bodily. Through the power of the righteousness of Christ, we are to depart from all iniquity. There must be a living connection of the soul with its Redeemer. The channel of communication must be open continually between man and his God, that the soul may grow in grace and in the knowledge of the Lord. But how many do not pray. They feel under condemnation for sin, and they think they must not come to God until they have done something to merit his favor, or until God has forgotten about their transgressions. They say, "I cannot hold up holy hands before God without wrath or doubting, and therefore I cannot come." So they remain away from Christ, and are committing sin all the time in so doing, for without him you can do nothing but evil. Just as soon as you commit sin, you should flee to the throne of grace, and tell Jesus all about it. You should be filled with sorrow for sin, because through sin you have weakened your own spirituality, grieved the heavenly angels, and wounded and bruised the loving heart of your Redeemer. When you have asked Jesus in contrition of soul for his forgiveness, believe that he has forgiven you. Do not doubt his divine mercy, or refuse the comfort of his infinite love.

If your child had disobeyed you, and committed

wrong against you, and that child should come with a breaking heart to ask forgiveness, you know what you would do. You know how quickly you would draw your child to your heart, and assure him that your love was unchanged, and his transgressions forgiven. Are you more merciful than your merciful Heavenly Father, who so loved the world that he "gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" ? You should go to God as children go to their parents. Ask your Heavenly Father to forgive your errors, and pray that through the grace of Christ you may be able to overcome every defect of your character.

Jesus came to this world to save his people from their sins. He will not save us in our sins, for he is not the minister of sin. We must respond to the divine drawing of Christ, and repent of our sins, and unite ourselves to Christ as the branch is united to the vine. Jesus says, "And I, if I be lifted up from the earth, will draw all men unto me." Jesus is drawing all men ; who will respond to this drawing ? Many will be greatly influenced by the life and example of those who profess to have responded to this divine love that is drawing the hearts of men. Many will watch you who profess his name, to see whether it makes you better men and better women. They will watch to see if you are Christlike, kind and courteous in your family. The Lord has said, "By their fruits ye shall know them."

Your home life is an index to your Christianity. What a man is in his family, is just what he is in the sight of God. Those who profess to be followers of Christ will reveal just what is their attitude towards Christ in the home circle. As the mothers brought their children to Christ that he might place his hands upon them, and bless them, so parents should take their children to him to-day. Talk to your children of Jesus, tell them of his love, and how desirous you are to have them Christ's children. The agencies of heaven will co-operate with you in your work of drawing the children to Jesus.

God is a lover of the beautiful, but that which he most loves is a beautiful character. These lovely flowers on the desk to-day are an expression of the love of God to us. Flowers are the adornments that God has made for the earth. Christ has said, "Consider the lilies of the field, how they grow ; they toil not, neither do they spin ; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." Jesus tells us that there is something higher for our consideration and aims than what we shall eat, and what we shall drink, and wherewithal we shall be clothed. It is beauty of character that shall not perish, but last through the ceaseless ages of eternity. "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel ; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Peter 3 : 3, 4.

Jesus would have the fathers and mothers teach their children this beauty of character. He would have them teach their children that God loves them, that their natures may be changed, and brought into harmony with God. Do not teach your children that God does not love them when they do wrong ; teach them that he loves them so that it grieves his Spirit to see them in transgression, because he knows they are doing injury to their souls. Do not terrify your children by telling them of the wrath of God, but rather seek to impress them with his unspeakable love and goodness, and thus let the glory of the Lord be revealed before them.

(Concluded next number.)

*A discourse in Melbourne December 19, 1891.



SOME MEN OF THE REFORMATION.

JOHN HUSS.

W. L. H. BAKER.

WE now turn our attention to Central Europe, to the little country of Bohemia; for here we next find the light of gospel truth shedding its peaceful rays. Bohemia, together with Moravia it seems, appealed to the Greek emperor about the middle of the ninth century for Christian teachers. Forthwith Methodius and Cyrillus were dispatched thither; the Bible was translated, and divine worship was conducted in the Slavonic language. In time this greatly displeased Rome, under whose jurisdiction Bohemia was reckoned. Accordingly in 1079 Gregory VII. issued an edict forbidding the celebration of public worship in the native tongue of the people; for he declared that it would be more pleasing to Providence to have the services conducted in an unknown language. So the Latin superseded the mother tongue, which resulted in virtually closing the Bible to the people, and subjecting them to the cunning artifices and superstitious practices of a corrupted priesthood. But in the course of time Bohemia was brought in contact with England; for one of her daughters became the queen of Richard II., during whose reign Wycliffe's greatest work for England was accomplished. It is supposed that at this time and by this relation some of the writings of the English Reformer were conveyed to Bohemia. However, it is known that a few years later, about the beginning of the fifteenth century, a young man, Jerome of Prague, carried from England certain of Wycliffe's books, and these fell into the hands of one John Huss, of whom we are now to speak.

The early life of Huss was spent on the western frontier of Bohemia, near the source of the Moldau, and in the little market town of Hussinetz, from which he received his name. He was born on the 6th of July, 1373, of poor, but honest and industrious parents. At an early age he was left without a father. Becoming proficient in the studies of the provincial school, his mother took him to the University of Prague, carrying with her a present to the master, which she unfortunately lost on the

way. At this she knelt beside her son and devoutly invoked the blessing of God upon him. Her prayer was answered. He entered the university and made rapid advancement in his studies, becoming Bachelor of Arts, Bachelor of Theology, and lastly, in 1396, Master of Arts. Finishing his course, he entered the church, being at that time a firm believer in the papacy. He rapidly rose to distinction. It is said that his "consuming passion was a desire for knowledge," and that his life was pure and blameless.

In 1402, he was appointed preacher of the chapel of Bethlehem, and now we enter upon his career. At this time society was corrupt, and the clergy formed no exception. The minister of Bethlehem preached to the people in their own language. He preached from the Bible, which he felt he must study more than any other book, and so he became imbued with much of its spirit. His preaching and writing were so earnest, and his attacks upon

the corruptions of the age so severe, that he attracted considerable attention. Not long was he to remain thus unmolested in the enjoyment of so much freedom in speaking his convictions. What was going on at Prague became known at Rome, and so Alexander V., the pope, issued a command to the Archbishop of Prague to destroy all the works of Wycliffe, and to proceed against all who taught his doctrines or who preached in private chapels. This was evidently designed for Huss, who was a student of the works of this Reformer, and who preached in the private chapel of Bethlehem, which had been founded in 1392 for the express purpose of providing a place where the people could have the Word of God presented in their own tongue. Immediately following the reception of this command, there were collected and burned upwards of two hundred beautifully written and elegantly bound

volumes of Wycliffe's writings. However much it was designed to silence the voice of the noble confessor of Prague by this demonstration of papal authority, defeat was the result. Instead of grieving over disappointed hopes, as many would have done, Huss continued his work, and that with increasing vigor. A second command was dispatched from the Vatican. This time the presence of the Reformer was required at Rome to answer in person for his impieties. However, the king and queen, the university, and several of the nobility, coming to his aid, dispatched an embassy to the pope, requesting him to dispense with the personal presence of Huss, and to hear him through an able representative. To this the pope replied by condemning Huss without trial, and by placing Prague under interdict. This was a severe stroke; for interdict in those days was looked upon as a great calamity, and Prague soon presented a desolate appearance. The churches were closed, and a pall of gloom was spread over the beautiful city. In the confusion and riot that followed, Huss thought best to withdraw to his native village of Hussinetz, which he did. Instead of spending his time there in quiet seclusion, he actively engaged in the work of his Master, by going about and laboring for the people. When the excitement subsided at Prague and order was restored, Huss returned, and again ministered to his loving flock in his own chapel. He now labored with greater courage and zeal than ever before. His time was short.

Many were the scandals and corruptions of the church at this time. Among other evils three popes had been elected and were each endeavoring to rule. John XXIII., one of the aspirants, and who had, it is said, poisoned his predecessor, Alexander V., in order to further secure his position, directed a bull against Ladislaus, king of Hungary, excommunicating him and his children to the third generation, simply because he supported Gregory XII., the French candidate, and rival of John. In order to execute his design, he instituted a campaign against Ladislaus with the avowed object of exterminating him and all his supporters. To this Huss could not but call the attention of all to observe the difference between the very Christ and he who claims to be the vicar of Christ. Once more Prague was placed under interdict, and the Reformer was obliged to retire, this time never to return to his beloved congregation.

For the purpose of healing the schism and extir-

F4223



HUSS AT NUREMBERG.

pating the heresy, the emperor, Sigismund, determined on convening a great council. The city of Constance, located in the northeast of Switzerland on a lake of the same name, and distant about three hundred and fifty miles southwest of Prague, was the place selected for the council. The time appointed was November, 1414. At the appointed time an immense gathering convened. There were cardinals, archbishops, bishops, prelates, abbots, doctors, and more than a thousand priests, besides a number of the sovereign rank and a vast multitude of inferior title. But the most conspicuous figures of all were the emperor, Pope John XXIII., and Huss, who had been summoned and to whom was granted by the emperor a safe-conduct to and from Constance, but which was afterward basely disregarded. We cannot here speak of the splendid reception of the pope, nor refer to the manner in which the titled dignitaries endeavored to outdo each other in lavishing honor upon him. Neither can we refer to various decisions of that council, but we hasten to the conclusion.

On his way to Constance, Huss was warmly received by many friends as he passed through towns and villages. Especially at Nuremberg was there a friendly interest manifested in him. Arriving in Constance and after three weeks or more in the city, during which time his enemies were plotting against him, Huss was seized and carried before the pope and cardinals. He was then committed to prison. But the cell in which he was confined was so located that he was continually subjected to the stench of foul odors. This in time brought on a raging fever, and had he not been granted medical aid, he must have soon died. After several months of disgraceful imprisonment, he was brought forth, the 5th of June, 1415, to his trial, fettered with irons. The books which he had written were then examined. Of the charges preferred against him, some were true, others partly true, and others wholly false. What an infamous trial. Compelled to hear his charges, he was not allowed the modest privilege of replying; for when he attempted to speak, he was subdued by a storm of noise.

The 6th of July, the anniversary of his 42nd year, was fixed for his execution. When the day came, he was rudely degraded of office and title. Arrayed in a tall paper cap, decorated with hideous demons, and inscribed "Arch heretic," he was led out past a burning pile, which he was informed was his books, to an open plot not far from the city gate. Here he was securely attached with wet ropes, and a chain about his neck, to an upright stake. At this, he responded, "It is thus that you silence the goose, but a hundred years hence there will arise a swan, whose singing you shall not be able to silence." Around him the faggots were placed. Then the fire was kindled. Multitudes were present to witness the ghastly spectacle. In the midst of it all his voice was employed in prayer, praise, and song, until suffocated by flame and smoke. Three times it was necessary to kindle the fire before he was entirely reduced to ashes. When this was accomplished, his remains were carefully collected, the ground scraped, and what was thus secured was carried and thrown into the Rhine. More than five hundred years have since passed, but the memory of this noble man still lives.

GERMANY AND ITS CUSTOMS.

MRS. FLORENCE J. MORRISON.

RAILWAY-TRAVELLING in Germany is cheaper than in many other parts of Europe, and the carriages are clean and comfortable. Those of the second class are often better than the first class in England. The third-class travelling community are generally quiet and respectable. On some railways there is even a fourth class, without seats. Smoking is permitted in all the carriages except those marked

"Fur Nicht-Raucher" (No smoking) and the compartments for ladies. The German railways are well organized, and under the supervision of the Government; the speed seldom exceeds a moderate rate, therefore accidents are of rare occurrence. On many of the lines all luggage must be paid for. Some lines, however, carry from twenty to fifty pounds free.

Even a slight acquaintance with the German language is of great value in travelling through Germany. The English language is spoken at the principal hotels and stations, though brokenly. It is not difficult to learn the value of the money in these countries, as it is on the decimal system. The unit of value in Scandinavia and Denmark, the kroner, which is a little more than the English shilling, is divided into one hundred ore; the German mark, nearly equivalent to a shilling, is divided into one hundred pfennigs; the Swiss franc, equal to ten pence, is divided into a hundred centimes. The women and children do much of the manual labor in these countries. Dogs are much used in the towns to draw small wagons and carts. I saw a woman sharing the burden of a heavily loaded cart with a dog, carrying her baby at the same time, while the husband walked leisurely along, smoking his pipe.

In the narrow valleys between the mountains in Switzerland, the peasants live very simple lives, apparently contented with the plainest of food and clothing. The costumes worn by the peasantry in different districts vary greatly. In a certain district in the Black Forest the women wear black skirts, short-waisted green bodices, and broad-brimmed straw hats adorned with black and red rosettes, or black caps with projecting flaps at the sides. The men wear black coats with red linings. The mountains are covered with luxuriant forests of beech and pine. The highest summits, on which only grass grows, are extensively used for cattle-rearing and dairy-farming. The slopes are thickly strewn with ancient castles and vineyards. Many of these castles are frequented by pilgrims, who make long pilgrimages over the mountains to worship before the shrines erected in the castles. Some crawl on their hands and feet many miles, hoping by torture to obtain the greater blessing. In some of the castles may be seen canes, crutches, wooden limbs, etc., hanging on the walls as testimonials of the healing power of the images or shrines worshipped by the pilgrims.

The Black Forest is noted for its mineral springs, and the abundant streams of water which impart such a charm to the valleys. Timber is floated down the principal streams to the Rhine, where larger rafts are constructed and navigated to Holland. There are many private forests that are sold at public sale, in the spring for the trimmings at the time of pruning; at another time for the under brush and dead branches; and in the autumn to the peasantry for the fallen leaves, to be used as beds during the cold winter.

Strasburg, the capital of German Lorraine, has long enjoyed extensive commercial relations, acting as a medium of communication between Germany, Switzerland, and France. It is here that the famous astronomical clock was constructed. This clock forms a substitute for a still older clock, mentioned as early as the thirteenth century. Only a few parts of the interior and some of the decorative paintings of the old clock were used in making the present one.

The exterior attracts persons at all times, especially at noon. On the first gallery an angel strikes the quarter-hours on a bell in his hand; while one at his side reverses the sand-glass every hour. Higher up, around a skeleton which strikes the hours, are grouped figures representing boyhood, youth, manhood, and old age (the four quarters of the hour). Under the first gallery the symbolic deity of each day steps out of a niche,—Apollo on Sunday, Diana on Monday, and so on. In the

highest niche at noon, the twelve apostles move around a figure of the Saviour. On the highest pinnacle of the side-tower, which contains the weights, is perched a cock, which flaps its wings, stretches its neck, and crows, awakening the echoes of the remotest nooks of the cathedral. The mechanism also sets in motion a complete planetarium, behind which is a perpetual calendar. The most wonderful feature of this clock is that it is calculated to regulate itself and adapt its motions to the revolution of the seasons for almost an unlimited number of years.

Mayence, a strongly fortified town pleasantly situated on the left bank of the Rhine, is historically one of the most interesting of the Rhenish towns. It is of Celtic origin. The site, or plateau on which the town stands, was a Roman camp established here by the son-in-law of Augustus (b. c. 38). Christianity flourished here as early as the fourth century, and it was here that that powerful association, the "League of the Rhenish towns," was founded. The large cathedral here is of interest, dating back to 735 A. D. It contains numerous tombs, ranging from the thirteenth to the nineteenth century. Near the cathedral is the Gutenberg Platz, which is embellished with a statue of Gutenberg, the inventor of printing, designed by Thorvaldsen. The four bas-reliefs are emblematical of the blessings of the invention in the four quarters of the globe. Johann Gutenberg was born in Mayence near the end of the fourteenth century. His first book printed with movable types, was the famous forty-two-line Bible in 1455.

"EVERY WORD OF GOD IS PURE."

S. MCCULLAGH.

"EVERY word of God is pure; he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar." Prov. 30 : 5, 6. Since the whole Word of God is pure, it needs no additions nor subtractions. To add to or take from the Word of God is a fearful sin, against which Heaven has pronounced the most dreadful warnings and judgments. Rev. 22 : 18, 19.

In this age of skepticism and infidelity plumed with a fictitious profession of Christianity, it behooves the humble follower of Christ to read, study, and digest that Book of God of which it is testified that every word is pure. The devil has the refined wisdom of this world upon his side. Men who are recognized as leaders in thought, masters in knowledge, are wielding a mighty influence against the simplicity and purity of Bible statements. The created assumes more knowledge than the Creator. Of such the apostle says, "The wisdom of this world is foolishness with God," "therefore let no man glory in men." 1 Cor. 3 : 19, 21. Those who are led away from the purity of Bible wisdom to follow "science falsely so called," have no real or recognized standard of appeal. It is impossible for them to have any standard; for these leaders in "fleshly wisdom" have no agreement among themselves. Their utterances and writings are as conflicting as the electrified "clouds that are carried with a tempest." But not so with the Book of books, every word of which claims to be pure "as silver tried in a furnace of earth, purified seven times." Ps. 12 : 6. Though written by about forty different writers at various times, covering a period of over fifteen hundred years, this Book is sweetly harmonious in every statement and sentiment, from "in the beginning God created the heavens and the earth" to John's benediction and final "Amen." Not a discordant sound is uttered by a single sacred writer against the purity, perfection, holiness, justness, goodness, universal dominion, and immortal nature of the great law of God, which he spoke from heaven; but from Moses to John it is upheld as the founda-

tion of the government of heaven. No human soul that has ever been responsible for his actions can despise the claims of a single precept of that great law, and be guiltless. "Through philosophy and vain deceit," men seek to make the law of the Lord void; but says the prophet, "All his commandments are sure. They stand fast [margin, *are established*] forever and ever." Ps. 111 : 7, 8.

WHICH IS DESIRABLE ?

P. L. HILL.

WHETHER to live for this world or for the next is an important consideration. What the result of living for either is to be, ought to command the earnest thought of all mankind. If we are living for this world only, what have we to look forward to? Is there anything after our toiling, striving, and scheming that we can contemplate with peace of mind when we near the end that awaits us all? If we are living as the followers of Christ, is there anything that we can look forward to with joy and hope as the end draws near?—Yes; we see souls rejoicing in a Saviour found, and peace and pardon from God, the effects of our self-denying efforts. "The name of the Lord is a strong tower; the righteous runneth into it, and is set aloft." Prov. 18 : 10 (margin). No matter what trying position a Christian is placed in, he has a peace "that passeth understanding," in striking contrast to the "no peace" of the wicked, which is a result of not "working righteousness." When death comes, the righteous are bright and cheerful, looking over the dark portals of the grave to the blissful existence of an immortal life. What have the unbelievers?—No precious hope to buoy them up; no God to succor in the hour of need. Prov. 1 : 24–29. But when death is staring them in the face, they realize that they are, as Voltaire remarked on his death bed, "taking a leap in the dark." Think of the sinner's doom, the "second death" (Rev. 20 : 6), the "blackness of darkness" forever, in vivid contrast to the "eternal" sunshine and glory of the redeemed. Prov. 11 : 19; Rev. 22 : 14, 15.

Timely Topics.

POLITICS PURIFYING ITSELF.

THE bill which during the last session of the Victorian Parliament became a law for the purification of the electoral rolls is of itself a unique bit of legislation, a curiosity in political economy. The corruption of politics is so common as to become a proverb the world over. Scheming, chicanery, trafficking, trickery from top to bottom. Now the law-makers of this colony propose a drastic reform. They proceed at once to the fountain of corruption, as they would have us imagine, and lay violent hands on the roughs and ragamuffins, who corrupt the ballot-box, thus polluting the stream at its very spring.

The provisions of this remarkable bill are intended to exorcise evil tendencies and influences effectually from the political fold. What a happy thought! It works, or is to work, by preventing the electoral function being exercised by dead men, or those who are morally disqualified, as follows :—

The bill provides for the appointment of a chief electoral inspector, and an inspector for each electoral district. The duty of the latter will be to carefully examine the list of rate-paying electors, as well as the general and supplementary lists, and if it appears to the inspector that any person's name is improperly upon such list, that his answers to the questions put by the registrar are incorrect, incomplete or false, that he is dead, or that he has during the last three years served any term or terms of imprisonment amounting in the aggregate to at least three months,

or has no qualification, he may object to the name being retained on the list, and is required to furnish the revision court with full information in regard to each objection. Notice must be given to the persons objected to, as well as the grounds of the objection. Any person who desires to object to the name of a person being retained on the list, may furnish the grounds of such objection to the inspector and require him to proceed with the objection. The powers of the revision court are fully defined. It must correct any mistake proved to have been made in the list, and expunge the name of every person who, whether objected to or not, is proved to be dead, as well as every person whose answers to the questions put to him by the electoral registrars are incomplete, incorrect, or false; or who has during the last three years served at least three months' imprisonment; or has been proved within one year to have been a habitual drunkard, an idle and disorderly person, an incorrigible rogue, a rogue and vagabond, or to have consorted with such. The power placed in the hands of electoral registrars to put questions to persons seeking electors' rights are very much extended, and bear closely upon the disabilities which justify the revision court in expunging the name of a person placed on a list. The Inspector-General of Penal Establishments is required to furnish the chief electoral inspector with a list of persons imprisoned within three years of the bill becoming law, and the registrar of each district must write the word "convicted" opposite the name of the person appearing on the ratepayers', electors' or ordinary roll.

When we get the rogues all out of politics, we shall have taken a wonderful step toward the millennium in this little corner of the earth; but even if this law accomplishes all that its real friends hope, it may remain still to be seen how it will affect the rogues who often get the votes of honest men. Certainly some politicians will farslantly when none but honest, intelligent men vote. As it now stands, many honest men are very indifferent about voting at all. By such men, any steps which really effect a reform in that department most closely related to our public affairs, will be welcomed heartily; while by another class it will be regarded as an infringement upon their "personal liberty."

"SO SHALL IT NOT BE AMONG YOU."

THE striving after place referred to by one of our contemporaries in Current Comments, is a feature of fallen human life that should be utterly eliminated from the Christian church. But it never can be eradicated from the church while it is cherished in the hearts of its members. In the world society is built up in tiers with the most useful at the bottom, while the top is principally ornamental, if anything. Hard work and humble pie are the portion of the servants of society; less work and more notoriety come to those who climb higher. Each class looks down with contempt upon those beneath their authority, and up with envy at those above them. A man demands respect according to the authority he can exercise, or according to the station he happens to be born in, without any regard to the question of his real usefulness. Ease, honor, glory, vanity, are associated with position in all worldly associations, whether in military or civil life, in politics or commerce, or in society at large. Usefulness, the great object of life, is ruthlessly sacrificed, on the altar of ambition. The intense passion for power smotheres the benevolent impulses of human nature.

It was with this human idea that the first disciples embraced the cause of Christ. Among themselves they argued and strove for pre-eminence. Even the beloved John and the devout James sought, through their worldly-minded, sympathetic mother, the principal seats in Christ's kingdom—a perfectly natural thing for them to do. Men now seek to become lords over God's heritage to gratify their thirst for power. But Jesus sternly rebukes this spirit. He says, "So shall it not be among you." He teaches them that ministration rather than ambition becomes the true Christian, that even the Master "came not to be ministered unto, but to minister, and to give his life a ransom for many." He taught them clearly that usefulness is synonymous with greatness, thus in a measure reversing the pyramid of human society.

Indeed, Jesus plainly taught that in the world to come many that are last shall be first, and first shall be last.

Christ looked with disapprobation upon anything that savored of aggrandizement or undue authority. He denounced high-sounding titles, would not that his followers should even be called "master," or "father;" "for one is your Father, and ye are brethren." In view of this, we are often led to wonder if our Saviour has so changed as to be pleased with the lordly, high-sounding titles with which his professed under-shepherds are now decking their names. He never changes. Then, we ask, how much better is "reverend" than "rabbi"? How is "doctor of divinity" better than "master"? And what about the "right reverend," "most reverend," the "worshipful," "most worshipful," etc., etc., etc.? For our part, we unhesitatingly declare them to be unchristian, misleading, subversive of true brotherhood, and often destructive of that simplicity of service which is the real portion of every true follower of Christ.

We read of God, "Holy and reverend is his name." It is presumptuous, then, for any man to attach that quality to his name. For our part we do not doubt that if the Saviour were to enter the precincts of our modern worshipping establishments he would drive out these relics of human pride, and rebuke those who make his Father's house the resort of ambitious men. That degrees of authority and responsibility are divinely ordained, we doubt not. But in the church of Christ, ostentation and vanity are associated with them only as the human enters in.

ROYALTY IN BEREAVEMENT.

THE Royal family have been sadly afflicted in the death of one upon whom high hopes had been built. The young Duke of Clarence and Avondale was but two steps removed from the most eminent throne of modern times, or of any time for that matter. To be suddenly cut down in the vigor of young manhood with such prospects, creates a scene especially pathetic. That which renders the present death more pathetic is the attachment of the prince to one who was soon to become his wife, a partner of his fortunes and future. The sudden change from such a position and such prospects to the chill and darkness of death is one calculated to impress the mind with sadness. It is sure to awaken universal sympathy toward those whose hopes and affections are thus rudely blighted.

But there is an all-important lesson in these circumstances that should be learned by all classes. Death knows no distinction of honor or caste. Humanity is his prey. He reaps his spoils among the rich and the poor, the high and the low, the ready and the unprepared. Royalty itself is no guarantee of life. And before that tribunal which awaits all who pass probation's line, there is no regard paid to earthly standing. The prince, the cardinal, the miser, the pauper, all stand in one class, and receive their awards according to the deeds done in the body.

In death all the foolishness of human life is dropped. Our next step is to appear before God, with whom vanity has no place. Whatever our station in this life may be matters not in that day. The trappings of pomp, the distinctions of titles or names, weigh nothing in the balances which decide our eternal destiny. Some simple people spend their whole lives in envious lamentations over their own obscurity and the success of others, while eternal interests, in which all men are equal, are utterly neglected. Contentment with our own lot, a faithful discharge of our work, will work out the problem of life to the most successful issue possible to be obtained by any mortal.

The Home Circle.

THE IMPOSSIBLE.

MAN cannot draw water from an empty well,
Or trace the stories that gossips tell,
Or gather the sounds of a pealing bell.

Man cannot o'ertake a fleeting lie,
Change his wheat to a field of rye,
Or call back years that have long gone by.

Man can never bribe old Father Time,
Gain the height of a peak that he cannot climb,
Or trust a hand that has done a crime.

Man cannot a cruel word recall,
Fetter a thought, be it great or small,
Or honey extract from a drop of gall.

Man can never backward turn the tide,
Or count the stars that are scattered wide,
Or find in a fool a trusty guide.

Man cannot reap fruit from worthless seed,
Rely for strength on a broken reed,
Or gain a heart he has caused to bleed.

Man never can hope true peace to win,
Pleasure without and joy within,
Living a thoughtless life of sin. —Selected.

THE DUTY OF BEING PLEASANT.

ADELINE NEAL went into her little bedroom at the end of the hall. It was ten o'clock, and she was very tired; for it had been what her Aunt Hester Ann called "a regular field day." Adeline lighted her candle, took up her Bible, and read the chapter for the evening; and then from her little book of "Daily Readings," she read the selection for the close of the day. This was what she read: "You have not fulfilled every duty, unless you have fulfilled that of being pleasant."

On New Year's day this young girl had resolved that she would try to do her duty in every position she could be placed in. And in the dark hour of the early morning, she had kneeled by her bedside, and asked the Lord to help her keep the resolutions every day of the year, as it came to her. Two weeks had passed by, and she had done very well, so she thought. If her mother had been at home, she would have had no trouble, comparatively, trying to be good. The dear mother was so quiet in her ways, so watchful to help her children carry out their endeavors to do right or to overcome their faults. But the family physician had ordered the loving mother South for the winter, and Adeline's father's, sister, Hester, had come to take her place. To Aunt Hester's practiced, orderly eye, things at Mr. Neal's were looking quite disorderly; for mamma had been too ill lately to oversee the house. Aunt Hester had taken Adeline with her, and, as she expressed it, "routed out from garret to cellar."

When she was Adeline's age, Aunt Hester had been left with the whole care of her father's family, and she could see no possible reason why Adeline had allowed things to get into such a state of confusion during her mother's illness. But the last words of her dear mamma, as she was stepping into the carriage, came to Adeline many times that day, and helped her to do Aunt Hester's bidding without any hasty words or impatient acts. She seemed at any moment of temptation to feel the mother's loving hand on her head, as she said, "Be very patient with Aunt Hester, my dear. You know she has never been used to children. Try to get along as pleasantly as you can; for any trouble with her, you know, will make things all the harder for dear papa."

So Adeline had done things Aunt Hester's way; but although she had not demurred, yet she had not done her duties pleasantly. And this was the first time she had ever thought about the duty of being pleasant: "You have not fulfilled every duty, unless you have fulfilled that of being pleasant."

Yes, that was a special duty; she was going to ask the Lord to help her to perform it every succeeding day of the new year.

Adeline would have slept the next morning, she was so tired, had it not been for her little brother Tommy, who came rushing into the room, saying, "See here, Ad, the buttons are off from my shoes."

"Leave them here, and I'll put the buttons on as quickly as I can; but why in the world do you keep getting the buttons off from your shoes, Tommy? It's a great bother to sew them on; I ought to be dressed and down stairs helping aunt. Come back a minute, Tommy," she added hastily, with a prick of remembrance. "Give sister a kiss. There, now, run away; I don't know what I should do, if I didn't have any little brother to get the buttons off from his shoes." And Adeline put the buttons on with a smile on her face.

"I am just going to tell papa that Aunt Hester is the horriest woman I ever saw!" exclaimed Emerson, who was Tommy's next older brother, to Adeline, as she came into the dining-room. "She put my sled into the cellar-way, and says I shan't have it until I get home from school this afternoon. She says I've got to work mornings and learn some habits of industry—yes, that's what she said, industry. I've split my kindlings and fed Jack his oats, and I'll water him after breakfast. I got up early so that I could have a slide before school. And Aunt Hester has kept me doing something every minute."

"No, Emerson, dear, don't tell papa. He has so much to worry him about mamma's being ill, and his business this time of the year is so pressing. Mamma said we must be patient, because Aunt Hester isn't used to children. Do you know, dear, that it is our duty to be pleasant about our work, just as much as it is to do it?"

"If I acted glad about things, Aunt Hester would keep finding something else for me to do all the time. A fellow wouldn't have a chance to have a slide after school any more than before. I know her ways. She says we all need training. But she is not going to train me, so there!" And with a defiant look toward the kitchen, where Aunt Hester was overseeing the breakfast, the boy bounded out of the room.

And so it went on for days. Aunt Hester did her duty in keeping her brother's house in order, having the meals in time, seeing that the children had good luncheons put up, and that their clothes were well mended, and they were warmly clad. She felt that she had done her duty by them all when the day closed. But there would have been an open rebellion under Aunt Hester's government, had it not been for the elder sister's influence. And Adeline kept pleasant herself. Nobody heard anything of her trials, except the Lord, who helped her to bear them.

When the children wanted to write about their troubles with Aunt Hester in confidential letters to mother, Adeline would say, "No, let us keep them all to ourselves. We must never tell things that will worry mamma, and make her worse;" and so only loving, bright letters, full of cheer, went to the absent mother. And she, reading between the lines, as mother's do, readily knew the brave endeavors the children were making, and wrote them hopeful letters in return.

One day when Aunt Hester had had an unusually trying day in one way and another, and had done things in the best manner she was capable of, but had, as was her wont, fretted a great deal, and been, as Adeline thought, very exasperating in her ways, the children all gathered in their sister's room to talk over their grievances. Aunt Hester was passing through the hall, and, the door being ajar, she heard snatches of their conversation. They told how they had all done the best they could to obey Aunt Hester.

"If she was only pleasant with us, like mamma," they said.

"She always makes me feel as if I wanted to fight," said Tommy.

"O Tommy," said Adeline, "how dreadful!"

"She fixes such good lunches for us, and keeps everything so clean and nice," Josephine said. "Oh, if she only wasn't so cross!"

"Well, we will all try to be as pleasant as we can," spoke the elder sister. "The spring will soon be here, and then mamma will come back. And she will be so happy to know that we have learned the greatest duty to be fulfilled in our daily work is that of being pleasant when we are doing it."

Aunt Hester had heard enough. She went on tip-toe to her room, and sat down in the large easy-chair. She had never thought of the duty of being pleasant about her work before.

What a change there was in Aunt Hester's ways with the children the next day! She was so gentle with them, so pleasant about her work and theirs. Every day she seemed to get better and better; and when the spring came, and with it dear mamma, the children said, "Please, Aunt Hester, don't go away. Live with us always."

Adeline never knew what had wrought that change; but one day she saw these words written on the fly-leaf of Aunt Hester's Bible: "Thou hast not fulfilled every duty, unless thou hast fulfilled that of being pleasant."—*Congregationalist*.

WONDERFUL PRESENCE OF MIND.

It was in India. Dinner was just finished in the mess-room and several English officers were sitting about the table. Their bronzed faces had the set but not unkindly look common among military men. The conversation, at best, had not been animated, and just now there was a lull, as the night was too hot for small talk. The Major of the regiment, a clean-cut man of fifty-five, turned toward his next neighbor at the table, a young subaltern, who was leaning back in his chair, with his hands clasped behind his head.

The Major was slowly looking the man over, from his handsome face down, when, with a sudden alertness and a steady voice, he said,

"Don't move, Mr. Carruthers. I want to try an experiment with you. Don't move a muscle."

"All right, Major," replied the subaltern, without even turning his eyes. "Hadn't the least idea of moving, I assure you. What's the game?"

By this time all the others were listening in a lazy, expectant way.

"Do you think," continued the Major, and his voice just trembled a little, "do you think you can keep absolutely still for, say, two minutes—to save your life?"

"Are you joking?"

"On the contrary, move a muscle and you are a dead man. Can you stand the strain?"

The subaltern barely whispered "Yes," and his face paled slightly.

"Burke," said the Major, addressing an officer across the table, "pour some of that milk in a saucer, and set it on the floor here just back of me, Gently, man. Quick!"

Like a marble statue sat the young subaltern in his white linen clothes, while a cobra di capella, which had been crawling up the leg of his trousers, slowly raised its head, then turned, descended to the floor, and glided towards the milk.

Suddenly the silence was broken by the report of the Major's revolver, and the snake lay dead upon the floor.

"Thank you, Major," said the subaltern, as the two men shook hands warmly. "You have saved my life."

"My boy," replied the senior, "you did your share."—*Youth's Companion*.

Useful and Curious.

A GLIMPSE AT CALCUTTA.

PERCY T. MAGAN.

CALCUTTA, the capital of India, is situated on the Hooghly River about eighty miles from the seaboard. From a cluster of mud huts at the close of the seventeenth century, this city has grown to an important metropolis, which, with its four suburbs, contains over 892,000 inhabitants. It is also an important commercial centre.

An ordinary city residence contains from twenty to thirty apartments, each of them at least two or three times the size of what in Australia would be considered a large room.

Calcutta being only between 22 and 23 deg. north of the equator, the climate is very hot; and for the sake of coolness, the stone walls of the buildings are four feet in thickness, while outside, entirely circling the house, and running from the top story to the ground, are verandahs about twenty feet wide, supported by huge columns on the outer edge. In the spaces between these are a kind of curtain called

"chit," made of narrow strips of bamboo lashed together, and covered with dark muslin, to soften the rays of the sun. Onto these verandahs open the windows of the house proper, and in summer-time, when it is very hot, what are known as "khus khus tatties," are placed in them. These are screens made of a sweet-scented grass which is kept wet, so that the wind, when it blows through them, will be cooled before it enters the interior of the dwelling.

When the aristocracy, or even the native rajahs, go out riding in their carriages, they always have a coachman to drive, clad in the uniform of the house, with a huge turban on his head. Another man sits beside him, whose duty it is to jump down and soothe the horses, should they become fractious. Behind the vehicle are two steps, and standing on them, clinging to a hand-rail, are two more footmen, who get off as a corner is neared, and run before to clear the way, and then spring up again, while the carriage is still in motion. Those in more limited circumstances drive in an "ehka" cart, a rather primitive vehicle shown in the picture.

At about five o'clock in the evening, people turn out for their drive in Calcutta, taking a tour round the Maidan, a large open space some two miles in length, in the city limits. From that they go to the banks of the Hooghly River, and spend the time driving up and down there, watching the ships sailing up and down, till dark, when the band begins to play in the Eden gardens, where the time is whiled away till nearly eight in the evening, when they return and eat their dinner.

Calcutta is supplied with water taken from the Hooghly sixteen miles above the city. The water is drawn from the river through two 30-in. suction pipes, into settling vats, where it is allowed to remain thirty-six hours. It is then filtered, and conveyed to the city by a 42-inch iron main.

A NATURAL BAROMETER.

A CURIOUS natural barometer is found in the geometrical nets of certain spiders, and is due to expansion and contraction from varying moisture. A century or so ago, it was studied by an entomologist named D'Isjonval, who was so enthusiastic over it that he thought it might serve to regulate the march of armies and the movements of fleets. He announced that if the weather is to be stormy (that is wet), the main threads of the nets of these spiders will be too short, if fair weather is approaching, too long. Whenever either happens, the spider has to go over his work and correct it.—*Selected.*

WHY SIXTY SECONDS MAKE A MINUTE.

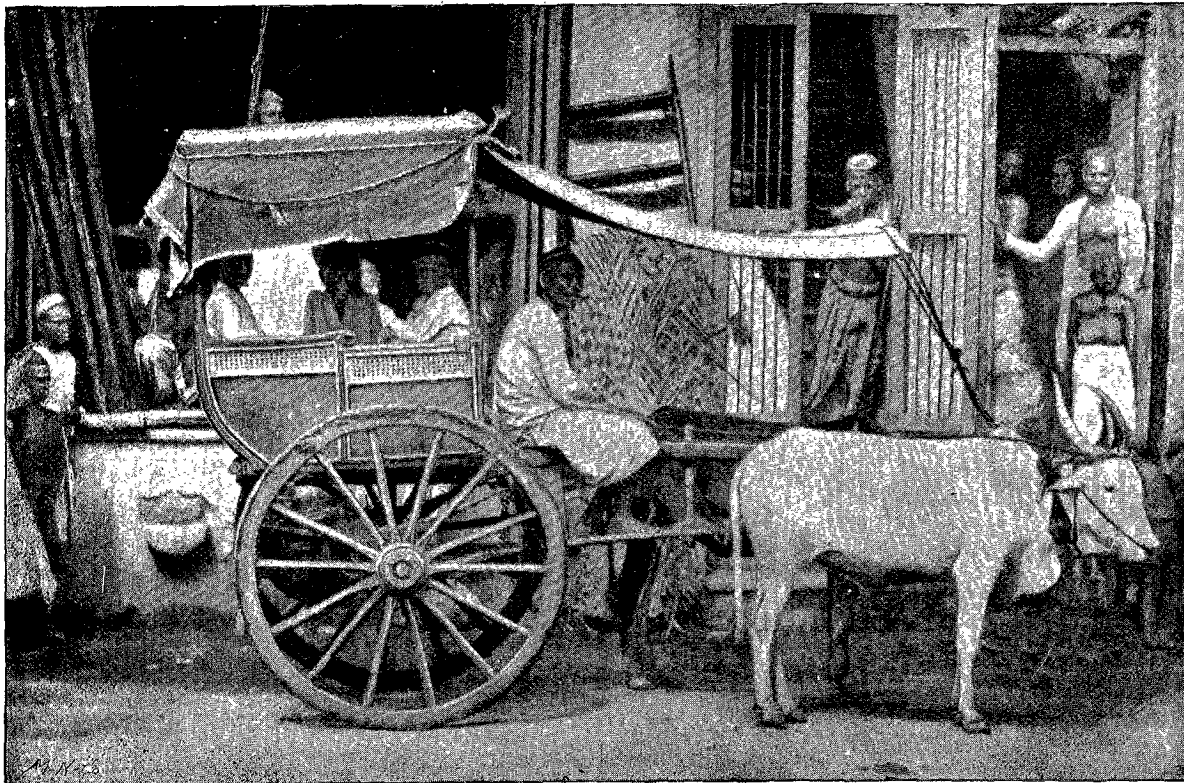
WHY is our hour divided into sixty minutes, each minute into sixty seconds, etc.? Simply and solely, replies Max Muller, in *Fortnightly Review*, because in Babylon there existed by the side of the decimal system of notation another system, the sexagesimal, which counted by sixties. Why that

of the French revolution. For the French, when revolutionizing weights, measures, coins, and dates, and subjecting all to the decimal system of reckoning, were induced by some unexplained motive to respect our clocks and watches, and allowed our dials to remain sexagesimal—that is, Babylonian—each hour consisting of sixty minutes.—*Exchange.*

THE GEORGIA MAGNET.

MISS ANNIE ABBOTT, called "The Little Georgia Magnet," has made her first appearance at the Alhambra, and before a large audience displayed her extraordinary powers of resistance and attraction. As a magnet attracts certain metals, and retains them with great power, so she, a slender, good-looking young lady, by the impact of her hand can attract and resist an amount of physical force that is simply marvellous. For instance, with some twenty men on the stage, some of them medical and scientific men, she held a chair in her open hands, and the strongest men were unable to remove it. She touched the back of a strong wooden chair with her hands, and the strongest man sitting on that chair, even a rocking chair, could not move it. On

the other hand, seven big strong men were piled up, one above the other, on two wooden chairs; and when she touched the backs with her hands, the chairs threw the men in a heap on the floor. In each of these instances of her mysterious power, the performance was repeated while a well-known medical man held his hands between hers and the chair, and he assured the audience that she used no physical pressure. When a thin handkerchief was placed around her arm at the elbow, any man could easily lift her off her feet; but when the handkerchief was



THE EHKA CART OF INDIA.

number should have been chosen is clear enough, and it speaks well for the practical sense of those ancient Babylonian merchants. There is no number which has so many divisors as 60, it being divided without a remainder by 2, 3, 4, 5, 6, 10, 12, 15, 20, and 30.

The Babylonians divided the sun's daily journey into 24 parasangs, or 720 stadia. Each parasang, or hour, was subdivided into sixty minutes. A parasang is about a German mile, or a little more than four and a half English miles; and Babylonian astronomers compare the progress made by the sun during one hour at the time of the equinox to the progress made by a good walker during the same time, both accomplishing one parasang. The whole course of the sun during the 24 equinoctial hours was fixed at 24 parasangs, or 720 stadia, or 360 degrees.

This system was handed on to the Greeks, and Hipparchus, the great Greek philosopher, who lived about 150 B.C., introduced the Babylonian hour into Europe. Ptolemy, who wrote about 140 A.D., and whose name still lives in that of the Ptolemaic system of astronomy, gave still wider currency to the Babylonian way of reckoning time. It was carried along on the quiet stream of traditional knowledge through the middle ages, and, strange to say, it sailed down safely over the Niagara

removed, to lift her up by pressure under her bare elbow was found impossible. It was explained that she was the youngest child of a family of thirteen, none of whom showed any similar power; and that the most eminent and scientific men in America were unable to account for it.—*United Service Gazette.*

AMONGST the typical guns now in the British service are the monster 16.25-inch breechloader of 111 tons, upwards of 40 feet long, which, with a charge of 960 lbs. of powder (upwards of 8½ cwt.), projects a shell weighing 1,792 lbs. (16 cwt.) with a muzzle velocity of 2,087 feet per second, and a capacity of penetrating 32 inches of iron at 1,000 yards range. It is interesting to note that the projectile for this gun weighs exactly the same number of cwts. as the 20-pounder breechloading gun, which will probably be introduced for field and siege purposes. Another mammoth piece is the 17.72-inch gun of 100 tons, whose projectile weighs 2,000 lbs. (more than 17½ cwt.), with a muzzle velocity, however, of only 1,548 feet per second, and a capacity for armor piercing at 1,000 yards of 23 inches only. At the other end of the scale we find the 7-pounder mountain gun. This toy piece has a 3-inch calibre, weighs less than 1½ cwt. (150 lbs.), and projects a double shell of about 11¼ lbs. weight with a pigmy charge of ¾ lb., with a muzzle velocity of only 673 feet per second.

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;

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S. N. HASKELL, *Contributing Editor.*

Melbourne, Victoria, February 1, 1892.

KNOWING NOTHING BUT CHRIST.

NO THEME so grand and infinite challenges our attention as that of Jesus Christ, the revelation of God upon earth. The prayer of the apostle that we might "be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God," Eph. 3:18, 19, is big with an inexpressible meaning. It is not possible to touch the bounds of its meaning on any side, any more than we can estimate the qualities of God. The prayer directs us to the study of this theme, and invokes the divine aid for those who pursue it. Not only is it pleasing to God that we contemplate his glory and his goodness, it is also beneficial to us. The studies we pursue mold the mind, or expand it in the direction in which it is led. To study God leads the mind out after God. As Paul expresses it in one place, we by beholding "are changed into the same image." 2 Cor. 3:18. It is in this way only that the wonderful prayer quoted above can be answered in our behalf.

We study God only through his revelations of himself. In a thousand ways has he done this, but nowhere so fully as in his Son. Jesus Christ, the only begotten Son, came directly from the throne of the universe. He was God. He made all things by the word of the Father. John 1:1-3. "It pleased the Father that in him should all fulness dwell." And, "In him dwelleth all the fulness of the Godhead bodily." Col. 1:19; 2:9. So that in obtaining Christ, we are obtaining the fulness of God.

In Christ dwelt the infinite qualities of the deity; yet he humbled himself and was veiled in mortal flesh. He partook of our natures; he experienced the hardships of a humble life of toil, obscurity, poverty, self-denial, and at last a death of unutterable woe. This was done to provide a way by which the helpless children of men might come to God. Jesus is the medium through which the knowledge of God shines upon the world. He is the way through which men learn of God. He says: "He that hath seen me hath seen the Father." "Believe me that I am in the Father and the Father in me." "No man cometh unto the Father, but by me." Every ray of light that beams from the eternal throne is reflected by Jesus Christ. All truth emanates from him. He is the central figure in the revealed Word, introduced in the first verse of the first chapter, and addressed in the last words of the Volume. Jesus was the theme of the prophets. Every beam of light thrown across the sea of time has its focal point in Christ. Of every type he is the antitype; of every shadow, the substance; of every law or principle, he is the embodiment and personification. To those who follow him he is saviour, guardian, teacher, and example. There is no doctrine worthy of our attention that does not find its foundation in Christ; no truth of any kind that does not proceed from him; no hope that does not rest upon him. As Paul says: "But of him are ye in Christ Jesus, who of God is made unto

us wisdom, and righteousness, and sanctification, and redemption."

Having, then, such richness, such fulness in him, what do we need but Christ?—Nothing; for the apostle says: "My God shall supply *all your need* according to his riches in glory by Christ Jesus." Phil. 4:19. Hence all our study should be of Christ. He himself expresses this truth in the memorable prayer to his Father recorded in John 17:3: "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." He who comes to a practical knowledge of Christ in his teachings, example, and spirit, will come to a true knowledge of God's will.

There need be no fear of doctrines or theories if they are studied in their relation to Christ. It is when the spirit of Jesus is left out of our reasonings that doctrines become hard and repulsive. A man who is all creed and no Christ is like a man who is all skeleton, unsightly, unyielding, devoid of feeling or beauty. The Christian's faith should be well defined, and supported with sound, substantial doctrine; but its outlines should be rounded out in harmony with the character of Jesus Christ. The Christian is exhorted to "grow up into him in all things which is the head, even Christ." Eph. 4:15. In the same connection we are told that the gifts of the Spirit are for the "edifying of the body of Christ, until we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Here the model of One who was perfect in character, in deportment, in life, is placed before us. There is no deformity nor one-sided development, but a symmetrical life, representing a perfect image of the glory of God.

With such a model before us, we are exhorted to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." What a noble work is here set before us! It is worthy of our very best endeavor. As we grow into the likeness of our divine Lord, life becomes sweeter, purer. Crosses vanish, burdens seem light, darkness disappears, the glory of God beams about us. Others take knowledge of us that we have been with Jesus; and in turn we begin to reflect some of the light and glory that has shined upon us.

MARRIAGE FROM THE BIBLE STAND-POINT.

It is a source of satisfaction that the great Teacher from heaven took a proffered occasion to speak plainly upon the subject of the marriage relation. In the few words ascribed to him in relation to it, we have the true principles set forth perspicuously upon a higher platform than had been presented since the introduction of sin into the world. As far as the circumstances of a sin-stricken race would permit, Jesus sought to place the sacred obligations of the marriage covenant upon the same level on which it was instituted by the Creator when man was pure from the taint of sin.

Under the reign of passion, woman, as the weaker vessel, sinks invariably to the lowest place in the social scale. In the lands of heathen darkness, the domestic animals have certain privileges which their owners respect; but women have none. It may well be stated that the moral measure of a people corresponds with the degree of respect shown to women in regard to the most sacred of all endowments, her rights as wife and mother in her family relations. The first act of our beneficent Maker in behalf of man

was the institution of the marriage relation, which he recognized as a necessary provision for his existence and happiness. But the preservation of the compact in all its sacredness is just as important as was its institution. Marriage was designed to render man's existence complete. It was not designed that in the relation of husband and wife the two lives should remain distinct, each incomplete, but that they should thus be merged into one; that they twain should thenceforth be one flesh, one life.

To such an ideal, polygamy would be necessarily fatal. To secure and preserve it, marriage must become something infinitely beyond a civil contract. It is a blending of two hearts, of two lives, and two individuals into one. This does not imply that one individual must disappear—be absorbed to the aggrandizement of the other, but that the two incomplete lives should be united to form a symmetrical, perfect unit to perpetuate, under the blessing of God, the existence of its kind, and to promote every high and holy purpose to which the race is adapted.

Everything that conduces to strengthen the obligations of the marriage covenant, and to render it inviolable contributes to the good of the race. Any influence that weakens those obligations is a deadly enemy to human interests. It is natural to pander to the hardness of the heart with certain allowances for incompatibilities or other weaknesses of the nature, but every such allowance is a misfortune. In the very infancy of the church, Moses was instructed to permit the husband who discovered that he had unfortunately become united to an unworthy woman to give her a writing and to send her away. Having his attention called to this, Jesus said it was a provision made to meet a contingency which had arisen through the hardness of their hearts, but that no such provision was contemplated in the original institution. God's design in the marriage relation, as in every other place, is defeated by the presence of sin and selfishness. The gospel of truth was intended to counteract the work of sin; and the influence of that gospel has ever been to elevate women to the enjoyment of the high estate to which they were assigned by creation as sisters, wives, and mothers, of purity, of virtue, of patience, love, and gentleness, whose benignant influence upon the race would produce a saving effect amidst the general wreck of evil.

The apostle illustrates the sacred character of marriage by a beautifully striking example: "Wives, submit yourselves unto your own husbands as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church. For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church. Nevertheless, let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband." Eph. 5:22-33.

If husbands and wives would carefully adopt the sentiments here expressed, they would then appreciate something of the goodness and wisdom of God in the arrangement of the family upon the heavenly plan. Husbands should love, not domineer, their wives—love them as Christ loved his church. He gave up the glory of heaven, and died for his church. Wives should submit to their husbands as the true Christian does to Christ.

The true believer becomes one with his Master. No civil contract could make a man a Christian; no outward ceremonies or forms can unite a soul to Christ; so marriage in its true character is not the work of the magistrate or the minister, it is a work of God's grace. The spirit that unites hearts is from above; and the presence of that Spirit is necessary to preserve it.

In a state of sinful imperfection, incongruities are ever to be found. So in this case we have misconceived and misformed marriages. We have cases where the "weaker vessel" has to bear the heavy end of the load, manage the domestic ship, or assume to "run" the family in her way. We have men with whom no woman could exist, and women with whom no man ought to live. But these sad facts should not be used to weaken the force of the marriage covenant. Paul says they may "depart," but "remain unmarried."

As young people are brought to more fully realize the solemn nature of matrimonial obligations, some may feel as the disciples did when they heard what Christ had to say. They said, "If the case of the man be so with his wife, it is good not to marry." And it would be a good thing for society if a large number of the marriages being made were indefinitely postponed until sober ideas of life shall have taken the place of the sea of frothy nonsense upon which many matrimonial crafts are launched, until from personal observation the celebrant could devoutly say in each case, "What God hath joined together, let no man put asunder."

UNPROFITABLE SERVANTS.

E. J. WAGGONER.

A VERY important lesson is conveyed by our Lord's illustration in Luke 17:7-10: "But which of you, having a servant ploughing or feeding cattle, will say unto him by and by, when he is come from the field. Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do." It is not among Catholics alone that it is considered possible to perform works of supererogation. There are very many who, by their actions at least, hold that they can place God under obligations to them. Love of approbation, and the overvaluing of one's own deeds, are so universal that there are very few who do not at times have some traces of that disposition. With some the idea obtains that God keeps a debit and credit account, charging each individual with his evil deeds, and giving him credit for all his good deeds, and that if the good overbalances the evil, then God owes him a reward. With this idea, more or less clearly defined,

most worldlings flatter themselves that their case will be all right at the last.

Many professors often imagine that God is under some obligation to them, and they manifest it in various ways. If they have given somewhat liberally to the cause of God, and have not been prospered as they think they should be, they withhold their gifts. They do not propose to work for the Lord unless they can receive at once large returns on the investment. Others find it difficult when times are hard to make as good a living for their families as they desire, and so they say, "We cannot afford to keep the Sabbath." As much as to say, "If God does not furnish me with everything I want, he need not expect my services." Still others look for their reward in appreciation of their work by their brethren. If their efforts are not estimated at their true value, they become discouraged, and refuse to work because they are not appreciated.

Now against all feeling of this kind, our Lord utters a rebuke. Summing up the case, he says: "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do." The truth is that the obligation is all on the side of man. The fact that God created us and preserves us alive, places man under obligation to give his whole service to God. Jeremiah says, "It is of the Lord's mercies that we are not consumed." Every moment of man's life places him under greater obligation to God than he can ever hope to fulfil. And as this mercy is extended to all, it is not alone the professed Christian who owes service to God. Sinners are under as much obligation to God as though they had made a profession to serve him. But if we repent, and obey the commandments of God in every particular, how does the case stand then?—We are still unprofitable servants. God is none the richer for our service. There is a vast amount of sin that we have committed in the past, and as we can do no more than our duty from day to day, we are still largely in debt. Were it not that Christ has been set forth "for the remission of sins that are past, through the forbearance of God," the best of men would fail to obtain heaven.

And so after all that has been done, eternal life must be "the gift of God, through Jesus Christ our Lord." A proper appreciation of this would serve to keep us humble, and prevent many mistakes made on account of our self-sufficiency. Let us be careful lest we become lifted up because of the faith that we have, and so lose the grace of God which is promised to the humble. The more real faith we have in Christ, the more will we acknowledge our entire dependence upon him, and our own utter weakness. Let us heed these words of the apostle: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." Rom. 12:3.

THE SPREAD OF THE GOSPEL IN THE NINETEENTH CENTURY.

S. N. H.

THERE is no other sign which marks the time of the end of the age more definitely than the preaching of the gospel in all the world for a witness unto all nations, for it is then that the end comes. Matt. 24:14. Nations may rise and fall, wars and rumors of wars may be heard and seen, famines and pestilences may come; but it is for the furtherance of his work that the Lord controls all of these things. To Lot, concerning

Sodom, God said, "Haste thee, escape thither; for I cannot do anything till thou be come thither." Gen. 19:22. When the nations of the earth have heard sufficiently to receive or reject the gospel, and have decided, then the end comes.

It is from this standpoint that we wish to notice the present status of the missionary work in the world. When we view the movement among all denominations to give the gospel to the heathen in this century, and consider what has been accomplished in this direction during the last fifty years, it speaks to us louder than the rise and fall of kingdoms as to our whereabouts in the stream of time, and the nearness of the second coming of Christ.

There have been men and women who have gone forth to heathen lands and sowed seeds of truth in almost every nation of the world during the past eighteen hundred years; and these nations have afterwards relapsed into idolatry. But Protestantism arose in the sixteenth century to take steps for an independent organization, on account of the apostasy and corruption of the Church of Rome. The spirit to follow the pure teachings of the Bible has always been in existence from the days of the apostles. The Abyssinians for many centuries held their faith in Christ comparatively pure. The Waldenses in the valleys of Piedmont and upon the Alps for centuries later preserved their faith in Christ; but the iron heel of Rome broke in pieces and bruised the people of God until the time came when God separated his people from their organization, and step by step brought them out of the wilderness until we reach this present century. But during the Dark Ages, the rays of light have been, to a greater or less extent, penetrating to the dark portions of the earth; but though God had in an especial manner taken the work in hand as in early times, there has been accomplished in this century what is a wonder to any who will take an impartial view of the missionary work among the heathen.

We will take Africa with its two hundred and fifty millions who have no knowledge of God, and where, in some instances, the missionaries have had to invent a name for God in the languages spoken, and what has been accomplished by missionary effort in less than fifty years is a marvel indeed. There is only about one thousand eight hundred miles between the east and west coasts of Central Africa, but mission territory laps mission territory all the way across. Not all these millions have heard the gospel by any means in this territory, but the way is being prepared in a marvellous manner. Thousands upon thousands have heard the gospel, and many have found the Saviour precious to their souls, while South Africa, the west coast, and many other portions of this vast continent, enjoy the blessings of Christian civilization. Schools have been established of every grade and character, so that the rays of the light of the gospel in some way have penetrated to a large portion of the country.

We go to India, and in this respect it is the same,—covered with a network of railroads, so that conveyances can be had to any part of the country in forty-eight hours, and it is also a fact that every foot of the country is taken by some missionary society. But as it is in Africa, there are millions of the heathen who have never yet heard the sound of the gospel, although the territory is "taken." In China it is the same. Every province in the country save one has its missionary stations, and even in that one missionary efforts have been put forth. So in Japan; and these are among the darkest of all lands.

It was but fifty years ago that the wife of one

of the missionaries in India first gained admission to the houses of the secluded women, where began what is known as Zenana work. This marked an era in mission work. In Calcutta alone at the present time one society has fifty schools, with from thirteen to fifteen hundred pupils from these secluded homes, under the age of twelve, who are instructed in their day schools to memorize passages of Scripture on idolatry, prayer, sin, faith, conversion, etc., as well as educated to read. Almost every missionary society in India has more or less of this kind of work in Calcutta, it being a centre for missionary operations. In many of the other cities it is the same to a greater or less extent.

The same might be said of the Brahmans. For many years the conversion of a Brahmin was declared an impossibility. They were beyond reach, not altogether on account of their wickedness, but their exclusiveness. Their caste rules, which are more than religion to them, made an impassable gulf between the Europeans and themselves, or even between them and the poor Hindoo. But now it might almost be said that the Brahmin priesthood are no more, so far as receiving their support from the people is concerned.

The entire world presents open doors for the living missionary, and in all countries steps are being taken to give the natives the bread of life. It has been no one denomination that has done this, but there has been a general uprising in all Christendom to enter the foreign missionary work. It is estimated that there are over one million in India who are nominally professors of the Christian religion. Foreign missionary bands are organized in many of our colleges, and thousands of young men and women are pledged to go at a moment's call.

What meaneth all this? Is it not the work of God? Why has God set these open doors all over the world in the nineteenth century? No denomination is excluded, and no denomination asks to be excused. All are ready to do something, and are doing something from their standpoint to advance Christ's kingdom. To us it is the voice of God that speaks in the plainest terms, "The coming of the Lord draweth nigh."

If it be said that these different denominations cannot all have the truth, and that there must be more unity before the Lord comes, this would be no argument against the position. The facts are that the Lord has been preparing the way, so that in a very brief space of time every mission station on the globe can be reached, and through these stations, the people. Who cannot discern in this the providence of God? Who cannot see that there is something here that is beyond the work of man? Who cannot see force in the Saviour's reply to the question, "What shall be the sign of thy coming, and of the end of the world?"—"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

CHURCH AND STATE.

THE THRONE OF DAVID.

J. O. CORLISS.

It will be noticed that the theocracy described in our last article, that one established in Israel, which was the only true one ever in existence, was confined to believers in God and his Word, and it in no sense extended to the other nations of the world. Even though God rules "over all the kingdoms of the heathen" (2 Chron. 20:6), he coerced none of these to submit to the form of government he prescribed for his own people. Regard-

ing the theocracy, God said, "It shall be no more, until he come whose right it is; and I will give it him." To whom did this statement refer? When Christ was about to appear as the world's Redeemer, it was said to his mother: "He shall be great, and shall be called the Son of the Highest. And the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Luke 1:32, 33.

But did Christ receive this kingdom while here on earth?—Certainly he did not; for just before his crucifixion he said to Pilate, "My kingdom is not of this world." John 18:36. After his resurrection, and just as he was about to ascend to heaven, his disciples asked him if he would not then restore the kingdom to Israel. Acts 1:6. This question and the Saviour's reply show that he had not then done so. He had, however, before that promised that his disciples should judge the tribes of Israel when he should sit on the throne of his glory. Matt. 19:28. But as to the time when he should occupy that position, he definitely said, "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. The connection of this text shows that at the coming of Christ the end of earthly governments will come, and all nations will be called to stand before Christ in the final Judgment, so that a real theocracy can never again exist so long as the nations of the world continue in their present state.

Even though the Scriptures did not reveal the truth on this point so clearly, a moment's thought would show that this must be the case; for no nation or government can now be found in which all its subjects are loyal to God in the same sense as were the Israelites. They recognized God, not only as King, but as a Father also. His rule over them was therefore one of paternal watch-care over their moral as well as over their temporal interests. A true theocracy is, in fact, the blending of civil and religious rule under one head or government. Such a state of things must necessarily include documentary instruction in both of these branches from the same source, and through the same set of officers. But in a mixed polity, like all earthly governments, this could not be done with God's sanction; for he has expressly said that his people are to have no part with infidels, no concord with wicked or unprincipled persons; and that in order for him to be a Father unto them, they must come out from among, and be separate from, such unclean surroundings. 2 Cor. 6:14-18.

From this it will be seen how utterly impossible it would be to mix the discordant elements of any nation in the matter of religious teaching. In purely civil things, all the subjects of a state or nation may be easily governed alike; for it matters not what differences of religious belief may exist there regarding man's duty to God, the common interests of all demand that a uniform law, guarding alike the rights and privileges of each, should be maintained. But every persistent effort to proceed farther than this in civil government will not only result in positive injury to more or less of the subjects, but is liable to cause the final overthrow of the government itself.

This has been fully demonstrated in the history of the Roman Empire. In the fourth century, the bishops of that time, adopting the theory that the Roman Government was, or could become, a theocracy, brought about a union of the church with the civil power, in order to receive support from the state in bringing the world to the religious faith held by themselves.

In his "History of the Christian Religion and Church," vol. 2, sec. 2, part 1, div. 1, par. 2, 3, Neander says of that time:—

"There had in fact arisen in the church . . . a false theocratical theory, originating, not in the essence of the gospel, but in the confusion of the religious constitutions of the Old and New Testaments, which . . . brought along with it an unchristian opposition of the spiritual to the secular power, and which might easily result in the formation of a *sacerdotal state, subordinating the secular to itself* in a false and outward way. . . . This theocratical theory was already the prevailing one in the time of Constantine, and . . . the bishops voluntarily made themselves dependent on him by their disputes, and by their determination to make use of the power of the state for the furtherance of their aims."

It may be readily supposed that when a worldly church thus prostitutes itself to the civil power in order to accomplish its ends, the civil government will in turn, to secure the political influence of the church, yield to its demands, although it may be evident that the granting of such demands will lead to a flagrant abuse of the concessions made. That such was the case in Rome will appear in the next article.

Bible Student.

THE BOOK OF REVELATION.

S. N. H.

JOHN was banished to the Isle of Patmos because of the Word of God. Jesus sent his angel to show him things which must shortly come to pass. This was not for the benefit of John in particular, but for God's servants, for he promised a blessing on all who should read and hear this prophecy. If men would take away any part of it, God would take away their part out of the book of life; and if they added to this prophecy, God would add to them the plagues written in it. Men who will not listen to Moses or the prophets, would not listen though one rose from the dead. God communicates through his prophets, by similitudes and by visions. The information, therefore, contained in the writings of any of the prophets, is choice, and especially is this true of the book of Revelation; for this is the last inspired book in the Bible according to its position in the Scriptures, and in the order of time, except the Gospel of John, which was written one year later.

1. What is the name of this book?

"The revelation of Jesus Christ." Rev. 1:1.

2. Who gave these revelations to Jesus?

"Which God gave unto him." Verse 1.

3. For what purpose were they given?

"To show unto his servants things which must shortly come to pass"—*Ibid.*

4. How, and by whom, and in what manner, were the revelations communicated to John?

"And he sent and signified it by his angel unto his servant John."—*Ibid.*

5. Did John give a faithful record of what he saw?

"Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw." Verse 2.

6. Upon whom is a blessing promised?

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." Verse 3.

7. What does he say of those who add unto the things written in this book?

"If any man shall add unto these things, God shall add unto him the plagues that are written in this book." Rev. 22:18.

8. What of those who take away from the words of the book of this prophecy?

"If any man shall take away from the words of the

book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Verse 19.

9. What is one of the things written in this book?

"God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Rev. 21 : 4.

10. In what manner does God speak through his prophets?

"I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets." Hosea 12 : 10.

11. What does God say of those things which are revealed?

"The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." Deut. 29 : 29.

12. Was there any portion of the book of Revelation sealed?

"And when the seven thunders had uttered their voices, I was about to write; and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not." Rev. 10 : 4.

NOTE.—As these things were sealed, and not written, we cannot tell what they were.

13. After the apostle's reference to what he saw and heard on the mount of transfiguration, how does he speak of prophecy?

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Pet. 1 : 19.

14. What would he have us know first?

"Knowing this first, that no prophecy of the Scripture is of any private interpretation." Verse 20.

15. What reason does he give for making this statement?

"For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." Verse 21.

16. Was prophecy revealed for the benefit of the prophets through whom it was given?

"Unto whom it was revealed, that not unto themselves but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven." 1 Pet. 1 : 12.

17. What does Jesus say of those who refuse to hear Moses or the prophets?

"If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16 : 31.

LESSONS FROM THE GOSPEL BY MARK.

Lesson XXI.—February 20, 1892.

The Second Coming of Christ.—Mark 13; Parallels: Matt. 24; Luke 21; side help, "Exposition of Matt. 24."

1. As Jesus went out from the temple, what did his disciples come to show him? Mark 13 : 1.

2. What reply did Jesus make? Verse 2.

3. What questions did his disciples ask him when alone with him? Verses 3, 4; Matt. 24 : 3. See note 1.

4. What did he say would be the sign of Jerusalem's destruction? Mark 13 : 14; Luke 21 : 20.

5. What did Jesus say would be the signs of the end of the age, and of his second coming? Luke 21 : 25-27.

6. Of what did he especially warn them? Mark 13 : 5, 6, 21-23; Matt. 24 : 23-26.

7. How might they know that such were false prophets? Matt. 24 : 27.

8. What did Christ say would appear in the physical and political worlds before he came? Luke 21 : 25; Mark 13 : 7, 8.

9. What did he say would be a special sign of the end of the age? Matt. 24 : 14; Mark 13 : 10.

10. From the destruction of Jerusalem forward, what was to be the lot of the people of God? Mark 13 : 9, 11-13, 19, 20; Matt. 24 : 21, 22.

11. What is meant by the expression "those days"? See note 2.

12. What sign was to occur in those days?

Mark 13 : 24.

13. What signs were to follow? Verses 24, 25, first clause.

14. When did these signs take place? Note 3.

15. In connection with what event will the powers of heaven be shaken? Rev. 16 : 17, 18, 20, 21; Heb. 12 : 26; Joel 3 : 16.

16. What do these signs portend? Mark 13 : 26, 27.

17. How positively may we know, when we see these signs, that Christ is near? Verses 28, 29.

18. What does he say of that generation which sees those signs? Verse 30; Luke 21 : 28, 31; Matt. 24 : 33, 34.

19. With what assurance may we rely on his words? Mark 13 : 31.

20. Will we know the very time of Christ's coming? Verses 32, 33.

21. What duties has he left his people? Verses 33-36.

22. Were these words spoken for a certain class alone? Verse 37.

23. What will be the surroundings of the people of God while waiting for their Lord? Matt. 24 : 11, 12; Mark 13 : 13, first clause.

24. What blessed assurance is given? Mark 13 : 13; Matt. 24 : 13.

NOTES.

1. QUESTION 3.—The disciples asked these questions, the answers to which can be fully comprehended only by comparing and combining the three accounts of this remarkable prophetic discourse. The first question related to the destruction of the temple, the second to the second coming of Christ, and the third to the end of the world, or *age*, when probation closed. Matthew, and Mark also, proceed to answer the last question first. Matt. 24 : 1-14; Mark 13 : 1-13. Then he takes up the destruction of Jerusalem (Mark 13 : 14-18), and from that destruction of the Jews he proceeds to the greater affliction of the people of God during the Dark Ages, and thence to Christ's second coming.

2. QUESTION 11.—"Those days," of verses 19 and 20, refer to the time of the greatest persecution the people of God ever suffered or ever will suffer. This persecution began during the reign of Pagan Rome, but culminated in the great Papal tribulation of 1260 years, between 538 and 1798 A. D.

3. QUESTION 14.—Matthew says the darkening of the sun was to take place "immediately after the tribulation of those days." Mark says, "In those days, after that tribulation." The ending of the tribulation of the days is well marked by the decree of toleration promulgated by Maria Theresa of Austria in 1776. The darkening of the sun must therefore occur between 1776 and 1798; independent America. The first sign—the darkening of the sun—must therefore occur between 1776 and 1798; and it did occur four years after the tribulation ceased, May 19, 1780. The obscuration of the sun came at the very time indicated by the prophecy, and was regarded by scientific men as beyond their power to explain, and by religious men as a sure precursor of Christ's second coming. The darkening of the moon occurred the next night. The falling of the stars took place in 1833, November 13.

Lesson XXII.—February 27, 1892.

The Last Passover.—Mark 14 : 1-26; Parallels: Matt. 26 : 1-30; Luke 22 : 1-38.

1. How long after our Lord's discourse on the second advent was the passover? Mark 14 : 1.

2. What did the chief priests and scribes do at this time? Matt. 26 : 3-5.

3. Who made the Pharisees an offer to assist in the work of betrayal? Mark 14 : 10; Matt. 26 : 14, 15.

4. What was the result of the conference between Judas and the Pharisees and priests? Mark 14 : 11.

5. At what event occurring six days before had Jesus foretold his death? Mark 14 : 3-8; John 12 : 1-7.

6. What is there in that incident which reveals a reason why Judas betrayed his Lord? John 12 : 6; Matt. 26 : 15.

7. When and how did Jesus prepare for the passover? Mark 14 : 12-15. Peter and John were the two sent. Luke 22 : 8.

8. How did the disciples find this detailed description to be? Mark 14 : 16.

9. As they sat down to the passover supper, what words of loving tenderness did Jesus use? Luke 22 : 14-18.

10. What ordinance did Jesus at this time institute? See note 1.

11. At its close, what solemn declaration did he make? John 13 : 18-22; Mark 14 : 18.

12. What did the disciples say? Mark 14 : 19; John 13 : 23-25.

13. What reply did Jesus make? Mark 14 : 20, 21; John 13 : 26, 27.

14. What question did Judas then ask? Matt. 26 : 25, first part.

15. What reply did Jesus make? Same verse.

16. What did this passover typify? 1 Cor. 5 : 7. See note 2.

17. What other ordinance did our Lord at this time institute? Mark 14 : 22-25. See, also, Matthew and Luke, as each gives some important additional features. See note 3.

18. Through what apostle, and where, has the Lord revealed the same thing? 1 Cor. 11 : 23-26.

19. What do the bread and wine symbolize? Verses 24-26.

20. What is necessary that we may have eternal life? See note 4.

21. How must we partake of it in order that it may avail us?

22. In thus partaking by faith, in whom are we made complete? Col. 2 : 9, 10.

23. What great events should the observance of the Lord's Supper call to mind? See note 5.

24. After the supper ended, what was done? Mark 14 : 26.

NOTES.

1. QUESTION 10.—It would seem from Luke that at the passover supper a strife took place among the disciples as to which should be the greatest. This may have been manifested by their positions at the table. After the opening words and ceremony (Luke 22 : 14-18), Jesus arose from the passover supper and washed his disciples' feet, instituting an ordinance of humility, as recorded in John 13.

2. QUESTION 16.—The very passover supper at which our Lord and his disciples were sitting, was the last legitimate one which would ever be celebrated. Its origin is recorded in Exodus 12, at the time when the angel of wrath smote the firstborn of Egypt, and passed over the houses of those who had sprinkled the blood of the passover lamb on the doorcase. Jesus is our passover, and if our sins are covered by his blood in the day of God's fierce anger, no evil will befall us, no plague will come near our dwelling. The passover lamb, without spot or blemish, of which a bone was not broken, typified the Lamb of God, whose blood was shed for all.

3. QUESTION 17.—It is quite difficult to place in chronological order the events of the passover night. It seems evident that what is recorded in Luke 22 : 31-38, and John 13 : 31 to the close of chapter 14, took place just after Judas went out. That warning to Peter would be a distinct and prior warning to that recorded in Mark. The "Arise, let us go hence," of John 14 : 31, would be uttered just after the Lord's Supper, just before leaving for Gethsemane.

4. QUESTION 20.—In John 6 : 53, 54, we are told that except we eat the flesh and drink the blood of the Son of God, we have no life in us, and that if we do this we have eternal life. Jesus says in the same chapter, verse 63, that the flesh profiteth nothing; the words that he speaks are spirit and life. Christ's sufferings in the flesh were in our behalf (Col. 1 : 21, 22; 1 Tim. 3 : 16; Heb. 5 : 7; 1 Peter 2 : 24); his blood was shed for the guilty (1 Pet. 1 : 18, 19), and he has promised that all who have personal faith in this offering shall have eternal life (John 3 : 16). It is through faith in the promise and power of Christ that we become "partakers of the divine nature," that we have eternal life. 2 Peter 1 : 4. God is no respecter of persons; he will give life freely to all who will believe.

5. QUESTION 23.—The two greatest events in the history of the race are brought to mind in the Lord's Supper. We are carried back to his humiliation, his labors, his suffering, his agony, his death; and we are carried forward "till he come," when he will come forth and serve his people at the marriage supper of the Lamb.

From the Field.

"WORK WHILE IT IS DAY."

W. J. EDDALE.

THERE'S no time for dreaming
In life's busy day;
God's light is beaming
To brighten the way.
Work is now waiting,
Darkness has fled,
Truth is dilating,
It's life from the dead.
What says the Saviour?
"Come unto me;
Not your behavior
Can set you free.
You'll never be better,
So come as you are;
Break every fetter,
Let nothing debar."
O for the pleasure
Of tasting his love,
Of owning that treasure
He sends from above;
Imparting to others
The blessings we know,
Owning as brothers
The weak and the slow.
The light that is in us
Should shine as the day,
Showing to sinners
The Saviour's own way.

FROM CALIFORNIA TO HONOLULU.

DOUBTLESS the large majority who contemplate taking an ocean voyage hope to enjoy it very much, and, some way or somehow, to be exceptions to the rule that all *must* be seasick. As Prof. McAffey aptly states it: "They hope to be agreeably disappointed," only to find in a little time, as he did, that "they are very disagreeably appointed." Yes, "appointed," and even stronger expressions would be admissible on this subject, such as "elected or predestinated" to be sick. For sick, very sick, the majority are, and most peculiarly sick. Sick headache fails properly to represent it; and yet some on our voyage tell me that I know little or nothing about it, as I was only sick a couple of days.

The *Australia*, the vessel in which we sailed, was very comfortable indeed; well ventilated, well officered and manned, with a gentlemanly crew. After the seasickness passes off, we can testify that a voyage on the Pacific is very enjoyable indeed. A large portion of the time the surface of the sea appeared as smooth as a mill-pond, the heavy swells only making the ride more enjoyable.

As the captain thanked God "that to hold, or arrange for, religious meetings, was not on the programme of his duties," in answer to a question of a lady in reference to meetings on Sunday, it may be rightly inferred that we had no religious meetings on board. We had the privilege of making the acquaintance of a number of the citizens of Honolulu, who were returning from the Pacific Coast, where they had been trading. From these persons we learned many important and valuable items in reference to the people and customs of the islands.

On Tuesday morning, Oct. 13, just seven days out, we sighted land at day-break. This land was the island of Molokai, the home of the lepers, celebrated for some noble deeds of missionary work among these unfortunate people. Through Mrs. Rice, the widow of one of the earliest missionaries, we learned the name and some of the history of one of the princes of this island, who became a leper, and, who, having embraced Christ previous to falling a prey to this disease, cheerfully left home, and is now using his means to make the condition of these people as comfortable as possible, and to do all in his power to bring them to the knowledge of Him who was touched with compassion at the entreaties of the

poor lepers in his day, and put forth his loving hand more than once for their recovery. We had the pleasure of listening to the reading of one of his letters, which was truly touching.

Only a few moments later, and the island of Oahu was in sight, and this is the island upon which Honolulu is situated, and at which in a very few hours we are to land. The sight of land almost takes away one's appetite for breakfast, but not entirely, it is evident, as the tables were soon filled up, and the last meal on board, for at least awhile to the majority, is enjoyed. The friendly voice of Bro. Burgess welcomed us before we hardly made fast to the wharf, and Sister Clench was waiting with her horse and carriage to make us welcome at her home. It seemed good to be among brethren away off in those islands of the Pacific, and we have greatly enjoyed our stay at these two homes, and visits at the friendly homes of others.

We are very happy to be able to report, that, although there was considerable prejudice against our people and work at this place, through the providence of God in an introductory letter from my friend, Mrs. S. G. Cleveland, to one of the first families here, we received a most cordial reception, and were soon acquainted with very many of the best citizens of the place. It has been our privilege to meet the pastor of the Union church, who himself is a Congregationalist, and who we found to be a man who loves Christ, and is broad and noble in his feelings. By his invitation I spoke to his people the second Sunday morning I was here. He also kindly announced my meetings at the Y. M. C. A. hall, and used his influence in assisting us to secure this hall, which is decidedly the best place for meetings, outside of his own church, in the city. Dr. Beckwith's daughter and her cousin, Mrs. Damon, both members of his choir, and persons of influence, kindly led the singing in all my meetings.

We spoke on the subject of "Justification by Faith," and endeavored so to present Christ as to help all who might attend. It is my most solemn conviction that it is not the Spirit of Christ to enter these or any other fields, and so present the points of difference in our faith to those of established views as to awaken a spirit of controversy, and to leave a company all infused with the idea that they must "contend" for the "law and the Sabbath;" and contend it is, not only with those without, but this spirit of contending soon turns upon themselves and they, who become so proficient in contending, generally make full hands at contentions in their own membership. How much better to preach Christ in all his loveliness, to hold him up as the people have never seen him, and then to show all the points of the truths of the Third Angel's Message as they relate themselves to *him*, and to those who love him. And what good is a knowledge of some of the doctrines of the Bible to us, if we are not sanctified by it, so that our lives are sweetened by its influence to such an extent that others will want what has been of so great benefit to us? I am daily praying for more of this spirit. It seems to us that what some of the people want, is to see the power attend the preaching of the gospel now, that attended it in the days of the early missionaries. May God baptize us with this power.

GEO. B. STARR.

THE TRAPPISTS IN NATAL, SOUTH AFRICA.

THE Trappist order of monks was founded in 1140. They take the name "Trappist" from the French village of Soligny-la-Trappe, where the order originated; the village itself was so named from the fact that the narrow gorge at its entrance suggested a trap-door. The Trappists are remarkable for their asceticism and the strictness of their discipline.

The head-quarters of the Trappists in South Africa is at Marion Hill, about twelve miles from Durban and three from a railroad station. They have formed a community here and established missions in different parts of South Africa, trusting that in due time the whole country will fall into their hands. It was in 1879 that this matter was taken in hand in Sept Fons in France, and the whole matter was discussed at the Chapter General. Finally R. P. Francis, an abbot who had had experience in establishing a similar monastery in Turkey, decided to come to South Africa, and establish one here. At the close of 1882, twenty monks with their grey gowns and shaven heads arrived, and purchased their first allotment of land near Durban as their head-quarters, giving it the name of Marion Hill. They at the present time own at this place about twelve thousand acres of very rich land. The natives then on it were allowed to remain for ten years, when, if not converted, they must leave. They pay a rental of a pound apiece per year for the land they have to cultivate. The monks design that this shall be an abode of the saints, and those natives who embrace their faith can here find holy quarters to settle in. They also have seven other stations, and own in all about seventy-five thousand acres of land. They select the best and the richest, some of which is wooded; so that when fairly established they can be self-producers of everything needed to supply the wants of thousands. Then as to the heretics, there will be no room for them, nor any occasion for them to live here.

A winding road from Pine Station takes us to this quiet retreat on the hill-side, where the complete machinery of a model village is in operation. In a little shop is found the cobbler at his trade; the tailors have a more becoming apartment. Carpenters, joiners, wagon-builders, lithographers, metallographers, and photographers are here; printing, baking, painting, and almost everything which is necessary to supply products for their own consumption or for the trade are carried on in buildings and shops scattered here and there. In the midst of it all are the communities' private quarters, a church, large dormitory, refectory, etc. The farm is well stocked with cattle, horses, and a herd of pigs. Possessing a special establishment, and in close connection, stands the Oxenford University of the place, where twenty or thirty oxen boys and the like, after herding during the day, study in the evening, say their prayers, and dress themselves as becomes human beings. There are pine-apple gardens and banana groves, and maize, with almost every other kind of eatable, is grown on the premises. They also have thirty trees planted from which they expect to make paper in due time. In their printing establishment they have the latest improvements in machinery, enabling them to do everything from the plainest printing to the nicest binding. They raise large quantities of peanuts, from which the oil is ground out, forming a source of income to the establishment.

As is usual for the Romanists, they have ever clamored for government grants, on the basis of education. But unfortunately for their plea, they believe more in laboring with their hands than in educating the natives. The government inspector examined their children and students on the same principle as he did other schools; but none passed the examination, so no grant could be given. But their girls rise at half past three in the morning, go to prayers, breakfast at half past four; then comes school still seven, when they eat again, and go to the field to work till twelve. After dinner they return to the field again till five, when they return for supper; instruction in religion follows, and they go to bed at seven. Failing to secure the grant as they desired, called forth an article of complaint from them against the government inspector in particular and education in general.

In speaking of education at the dedication of the institution for the girls, the abbot said: "I must now explain to you what this school really is. It is above all a house of work. The elder girls must here perfect themselves and practice the different branches of different kinds of manual labor. New-comers will receive an amount of schooling; nevertheless the learning of work is, and shall always remain, the matter of chief importance. On this account this institution will be less a school for book-learning than a purely industrial one." This is stating their object very plainly. On education he says: "Instruct only the boys in reading, writing, and arithmetic, and train them to manual labor. Do not teach the girls any English reading, and but a very little Kaffir." On the amount of education they should receive he says, with the reasons why not: "A Kaffir girl should just be able to read as much Kaffir as would enable her to learn her catechism and her prayers. She should be able to undertake the simplest arithmetic, viz., to ascertain how much her twenty eggs or her bag of mealies is worth. This should suffice. If she be able to read like a boy, to count like him, to write like him, and then gets married, woe to her husband. He will have bad luck, especially if his wife can read English and talk with Englishmen. Such a woman will never be brought under the dominion of her husband. Her pride and vanity will become unbounded and unbearable." "Now I see it more clearly," says he, "why a Kaffir keeps his wives under such strong control; but even the most savage Kaffir will not be able to manage ten women who who have had some education, though he will easily maintain authority over twenty of them who never saw a school. Therefore I say, Give the Kaffir girls, as little education as possible. I will even go farther and proclaim it aloud, if a Kaffir girl or Kaffir woman of the first generation knows her religion and understands it, and if she knows well her prayers, it is better that she should not read at all." This is Romanism on the education of women among the heathen. Not one word is said about reading the Bible.

They intend to erect a high school and an academy, and their teaching embraces all the higher branches, including Latin, Greek, Vollanduk, etc. Yet the abbot's ideas respecting the education of boys are not high. On this point he says: "The better they talk English, the more my hope diminishes of their turning out good artisans and agriculturalist laborers. The more beautifully they pronounce English, the more correctly they write it, the earlier they will leave the plow, the forge, and the carpenter's bench, that they may put a quill behind the ear and take to walking-sticks and polished boots; thus, full of pride and self-sufficiency, they will return to their previous life of sloth and idleness." It is thus the Trappists, and the Romanists generally, design to elevate the African race. Both men and women would soon become the tools of a few priests and abbots. Then when they thought best, they could break allegiance with the Government, and dispense with the presence of Protestants.

It is related that "one day when Martin Luther was completely penniless, he was asked for money to aid an important Christian enterprise. He reflected a little, and recollected that he had a beautiful medal of Joachim, Elector of Brandenburg, which he very much prized. He went immediately to a drawer, opened it, and said, 'What art thou doing there, Joachim? Dost thou not see how idle thou art? Come out and make thyself useful.' Then he took out the medal and contributed it to the object solicited for." Have not some of our readers idle Joachims which they could send out to do good in the missions at home and abroad?

News Summary.

There is much suffering from famine in the Madras presidency, India.

In Glasgow a movement is on foot to raise funds in aid of the Jews in Russia.

It is estimated that the Russian revenue for 1892 will show a deficit of £3,500,000.

An effort is being made to unite the nations of Northern Europe in one customs league.

The Russian Government has appropriated £7,500,000 for the relief of the famine sufferers.

On the Himalaya Mountains, fields of barley are cultivated and brought to perfection, 11,500 feet above the sea.

The steamer *Arava* from Rio de Janeiro arrived at Plymouth, Eng., lately with six cases of yellow fever on board.

A case of deliberate suicide occurred on board the steamer *Edina*, between Melbourne and Geelong, on the 23rd ult.

A plot to murder the Sultan of Turkey has been discovered, and three hundred suspected persons have been arrested.

A conference on the silver question has been arranged between representatives of the United States and Great Britain.

Spain, as well as Portugal, is grappling with financial straits. The former country has been passing through a Ministerial crisis also.

Cardinal Simeoni, Prefect-General of the Propaganda, and formerly Secretary of State to Pius IX., is among the victims of influenza.

A boat's crew of five Malays, sent ashore for water on one of the islands in Admiralty Gulf, are believed to have been murdered by the divers.

The new Khedive, Prince Abbas, who has succeeded Tewfik Pasha on the throne of Egypt, has received every indication of popular good will.

A hospital in the State of Indiana has been burned, nineteen of the patients suffering a terrible death, and many others receiving severe injuries.

The province of Mendoza in the Argentine Republic has been the scene of disturbances, in which the secretary of the Chamber of Deputies has been killed.

A fight has taken place at Kallash Dars in Persia between the populace and the soldiers, in which two hundred of the former and sixty of the latter were killed.

The Sultan of Turkey has issued a circular to the European Powers, asking them to decide the question as to the suggested evacuation of Egypt by the British.

A decree has been issued by the Russian Government directing the closing of public houses on Sunday. This puts Russia abreast of modern thought in one very popular movement.

It is reported of Edison, that he promises to run a railway train between Milwaukee and Chicago, during the World's Fair, at a speed of 100 miles an hour by his new electric motor.

Cardinal Manning, who has long stood at the head of the Catholic clergy in England, died on the 14th ult. The Cardinal has exercised great influence on public affairs in England.

In view of the severe financial crisis in Portugal, the Government is seriously considering the sale of its colonies at Angola, Cape Verde, Guinea, St. Thomas, Mazambique, and Goa.

In Africa there are 500 missionaries and 400,000 converts. An average of 25,000 a year become converted, and in five years more than 200 martyrs have lost their lives there.

Des Moines, Iowa, a city of 60,000 people without an open saloon, has no vacant house or store, and its manufactured products for 1890 exceeded those of 1888 by more than 5,000,000 dollars.

The cost of the tunnel under the Thames, about four miles below London Bridge, is to be £851,000. It is to be 1,200 feet in length and 26 feet in diameter, with a crown only eight feet below the bed of the river at its deepest part.

No less than 4,965 papers daily make their appearance in the world. They are in forty-nine different languages; some of them appearing in two or three languages, in which case one is usually English.

While the ceremony of blessing the waters was being performed recently at Tiflis, a town of Russian Transcaucasia, a bridge crowded with spectators gave way, and many lives were lost. Seventy-three bodies have been recovered from the river.

In Germany, budding and grafting are taught in the National rural schools. In Sweden, over 22,000 children are instructed in tree planting and horticulture. In France there are state schools for the peasantry in which they are taught garden and fruit culture.

By means of Lady Dufferin's fund for supplying women doctors to Indian women, there are now in that country thirty-two regular women physicians, seventy-two missionary physicians, and nearly two hundred women students in the Indian medical schools.

A fracas in the French Chamber of Deputies, in which the Minister of the Interior struck one of the deputies in the face, has resulted in one duel, and another would have taken place, had not the Minister of the Interior, who was challenged, refused to fight.

The French cardinals have signed a manifesto acknowledging the right of the state to control the actions of the clergy, but at the same time protesting against the restrictions imposed by the Government. The Paris *Figaro* questions their sincerity in this nominal submission.

The death of the Duke of Clarence and Avondale, the heir, after his father, the Prince of Wales, to the crown of England, which occurred on the 14th ult., has called out the warmest expressions of sympathy with the bereaved Royal family from all parts of the great British Empire.

Paris is so much the city of the world that one-tenth of its population is made up of foreigners; and they are not foreigners who become citizens and make it their settled home. Visitors, transient and temporary residents, form the big bulk of the 181,000 foreigners included in the census.

It is said that eleven gentlemen met recently at lunch in Shanghai, and, finding that all were total abstainers, compared experiences. They had each lived in the trying temperature of North China for from twenty-five to thirty-five years, and not one of them had once been sick from climatic cause.

It takes a fence six miles long to enclose the World's Fair buildings at Chicago. All the structures are to be of extraordinary dimensions, but the largest of them, on which the foundation work has just been commenced, will be something stupendous. The site for this vast building is a broad, highly situated plateau overlooking the lake.

Baron Hirsch is said to be worth £20,000,000, which immense fortune was made out of contracts for building Turkish and Transylvania railroads. To the great surprise of European financiers, these roads paid from the day they were opened. His later enterprises were equally successful. According to report, he gives away £200,000 every year.

The rigors of famine have been keeping Russia, and consequently the rest of Europe, comparatively quiet so far as military operations are concerned; but now it is whispered that the Government is examining its facilities for transporting troops, and has ordered the medical students at Kieff to enter the army. All eyes are turned Russiaward, and the query is, What next?

A rebellion broke out among the hill tribes of Morocco recently, which was characterized by many acts of lawlessness on the part of the rebels, and threatened the safety of Tangiers. As is usual when weak nations show an inability to govern themselves, more than one European nation stood ready to step in and help them; and so it has come to pass that the "Morocco question" has become, "Who shall have Morocco?"

An American paper says: "Melbourne to-day has a population of nearly half a million. It has as many ships in its bay as Hull, a better picture gallery than Birmingham, and an ampler water supply per head than London. Its law courts will compare favorably in size and splendor with those of Paris; its cable-car system is equal to that of San Francisco. Fifty years ago, Melbourne was the black man's hunting ground."

Health and Temperance.

EFFECTS OF ALCOHOL ON THE HEART.

WHEN alcohol is taken into the blood, it soon comes in contact with the nerve centres which govern the action of the heart. Its effect is the same as upon the other nerve centres. It paralyzes them, just as chloroform does the brain. Then the heart is like a steam engine without a governor, or a clock from which the pendulum weight has been removed. It runs down with wonderful rapidity. This effect is largely due, also, to the influence of alcohol upon the small blood-vessels. The nerves which control them becoming paralyzed, they become dilated, or relaxed, and so afford less resistance to the action of the heart, allowing it to beat too rapidly. This increased action is most unfortunately mistaken for increase of strength on the part of the organ, when it is mere increase of action, *wasted force*. The amount of extra work done by the heart under the influence of liquor may be readily estimated. Dr. Parkes, by a series of careful experiments, found that the pulse of a man whose heart beat about 74 times a minute, or 106,000 times in twenty-four hours, when drinking only water, was, when under the influence of one ounce of alcohol per day, compelled to beat 430 times more in a day. Two ounces of alcohol per day caused an increase of 1,872 beats a day. Four ounces required 12,960 extra beats. Six ounces drove the pulse up to 18,432 extra beats; and eight ounces to 25,488 unnecessary beats, or nearly one-quarter more than when taking only water.

The results of this experiment are of great value. They show very clearly how alcohol wastes not only the force of the heart, but of the whole body. The force exerted by the heart at each beat has been variously estimated at from five to fifty pounds. Assuming ten pounds as the actual amount of force expended, we may readily ascertain the amount of force wasted through the increased action of the heart by different quantities of alcohol. Thus, one ounce of alcohol, with 430 extra beats, caused a waste of 4,300 pounds of force; that is, of force equivalent to that expended in lifting 4,300 pounds one foot high in a minute. When two ounces were employed, the wasted force was 18,720 pounds. With eight ounces of the poison, the force wasted was 254,880 pounds, or more than 127 tons extra. When we consider how much labor would be required to lift 127 tons of coal a foot high, or one-tenth of that amount ten feet high, the result seems almost incredible; but there is neither reason nor opportunity for doubting the fact. Other observers have repeated the experiments, and with similar results. Dr. Richardson finds the results confirmed by his experiments upon animals. If the force of the heart should be taken at fifty pounds, as estimated by some of the most eminent physiologists, the results would, of course, be five times as great as those given. Dr. Parkes observed that after the conclusion of the experiment, five or six days elapsed before the young man recovered his natural condition, before the alcohol was fully eliminated, the heart in the meantime remaining weaker than natural, as shown by the sphygmograph.

The Whisky Flush.—The flushing of the face caused by alcohol is an evidence of relaxation or paralysis of the small blood-vessels already mentioned. This flushing is not confined to the face. It extends to the liver, the kidneys, the muscles, the lungs, the spinal cord, the brain,—every part of the body. It means paralysis.

Alcohol Lessens Muscular Strength.—The use of alcohol, even in moderate doses, lessens the muscular strength of an individual, first temporarily, and then permanently. Actual experiments have shown repeatedly that a man cannot lift so much immediately after drinking an alcoholic liquor as he could before.

Dr. Parkes in another experiment gave a strong, healthy man only water to drink for three days, and kept him digging during the time ten hours a day. The average number of heart-beats was sixty-six

lungs as much more force was wasted, to say nothing of the immense waste occasioned by increased work imposed upon the kidneys, skin, liver, and other important vital organs.

The same thing has been repeatedly demonstrated in cases in which total abstainers have been brought into competition with drinkers, in trials of endurance. When other circumstances have been equal, the teetotalers have always come off victorious in such contests.

Says Dr. Brinton, a recognized medical authority, "Even a moderate dose of beer or wine diminishes the *maximum* weight which a person can lift to something below his teetotal standard." Facts obliged Dr. Brinton to make this statement, though himself not a teetotaler.

Dr. E. Smith, F.R.S., refers to "the diminution of muscular power" as one of the properties of alcohol, and adds, "In whatever dose, the direction of the action of the alcohol must be the same."

Alcohol Decreases Animal Heat.—Notwithstanding alcohol has long been used by those exposed to cold, under the supposition that it increases heat, the investigations of Dr. Richardson and others have demonstrated that alcohol invariably decreases animal heat in all cases, and in proportion to the dose. The deceptive sensation of warmth which immediately follows its use is due to the increased surface circulation. The temperature of the body quickly falls below the normal standard, in persons who are drunk reaching to three or more degrees below the natural temperature of the body, according to Dr. Dobell. In cases of deep intoxication by alcohol, the temperature has been known to fall six or seven degrees below normal.

The dram-taker feels warmer after drinking; but the thermometer shows that his temperature is really less, just as actual experiment shows that he is weaker, though he may feel increased strength. It is commonly observed that persons recovering from drunkenness feel chilly when coming out from under the influence of the drug. It is often some hours before the bodily heat is recovered.—*J. H. Kellogg, M.D., in Home-Hand Book of Hygiene and Medicine.*



THE BANANA A DEVELOPED LILY.

THE banana tree, shown in the accompanying picture, belongs to the lily family, and is in fact a developed tropical lily, from which, by ages of cultivation, the seeds have been eliminated and the fruit, for which it was cultivated, greatly expanded. In relation to the bearing qualities of this fruit, Humboldt, who early saw the wonders of the plant, said that the ground that would grow 90 pounds of potatoes would grow 33 pounds of wheat, but that the same ground would also grow 4000 pounds of bananas. The banana crop is consequently to that of wheat as 133 to 1, and to that of potatoes as 44 to 1. The banana possesses all of the essentials to the sustenance of life. The savage of the sea isles and the jungle owes what he has of physical strength to this food. When taken as a steady diet, it is cooked—baked dry in the green state, pulped, and boiled in water as soup, or cut in slices and fried. I do not know whose beauty I admire the most—the majestic cocoa palm, with its heavy crown of great fringed

per minute. Then he worked three days more in the same manner, only taking twelve ounces of brandy each day. The average number of heart-beats during the latter period was seventy-one per minute. The laborer began with the belief that he could work easier with brandy than without it; but he entirely changed his opinion. He stated that during the first two days the brandy made him feel as though he could accomplish more; but when he attempted to do it, he found himself unable to succeed. On the third day he was feverish and thirsty, had palpitation of the heart, and was obliged to stop his work very often because "his breathing was not good."

The reason why the laborer could not accomplish so much work with alcohol as without is evident. He was wasting a part of his available force in eliminating the poison. The increased action of the heart is but one of the sources of loss of energy, and by this means alone he wasted fifty pounds of force a minute, or three-fourths of a ton an hour, or eighteen tons in each twenty-four hours. By the

leaves, or the graceful banana, with its great leaves, which are six feet long and two feet wide. The leaves of the banana are tender, and the strong winds of the tropics—the hurricanes—soon tear them in strips, thereby adding to their grace and beauty. The banana is a fruit that beast and bird, as well as man, are fond of, and the owner, when he lives in a sparsely settled country, must needs protect his plantation by a fence of some thorn plant.—*Selected.*

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

Place and Address of Meetings.	Time of Meeting.	
	Sabbath-School.	Church.
ADELAIDE—Bible Christian Chapel, Young Street	9:30 a.m.	11 a.m.
AUCKLAND—Machelvie St., Surrey Hills	2:30 p.m.	10:30.
BALLARAT—Societies' Hall	2 p.m.	3 p.m.
HOBART—Baptist Chapel, Harrington St.	2:30 p.m.	11 a.m.
MELBOURNE—Federal Hall, 14 and 16 Best St., North Fitzroy	9:30 a.m.	11 a.m.
PRAHRAN—U. F. S. Hall, Cecil Place, nearly opposite Town Hall	2 p.m.	3:15 p.m.
SYDNEY—O. F. Hall, Wilson St., Newtown	3 p.m.	10:45 a.m.

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Christ and his Righteousness.

By E. J. WAGGONER.

THIS new pamphlet, which has just been issued by the Pacific Press, is a treatise of great value. The following is a brief synopsis of the contents:—

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Bible Echo and Signs of the Times.

Melbourne, Australia, February 1, 1892.

CONTENTS OF THIS NUMBER.

POETRY.	
Nearing the End	34
The Impossible	38
Work while it is Day	44
CURRENT COMMENTS.	
The Secrecy of the Confessional in France	33
Political Methods in Church Machinery	33
Prayer-meeting Christians	33
The Outlook for Paris	33
GENERAL ARTICLES.	
"Ye are Complete in Him"	34
Some Men of the Reformation	35
Germany and Its Customs	36
Every Word of God is Pure	36
Which is Desirable	37
TIMELY TOPICS.	
Politics Purifying Itself	37
So Shall it not be among You	37
The Royal Family in Bereavement	37
THE HOME CIRCLE.	
The Duty of Being Pleasant	38
Wonderful Presence of Mind	38
USEFUL AND CURIOUS.	
A Glimpse at Cicutta	39
A Natural Barometer	39
Why Sixty Seconds Make a Minute	39
The Georgia Magnet	39
EDITORIAL.	
Knowing Nothing but Christ	40
Marriage from the Bible Standpoint	40
The Spread of the Gospel in the Nineteenth Century	41
Unprofitable Servants	41
Church and State	42
BIBLE STUDENT.	
The Book of Revelation	42
Lessons from the Gospel by Mark	43
FROM THE FIELD.	
From California to Honolulu	44
The Trappists in Natal, South Africa	44
NEWS SUMMARY	
HEALTH AND TEMPERANCE.	
Effects of Alcohol on the Heart	46
The Banana a Developed Lily	46
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.

We are pleased to receive the congratulations of numerous friends on the success of our new departure in illustrating the BIBLE ECHO. If now we can have the united coöperation of all in supporting and extending our good paper, we shall be able to report success from the publishers' side of the question.

E. H. GATES of the Missionary ship *Pitcairn*, accompanied by A. G. Daniells and his wife, is on a visit to the church in Adelaide. Bro. Gates will soon return and proceed to Tasmania, while Bro. D. expects to remain for a few weeks.

On Jan. 20, Bro. G. B. Starr and wife sailed across the straits to Tasmania. They will visit Latrobe, Launceston, Hobart, and Bismarck before proceeding to New Zealand.

We have received from Bro. A. La Rue, of Hong Kong, copies of a tract on the Judgment in the Chinese language. It is gratifying to know that truth is finding its way to the people of that empire.

THE Pacific Press, Oakland, California, has lately sent us several new publications issued at their office. These embrace three numbers of the Young People's Library entitled, *The Life of Martin Luther*, *Life on the Kongo*, and *Native Life in India*. These are uniform with previous numbers in style. The former is by Mrs. Emma H. Adams, well-known to the readers of the series. The others are by authors who obtained their knowledge amid the scenes the books describe.

Among others are two pamphlets, one bearing the title, *Angels, their Nature and Ministry*; the other, *Sunday, the Origin of Its Observance in the Christian church*. Both are excellent works, and we hope soon to be able to publish them in these colonies, of which due announcement will be made.

THE R. M. steamer *Mariposa*, which sailed from Sydney for San Francisco on January 25, carried among her passengers Bro. Henry Scott and family. Bro. S. came to Australia over six years ago, and has been connected with the Echo Publishing Company from the commencement of its work. He has also been prominently connected with the church in Melbourne as one of its elders. In all matters connected therewith, he has been faithful and active. A large number of their friends bade them an affectionate adieu and *bon voyage* at the station. The increasing age and infirmity of his parents call Bro. Scott to return to California. Accompanying them was Bro. A. Carter of Geelong, who goes to America on a trip for his health, which has become greatly impaired by constant application to clerical business. Also one of our esteemed young sisters, Emma Pallant, went to Battle Creek, U.S.A., to attend Dr. Kellogg's training school for nurses. We hope that these friends may share the blessing and guidance of a kind Providence.

We are grateful to learn by a letter from Bro. H. P. Holser of Basel, Switzerland, by the hand of a messenger that he has safely passed through the land of the Muscovite and escaped with his life. It will be remembered that we noticed his going there with Bro. Conradi, on a tour to the churches in Caucasus and on the Volga. This trip under the present circumstances is extremely hazardous; but God has brought them through. We shall soon be able to place before our readers an account of their journey. The friends in Russia were greatly cheered by their coming. The letter referred to was written from the Grecian Archipelago. An excerpt reads as follows:—

We were six weeks in various parts of Russia. We intended to visit Asia Minor, Syria and Palestine, but cholera prevents; so at Constantinople we separated, Bro. Conradi returning to Hamburg *via* Roumania and Austria, and I going to Switzerland *via* Greece and Italy. We are on an Egyptian steamer, which stops eight hours at Smyrna, giving me an opportunity to visit this place. There is quite a work in progress here by American missionaries.

Had some interesting visits in Constantinople; this morning we were in the Dardanelles. Near noon we passed ancient Troas, and rounded Assos, having a good view of it from all sides. The shores are high and treeless. At the extreme point of the peninsula is quite a nice looking village. We had a good view of the peninsula on all sides, and therefore must have seen the route passed over by the apostles in the ship. We can plainly see the shores of Assos and the island of Mitylene as we pass between them.

It is the will of God that union and brotherly love should exist among his people. The prayer of Christ just before his crucifixion was that his disciples might be one as he is one with the Father, that the world might believe that God had sent him. This most touching and wonderful prayer reaches down the ages, even to our day; for his words were, "Neither pray I for these alone, but for them also which shall believe on me through their word." While we are not to sacrifice one principle of truth, it should be our constant aim to reach this state of unity. This is the evidence of our discipleship. Said Jesus, "By this shall all men know that ye are my disciples, if ye have love one to another." The apostle Peter exhorts the church, "Be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing, but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing."—*Mrs. E. G. White.*

THAT Mark Guy Pearse is an earnest exponent of gospel truth, but few will deny, and we are not among them. The *Commonwealth* of London publishes a note on his return from Australia. At the anniversary of the West London Mission, Mr. Pearse turned over £1,400 as the result of his trip to the colonies. He received the applause of the members. A statement follows of the generosity of the man in giving himself to such an ardent work, without fee or salary, and concludes with the remark that the total collections and promises were £4,520 17s. 3d. Saying nothing about the odd pennies, and we have a margin of £3,120 for expenses, provided the promises are redeemed. No one should waste any sympathetic tears over the struggles of popular English preachers who come to the colonies on a lecture tour. They don't need them.

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