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Current Comments.

THERE are two texts in the Bible that when I grow discouraged because I have forgotten my God and have looked at myself instead of at my Christ—there are two texts in the Bible, that, like lights, call me out of the darkness and give me cheer again. One is this: "I shall be satisfied when I awake in thy likeness;" all the loneliness and all the discontent are prophecies of a divinity that is to be realized. The other is: "He shall see of the travail of his soul and be satisfied." By and by even He whose vision is so clear, whose ideal is so infinitely perfect, even he will look at me when he has finished his work, even he will be satisfied with me. The artist stands at his easel painting the portrait of one before him; and I go and look at it, and scowl, and shrug my shoulders, and say, "It is not like him; I can see the ghost of an appearance looking out through the lusterless eyes and the untrue features, but it is not my friend." And the artist says; "Wait; when I have finished the picture, and put the purpose, the soul, into it, then judge, not before." So Christ sits for his portrait, and God takes me as a canvas, and paints; and ever and anon I grow foolish enough to shake my head in despair, and say, "That will never be a portrait," and then I come back to his promise: "You shall be satisfied when you awake in his likeness," and I am satisfied beforehand in this hope that he gives me.—*Selected.*

MODERN IDLENESS.

THE majority of the human race are still in a certain sense bound by uncontrollable circumstances to pass their lives in some particular spot of earth. But the proportion that can, if they please, lead nomad lives—that is, can pass from place to place at will and settle themselves for longer or shorter periods in any one that takes their fancy—gains

very rapidly, and is now very large in every country. England and America supply by far the greater number of these "heimathlosen," as the Germans call people who have no fixed domicile, owing doubtless in part to Anglo-Saxon restlessness, but certainly in a very great degree to the large revenue yielded in these countries by various kinds of what we call "interest-bearing securities," or, in other words, to the large number of persons in both countries who have investments which do not call for their personal attention and are made fruitful by other people's management and labor. No doubt a good deal of this migration has serious objects in view—such as health or education. But the proportion of it that

they remind one of the perennial childish cry, "Mamma, what shall I do next?"—*E. L. Godkin.*

LORD WOLSELEY'S OPINION OF CHINAMEN.

LORD WOLSELEY regards the Chinese as "the greatest race in the world," and it is important to observe that this is with him no new or hasty view. It was formed as far back as 1860, when he was in China, and we are assured by Mr. How that it is as great a conviction with him to-day as it was "in the sixties." "The Chinese people," observed Lord

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Wolseley, to his visitor of the *Strand Magazine*, "possess all the elements of being a great people; they have courage, physical power, and absolute contempt for death. To-day in that country soldiering is looked down upon; only the 'failures in life' enter the army. Let a Bismarck or a Napoleon rise up amongst them, and in two generations they would be the greatest nation and conquering power in the world. They only need a leader. Give them progress, and they will conquer. Three hundred years ago they were the head of the world; but their growth was stunted. China wants a modern man with modern ambitions. Let their leader come, and they must revive again." "So great is their aptitude for learning," says the same authority, "that I should be glad to have a force of Chinamen here, where, under the tuition of English Infantry officers, in one year they would turn out the finest soldiers in the world."—*Public Opinion.*

THE HIGHER CRITICISM.

AFTER all its bluster, it has not one fact or truth of any moment to show, not one good and worthy work that it has consciously and deliberately helped on, not even one demonstrated error found in that Word of God which it has so persistently disparaged. Putting self-reverence in the place of reverence for God, and its own conceits in the place of the truth of God, it sits in a theological chair and provokes irreverence by declaiming against "Bibliolatry," depreciates fundamental truth by scoffing at "dogma" and "traditionalism," unsettles faith in the very truths that make for salvation, and takes the brain, heart, and nerve out of the very man it professes to train to preach the gospel to a lost world.—*New York Observer.*



JOHN KNOX. (See "Men of Reformation," page 194.)

is simply aimless wandering in search of new forms of excitement or amusement is very large and is growing. One of the most marked effects of this migratory habit is a certain volatility which makes it very difficult to keep the attention fixed very long on one object or on one species of occupation or amusement, and ends by reducing its victims to a somewhat childish mental condition. Everyone who has had any acquaintance with the world of fashion and leisure which is to be found in any of the European summer and winter resorts must have observed how easily people tire of their amusements and companions, how necessary frequent change of place or pursuit is to their comfort, and how often

GOD'S THOUGHTS.

"God's thoughts are very deep:" the hidden treasure
Contained in mines of rock has been revealed;
And even mortals now can make, at pleasure,
The ocean depths their wondrous secrets yield;
But who, by searching, can Jehovah know,
Or the mysterious depth of Wisdom show?

(Ps. 92 : 5.)

"Unsearchable his judgments!" Depths yet deeper
Appear as we attempt the dread profound;
And yet with joy each humble, patient seeker
May hear of Grace, this sweet, sustaining sound:
"Rejoice; thy God is love"—his work complete,
Enlightens, frees, for glory makes thee meet.

(Rom. 11 : 33.)

God's thoughts are high; the starry spheres revolving
Around some central sun, in mystic race,
In part reveal, in part are still evolving,
The wonders of illimitable space,
Yet not the stars—'tis God alone can give
The height sublime of thoughts by which we live.

(Isa. 55 : 9.)

God's thoughts are "thoughts of peace:" his Son was
given

To cheer with hope our hastening latter end;
Through the atoning blood our chains are riven,
And God in Christ is our unchanging Friend;
To him our thoughts, plans, will, we all resign;
He knows his thoughts, their grand, their rich design.

(Jer. 29 : 11, R. V.)

God's thoughts are "precious," potent, promise-holding;
Within these germs light, life, and love find room;
Each, in its season, is to us unfolding
The unthought beauty of eternal bloom;
In fragrance, fruitage, all we need is there;
No earthly wealth can with these thoughts compare.

(Ps. 139 : 17.)

God's thoughts are "truth:" our souls thereon relying
Rest on the Rock, not on the shifting sand;
All strengthening are they, till the weak, defying
The powers of hell, obey God's blest command;
Pure as their Source, they cleanse the trusting soul,
Their healing waters through the ages roll.

(Ps. 19 : 9.)

God "thinketh on me." Oh, the glad surprises,
Like angel-bands, that meet me on my way!
Lo! in my deepest darkness light arises,
And weeping night is turned to joyous day:
Poor as I am, he "resteth in his love,"
And with sweet songs will welcome me above.

(Ps. 40 : 17.)

—Wesleyan Methodist Magazine.

General Articles.

WALK NOT IN DARKNESS.

MRS. E. G. WHITE.

JESUS says, "He that followeth me shall not walk in darkness, but shall have the light of life." If we are following Jesus, we shall not walk in darkness. If his light illuminates the mind and shines into the chambers of the heart, we shall be as Christ has said, "the light of the world." We shall see light, and shall talk of the love of Christ, talk of his goodness and marvellous mercy, and we shall always find enough to talk about on these themes, even to all eternity, when we have that life which measures with the life of God.

The trouble with many of us is, we get our eye fixed upon the shadow that Satan casts between our souls and God, and fail to discover the light beyond the shadow. We talk in a kind of hopeless way, as if we were slaves serving a tyrant. We represent ourselves to the world as having a hard time serving the Lord. We pick up things to find fault about, to mourn over, and pity and sympathize with ourselves, and fail to make a favorable impression upon those who have not tasted of the gift of God.

Instead of talking darkness, instead of having thoughts of gloom, we should remember that we have everything to make us glad, and this gladness should shine in our very faces. Do not let frowns and gloom have place there. Take a look into the mirror of God's law, and see if you are cheerful in

your service to him. Look upon Jesus, full of forgiveness and mercy and peace, instead of upon that which will bring condemnation and gloom. Look toward the light, and behold the Lamb of God, that taketh away the sins of the world. When Satan tells you that you are a sinner, and points out this neglect and that wrong, tell him that you know you are a sinner, but that Jesus came into the world to save sinners. Tell him, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." Repeat the promise, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Jesus stands between divinity and humanity, and he is fully able to save you. He was manifested to take away our sins, to relieve our hearts of their sorrows and burdens, to put a new song into our mouth, even praise unto our God. Present the promise to God in the name of Jesus, and you have his pledged word that he will let the Sun of Righteousness shine upon you.

Jesus is the Lamb of God that taketh away the sin of the world. Will you not repent of your sins, and let him take away your guilt? Will you not let him take your sins upon his divine soul, and impute to you his righteousness?

We are to respond to the invitations of the Spirit of God. Do we repent of our transgressions? This is an evidence that the Lord is drawing us to himself; it is Jesus that gives us repentance. "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." It is his Holy Spirit that impresses us with the necessity of emptying the soul of all selfishness; and when we give ourselves to God, he will fill the vacuum with his divine Spirit, and give us the precious graces of his own character.

The great lack among us is the want of love. But any soul that comes hungering and thirsting for the waters of life, will have his soul refreshed from the living fountain. When you thirst, you will hear the voice calling, "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." And when we have tasted of the waters of life, we shall be constrained by the love of Christ to say to others, "Come, taste and see that the Lord is good." When we drink from the waters ourselves, we shall echo the cry, "Come." "Whosoever will, let him take the water of life freely." "Whosoever will." Tell me who is excluded from receiving the benefits of this divine invitation? "Whosoever will, let him come." All we have to do is to submit the will to God, to place the will on the Lord's side. Come and take the Lord at his word, and drink of the water of life freely.

If we have Christ abiding with us, we shall be Christians at home as well as abroad. He that is a Christian will have kind words for his relatives and associates. He will be kind, courteous, loving, sympathetic, and will be educating himself for an abode with the family above. He will feel that he is a member of the royal household; and that he must represent the kingdom to which he is going. He will speak with gentleness to his children; for he will realize that they, too, are heirs of God, members of the heavenly family. Among the children of God no spirit of harshness dwells; "For the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."

The spirit that is cherished in the home, is the spirit that will be manifested in the church. O, we must educate the soul to be pitiful, gentle, tender, full of forgiveness and compassion. While we lay aside all vanity, all foolish talking, jesting, and joking, we are not to become cold, unsympathetic,

and unsocial. Christians should never be hard-hearted and unapproachable. The Spirit of the Lord should rest upon them until their characters are beautiful with the graces of heaven, and they become like fragrant flowers from the garden of God. The light of Jesus, the Sun of Righteousness, shining into the heart, will change them from glory to glory, from character to character, and they will go on from strength to strength, reflecting more and more the precious image of Jesus, until at last "Well done" will be written in the books in heaven, because Jesus is faithfully represented.

A VISIT TO WESTMINSTER.

FLORENCE J. MORRISON.

WE approached Westminster Abbey from the north side through what was once called Solomon's Porch, though no signs of the porch are visible at the present time. Just in front of the entrance, above the door, is a seated figure of our Lord bestowing a benediction on two converging lines of figures, representing kings, clergy, statesmen, warriors, poets, philanthropists, and men of science and letters, whose services to God and man are commemorated in the Abbey. On entering, we passed through the transept into the nave, taking a view up and down to get some idea of the general form and separate portions of the structure, whose soaring roof seemed dimly and mysteriously stretching out before us. The ground plan is in the form of a cross with the foot toward the west, the head toward the east, the nave representing in architecture the broad, upright beam of the cross. On each side of the nave are aisles formed by the pillars which support the roof. Two transepts at right angles to the nave are designed to recall the outstretched arms of the crucified Saviour. The head of the cross is of a semi-circular form, and is approached by the ascent of steps from the central portion. In such churches reared in an age when reading and writing were confined to the few, great use was made of teaching by symbols. At the extreme east is the Chapel of the Virgin, representing the idea of the virgin mother supporting the head of her Son when lowered from the cross. It is in this portion of the Abbey that Henry VII. built his magnificent chapel. This is considered the most sacred portion of the building.

Here is the shrine of the Confessor; separated by an aisle, and surrounding this, are several chapels dedicated to various saints. We pass tomb after tomb of sovereigns, each lying above ground in his house of marble. A glance at the infants' tombs explains the name of "Innocent Corner." Another, called "Royal Corner," is "sown indeed with the dust of kings." In this part are some of the historic treasures of the Abbey. Beaumont's poem on the tombs of Westminster seems appropriate at this stage of our survey:—

"Mortality, behold and fear!
What a change of flesh is here!
Think how many royal bones
Sleep within this heap of stones.
Here they lie, had realms and lands,
Who now want strength to stir their hands;
Here are sands, ignoble things,
Dropped from the ruined sides of kings;
Here's a world of pomp and state,
Buried in dust, once dead by fate."

As we pass on, we observe on our left two chairs, and learn that one was made for the coronation of William and Mary; the other one was made for Edward I., and in it is fixed with iron clamps the famous stone of Seone, which he brought from Seone after his conquest of Scotland. This stone had been used in the coronation of the sovereigns of Scotland. In this chair, and over this rough stone, all the English rulers have been crowned down to the present sovereign.

"Poets' Corner" is found in the south transept.

Here are the tombs, monuments, and busts of Chaucer, Dryden, Cowley, Milton, Shakespeare, Gray, Goldsmith, etc. The bust of Longfellow was set up by some of his English admirers in 1884. As we wend our way to the west end of the nave, we walk over the grave of Livingstone, between those of great soldiers on one side, engineers and architects on the other. Every part of the floor and walls is covered with monuments each with a history of its own. Passing through corridors, cloisters, chapters, etc., we enter "Jerusalem Chamber," one of the most interesting of all the apartments connected with the Abbey. This chamber probably received its name from the subjects of the tapestries and paintings with which the walls are decorated. This room has been the scene of many stately meetings. Between the years of 1870 and 1884, the revision of the translation of King James's version of the Bible was made in Jerusalem Chamber; out of these walls also came the dictionary. Here the French ambassadors were entertained in 1624, on the occasion of the betrothal of Charles I. to Henrietta Maria of France. The windows contain painted or stained glass of the thirteenth century. The ancient oaken roof, the ceilings, of the cedar of Lebanon carvings over the handsome fire-place, the hangings of ancient tapestry, etc., add to the interest of this fine apartment.

It would take many visits to this ancient building, which abounds in rooms, nooks, and corners all full of interest, to see all the varied objects it contains, and learn even a brief history of them. A walk through, however, enables the visitor to get a view of this great massive structure as a whole, bringing him in contact with many relics of past centuries, and giving him an idea how, on great occasions, thousands of people can be accommodated in these spacious galleries.

On the occasion of the memorial services of the Duke of Clarence, at Westminster, long before the services commenced the building was crowded in every part with worshippers, all in deep mourning. The services commenced with the "Funeral March," followed by the opening sentences of the burial service, chanted by the choristers in procession from the nave to the choir. The thirty-ninth psalm was read by the Dean in clear tones amid the breathless silence of the vast congregation. Then came the anthem, "He giveth his beloved sleep," the music of which was solemnly and impressively rendered with much pathos by the choir. Altogether, the scene was very impressive.

SOME MEN OF THE REFORMATION.

JOHN KNOX.

W. L. H. BAKER.

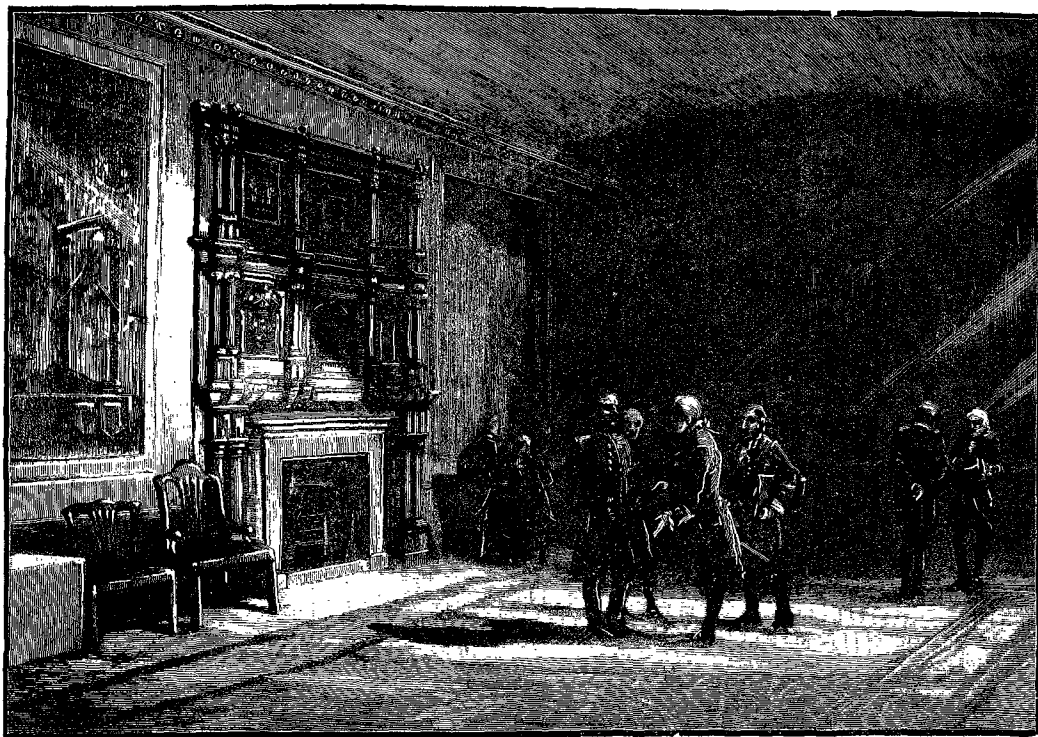
THE same great conflict with the powers of darkness in the suppression of long-established errors, fought with such unbending and determined courage in Germany, England, and some other countries, was also waged in Scotland. Like other lands, Scotland had long been bound by the power of the papacy; but as the clear light of the Word of Truth was held before the eyes of men, a mighty revolu-

tion occurred. This was as true in Scotland as elsewhere; and the one who in the hands of God was chiefly instrumental in bringing about the radical change in this rugged land was John Knox.

The birthplace of this great man is said to be about twenty miles east of Edinburgh, in the village of Gifford-gate, one of the suburbs of Haddington. The year of his birth was 1505. His education began at the grammar school of Haddington, where he acquired the rudiments of the Latin language. Later on his father sent him to the University of St. Andrews, at that time the principal seat of learning in the land. Here he acquired a considerable degree of proficiency, and distinguished himself in some measure as a speaker and debater. Neither Greek nor Hebrew was at that time taught in Scotland, and without a knowledge of these Knox felt a certain degree of deficiency. However, later in life he is said to have acquired both of these languages. In 1530, or thereabouts, he was ordained a priest. Not being satisfied with the meagre information of scholastic theology then taught, he went to the original authors themselves. Jerome and Augustine became favorite studies. By the former he was led to the Bible, and there he

When at last he was released, it was with a weakened body that he went forth to the duties of life. Repairing to England, he met Cranmer, who sent him out on a preaching tour, and in 1551 King Edward VI. made him one of his chaplains. After this the king further sought to promote him by offering him a living and also a bishopric, both of which, however, Knox declined. Upon the death of Edward and the accession of Mary, Knox fled to Geneva, where he became intimately associated with Calvin, whose opinions he largely imbibed. In 1555, he had the satisfaction of returning to Scotland, and of engaging in the work for which he had so long cherished a desire. But satisfying himself that the time had not yet fully come for the emancipation of his country, he again returned to the Continent, where he resumed his labors, remaining until 1559, when he took his final departure for his native land; for there he was to perform the great work of his life.

He landed at Leith in May, which was, as appears, a critical time in the history of his country. Scotland was now pretty evenly divided for numbers between Protestants and Romanists, though the former seemed deficient in requisite moral courage to hold their ground in the face of their opponents. They required a brave and courageous leader. No sooner had Knox landed than word was carried to Mary of Guise, the queen regent, of his presence. A few days after, a royal proclamation announced him a traitor and an outlaw. If this did nothing else, it told all Scotland of his arrival. The queen had also appointed a day for trying the Protestant ministers before her. Knox proposed to accompany them, and witness the proceedings. At this time he writes thus to his sister: "These few lines are to signify unto you, dear sister, that it hath pleased the merciful providence of my Heavenly Father to conduct



JERUSALEM CHAMBER.

found teaching quite different from that in which he had been instructed. A change came over him, and in the year 1543 he declared himself a Protestant. Upon this he was deposed from his position in the church, and shared in the persecutions of all those who dared differ from the established creed. He fled to the southern part of Scotland, was hunted by assassins, wandered about from place to place, became acquainted with George Wishart, near whose stake he stood and saw him burn for preaching truth, and finally, upon the murder of Cardinal Beton, returned to St. Andrews, where, at the earnest solicitations of others, he began public speaking.

In 1547, soon after his arrival at St. Andrews, he, with several others, was taken captive by the French, who had come over to avenge the death of the Cardinal. Although he had had no part whatever in that deed of violence, he was carried to France and made a galley-slave,—an unlikely situation, indeed, viewed from a popular standpoint, from whence to arise Scotland's deliverer. But God's ways are mysterious, and his methods of preparing workmen various. It is also in the province of his power to take those things which are lightly esteemed, and with them "bring to naught the things which are." Knox was kept in this trying position of severe and rigorous service for almost two years.

me to Edinburgh, where I arrived the 2nd of May; uncertain as yet what God shall further work in this country, except that I see the battle shall be great. For Satan rageth even to the uttermost, and I am come, I praise my God, even in the brunt of the battle. For my fellow-preachers have a day appointed to answer before the queen regent, the 10th of this instant, when I intend, if God impede not, also to be present; by life, by death, or else by both, to glorify his Godly name. Assist me, sister, with your prayers."

As the time appointed for trial drew near, Knox, with many others, accompanied the four ministers; but the queen, having heard that so many were coming, sent word to them to proceed no further, for she had dispensed with the trial. But in this she showed her perfidy; for when the day appointed had passed, she outlawed them for non-attendance. This greatly surprised and irritated the nobles, who resented such base conduct. Then the queen, to execute her designs, raised an army, and appeared before Perth; but finding the Protestants so well prepared to meet her, she gave them an agreeable surprise by overtures of peace. This all resulted favorably to the Reformation. Knox was called upon to preach in St. Andrews, which he did with such power that the whole city was moved. He also

preached in the cathedral of St. Giles, Edinburgh; and notwithstanding the opposition of the queen, and in spite of the fact that a price was offered for his head, he made a tour of Scotland, in which he preached with marked effect in most of the important cities.

FISHING FOR PEARLS IN AUSTRALIA.

EXPERIENCE OF A DIVER.

AROUND the northern and western coasts of Australia the mother-of-pearl shell has been found in great quantities, and it was on these coasts, which are still unexplored, and inhabited only by natives, that the writer gained what knowledge he possesses of pearl-diving as it is followed to-day.

Formerly it was carried on in two ways, by native divers and by dress-divers.

Native divers are not in much request at this time, owing to the shell being pretty well worked out in shallow waters, and it has been found by long practical experience that naked native divers cannot work with any degree of success beyond a depth of ten fathoms. During three years spent on the coast of Western Australia, I never knew an instance where an aborigine had been broken in to work in a diving-dress, their objection to it arising from some superstition.

Dress-diving is by far the most approved method, as the diver can remain under water an hour or two if he chooses, can dive much deeper than the natives, and is able to work all the year-round. The style of boat universally used for this work is the lugger, which is a good sea-boat and easy to handle. It ranges in size from ten to twenty tons, is filled with air-pumps, and carries a crew of six men and a diver.

In the year 1885, fortune and a little bark named the *Day Dawn* stranded me in the almost unknown port of Cossack, Northwest Australia, at that time the headquarters of the pearling-fleet. Cossack was by no means an imposing place. A barren sand-hill, which was an island at high water, with three hotels, a post-office, one general store, and a few shanties along the beach, comprised the city.

It was here that I first became interested in pearling, and a visit to the grounds so infatuated me that I determined to go into the business. With everything aboard, and a fair wind, it was with a light heart and visions of pearls that I hoisted the sails of my little craft, and steered for the "grounds," some two hundred miles up the coast, where, three days later, we dropped our anchor and became one among many white sails, which, in the stillness of the evening air, were reflected in old Father Neptune's mirror. The following day I made my first descent, and it is impressed very vividly on my memory.

At sunrise I called the boys, told them of my plans, and chose one named Ketchee for my tender. After partaking of our morning meal, I proceeded, with Ketchee's help, to don the ponderous diving-dress. The rubber suit, all in one piece, and which one gets into through the neck, was the first article to put on; then the leaden-soled boots and the corselet, to which the helmet is screwed, and the chest- and back-weights—in all weighing some fifty or sixty pounds. I stepped on the ladder hanging over the boat's side, and had the life-line, air-pipe, and helmet attached; then the order to pump was given, and, last of all, the face-glass was screwed up. Oh, that there had been a wrench with which to screw up my courage as well! It had sunk to the bottom of those leaden-soled boots, and though Ketchee tapped the helmet, intimating that all was ready, I felt loath to let go. Thoughts of sharks, octopi, and other monsters of the deep flew through my brain, and I felt sure that the pipe would burst, or the boys stop pumping, or some unforeseen accident would occur.

As I hesitated, thinking of some excuse to have that face-glass taken off again, I glanced up at Ketchee, still undecided what to do, and saw him

grinning all over his yellow face at my discomfiture. That decided me; I could not stand being laughed at by a Malay; so without more ado I grasped the guiding-line firmly, and dropped.

Splash! The water closed over me with a buzzing sound, and the air whistled in at the top of the helmet with a weird noise, and I saw the bottom of the boat just above me. My ears began to ache, and the pain increased as I slid down and down, until I fairly yelled with the agony caused by the unusual pressure of air on the ear-drums. Still swiftly down I went—would the bottom never touch my kicking feet? At last I reached it with a thud, and instantly all pain ceased, and I scrambled to my feet, full of curiosity.

My first thought was, how foolish I had been to dread leaving the monotonous sea and sky above, when, only ten fathoms below, lay an everchanging scene of beauty—a paradise, although a watery one. The ground I stood upon was rock of coral structure, grown over with coral-cups from minute size to four and five feet in diameter. Sponges as high as one's head, sponge-cups, graceful coral-lines, and sea-flowers of new and beautiful forms, and tinted with all the hues of the rainbow, waved gently two and fro; while, like butterflies, flitting and chasing one another in and out among them all, were hundreds of tiny fishes, so gay with colors that the historical coat of Joseph would have paled beside them.

Truly it was an enchanting scene, so bright, so beautiful, and so novel withal, that I walked about with curious delight, forgetful of all the means which enabled me to intrude upon the fishes' dominion until I was brought to my senses by a sharp jerk on the life-line. This being an interrogation from Ketchee as to whether I was all right, I answered it in a similar way. And then for the first time I began to realize my position; my head was aching, and I was breathing in quick, short, gasps; I was oppressed, and an uncanny, eerie feeling crept over me as I tried to pierce the dim azure of the distance beyond, where the shadowy sea-fans moved so languidly, and my imagination conjured up huge forms in the distance.

I was getting nervous, and had therefore been down long enough; so I gave the signal to pull up, and in a few moments was greedily drinking in the pure, fresh air of heaven through the open face-glass. My nose and ears were bleeding profusely, and I spat a good deal of blood also; but as I had been told that this would happen the first time, I was not alarmed. The pressure had opened a communication between the mouth and the ears, and I could now perform the extraordinary feat of blowing a mouthful of smoke through my ears, which all divers can do. After this I experienced no pain whatever when descending, and soon became a fairly good diver.

The diver, as the reader may imagine, gets many scares when below. A fifteen-foot shark, magnified by the water, and making a bee-line for one, is sufficient to make the stoutest heart quake, in spite of the assertion that sharks have never been known to attack a man in dress. Neither is the sight of a large turtle comforting when one does not know exactly what it is, and the coiling of a sea-snake around one's legs, although it has only one's hands to bite at, is, to say the least, unpleasant. A little fish called the stone-fish is one of the enemies of the diver. It seems to make its habitation right under the pearl-shell, as it is only when picking them up that any one has been known to be bitten. I remember well the first time I was bitten with this spiteful member of the finny tribe. I dropped my bag of shells, and hastened to the surface; but in this short space of time my hand and arm had so swollen that it was with difficulty I could get the dress off, being unable to work for three days, and suffering intense pain the while. Afterward I learned that staying down a couple of hours after a

bite will stop any further discomfort, the pressure of water causing much bleeding at the bitten part, and thus expelling the poison.

One of the strange effects that diving has upon those who practice it is the invariable bad temper felt while working at the bottom; and as this irritability passes away as soon as the surface is reached again, it is only reasonable to suppose that it is caused by the unusual pressure of air inside the dress, affecting probably the lungs, and through them the brain. My experience has been that while below one may fly into the most violent passion at the merest trifle; for instance, the life-line held too tight or too slack, too much air or too little, or some imaginary wrongdoing on the part of the tender or the boys above, will often cause the temper to rise. I have sometimes become so angry in a similar way that I have given the signal to pull up, with the express intention of knocking the heads off the entire crew; but as the surface was neared, and the weight of air decreased, my feelings have gradually undergone a change for the better, until by the time I reached the ladder, and had the face-glass unscrewed, I had forgotten for what I came up.—*Whitmarsh, in Century.*

ABRAHAM'S CHILDREN.

G. B. STARR.

WHAT was it that led Abraham to pay a tithe of all to Melchisedec, the priest of the most high God, as recorded in Genesis 14 and Hebrews 7? Was it not the effect of the preaching of the gospel to him? It is stated that "the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Gal. 3:8. See also Genesis, chapters 12 to 17. In this promise was included all that is preached in the gospel; the pardon of sin, the gift of righteousness, "for Abraham believed God, and it was counted unto him for righteousness" (Gen. 15:5, 6; Rom. 4:3); and an everlasting inheritance through Christ, the seed. Gal. 3:16. God had made him the promise of his unspeakable gift, and his heart was touched with gratitude, and he offered to the priest of God, his representative, a tithe of his increase. It is stated that "Christ is a priest forever after the order of Melchisedec." Then Melchisedec represented Christ. And it is also stated that if we are Christ's, we are Abraham's seed, and heirs according to the promise made to Abraham. Gal. 3:29. Jesus says, "If ye were Abraham's children, ye would do the works of Abraham." John 8:39, 56. "Abraham rejoiced to see my day, and he saw it, and was glad." Abraham's faith and joy were manifested in his works, and those who are really his children, by faith in Christ, will as certainly manifest similar works. For all have been partakers of the same grace, and been baptized by the same spirit.

Melchisedec brought forth bread and wine, the symbols of the gospel, and set them before Abraham; in this he represented Jesus setting the same before his disciples. Likewise Abraham, as the representative Christian, "the father of all those who walk in the steps of that faith of our father Abraham" (Rom. 4:13, 16), in his turn represents Christians, as they are made partakers of the blessings of the gospel, paying their tithes into the treasury of the church of Christ for the support of those whom the Lord has called to carry that gospel, as their father, Abraham, paid his to the support of Melchisedec, the minister and representative of his Lord in his day. "For consider how great this man was, unto whom even the patriarch Abraham gave a tenth part of the spoils." But "behold, a greater than Abraham is here," whom we delight to call Lord; shall we do less than Abraham to show our love?

Timely Topics.

A CRY FOR BREAD.

It has been popularly supposed that since the inauguration of modern commerce and communication, the days of famine have passed away. But the fact is that all our improvements, our railways, steamships, telegraphs, newspapers, and boasted progress, do not prevent the suffering, wretched poor from starving under the shadow of the palaces of luxury. All the modern means of travel and intercourse have not resulted in bringing the rich man and the poor man nearer together in sympathy or co-operation for mutual good. Our new appliances for making wealth have not helped the poor man in his struggles; it is still, and now more than ever, a question of bread, and of mere existence with him.

From our larger cities there goes up to-day a cry for bread. Men, women, and children, by hundreds and thousands, in Sydney and Melbourne, are now suffering pinching want of food and clothing. This is not because there is no money, but it is because the money is where those who need it so sadly cannot get it even by honest labor. There is no call for labor. Those who have money prefer to keep it. Besides, many things which a few months ago were supposed to represent money, are now nearly worthless or perhaps worse than that.

During prosperous times (so-called), business of all kinds in the cities was very active; ready work at good wages formed attractions much stronger to the working-man than the products of agriculture presented. The consequence was that the country was depleted of men, while the cities became overcrowded, and experienced rapid growth. Agriculture, the real basis of prosperity, was abandoned; and now that money is withdrawn from circulation, business stagnates, and all classes of employes find themselves without the means of a livelihood. All trades are involved in the depression, though perhaps the bread and drink producing establishments feel it less than others, particularly the latter; for men who drink cling to that habit in preference to any other, except that of breathing.

There is now an urgent call to those who have it in their power to relieve want and distress. The different governments seem to be doing all they can, considering the condition of their own exchequers; and private charity, organized and promiscuous, is also being extended. Nobody will think that the Brewers' Association has overdone the matter in their gift of five hundred pounds; although of itself a goodly sum, it is yet but a pittance of what annually goes into the pockets of the members from these same poor people.

There is quite a goodly number of philanthropic men who are urging the settlement of the cities' surplus population upon the lands of the colonies. To us this seems to be the most satisfactory way of disposing of the problem of existence. More producers and less consumers, at least more consumers who are producers, will tend to relieve the present pressure, and place those who are now helpless on the helpers' side of the community.

DISCONTENT.

HE who wrote the seventy-third psalm saw the prosperity of the wicked, and, contrasting that with his own hard fortunes, became envious, dissatisfied, and almost gave up the service of God. He could not see why he should be plagued all the day long and chastened every morning, while the ungodly had more than heart could wish, and their very eyes stood out with fatness.

There is much of that same envy now-a-days. The poor man sees the rich in their carriages, and

feels a twinge of painful discontent in his heart. If he is a Christian, he may almost feel tempted to complain of a providence that seems to ignore virtue in humble life, and devotion under adverse circumstances, while it lavishes favors upon those whose consciences are not troubled over trifles.

But there is another and altogether better view of the matter. Wealth is not the chiefest of blessings, nor poverty the greatest of all calamities. There is not necessarily any real difference between the rich and the poor in respect to real happiness. It is difficult for humanity to be reconciled to its condition in any situation. The moderately rich man emulates the richer one as ardently as does the hungry laborer envy those above him. The fact is that this world has no soul-satisfying portion. Some are driven to despair and suicide over their want, others over their losses. But a more philosophic view of the matter is to place a proper estimate upon earthly things compared with heavenly, and "be content with such things as ye have." The heavenly and enduring substance is within the reach of all. By securing this we shall render the success of life a certainty.

PERILOUS TIMES.

"THIS know also, that in the last days perilous times shall come." 2 Tim. 3:1. No one can read this scripture without being struck with its singular directness. As a warning it is so distinct that although it may have been read and re-read, yet each time it catches the eye it seems to claim special attention; and as we go on to read the apostle's enumeration of the sins that will prevail during these perilous times, our first impressions are deepened.

There can be no doubt but that many devout men and women of bygone ages and generations, have been similarly impressed with the emphatic declaration, and have carefully compared the features of their own times with the picture presented by the apostle, with a view of ascertaining their position with respect to the proximity of the end. That it was intended to convey this information, with other knowledge, there can be no doubt. The warning is intended to put God's people on their guard against special perils which are certain to be encountered at a definite time, "in the last days." But a difficulty arises as soon as the attempt is made to identify the time spoken of by the apostle, by comparing the picture he presents with the state of the world around, as most of the evils mentioned have always been in a greater or less degree marked characteristics of an unbelieving and backslidden world, and in our own time they are not so exceptionally bad as to justify the conclusion that these are the last days, when we look to the world alone for proof. In the last verses of Rom. 1, the apostle gives us almost the same list of sins as existing in his own time. No doubt they will exist in a marked degree in the world in the last days, but the prophecy has another and more significant application. It was given the apostle Paul to look down the stream of time, and see that in the last days *these evils would extend to, and permeate and be tolerated by, the church itself*; and this is what would constitute the peril against which the warning is directed. He saw that those professing Godliness, would, by their worldly course, deny the power of Godliness (verse 3). The love of pleasure, and mammon as ministering to pleasure, would so take possession of the church that the barriers would be broken down, and the whole train of evils spoken of would follow, with all their deceiving influences, and that under much parade and profession of religion, vital godliness would be lacking. This gives the clue needed as to the time of the fulfilment; for the prophecy will be as marked in its fulfilment as it was striking in its utterance.

The question arises, "Have we, judging from the evidences we see in the church and in the world around us, reached the time indicated in the

prophecy?" and in answer to it, all who have thoughtfully considered this question are constrained to reply, "Yes." Much might be written on this subject, but it is not necessary. The attention of thoughtful men and women need only be drawn to these things, and enough can be seen to convince any one who gives the subject a candid investigation, that the signs of the times in this direction fully warrant the conclusion that the last days are upon us.

T. WHITTLE.

THE WORK IN INDIA.

DR. G. F. PENTECOST, a celebrated American minister and evangelist, has lately spent fifteen months in India in a mission to the higher classes of native Hindoos. He has returned to England, and accepted an invitation to fill the vacant pulpit of the late Donald Fraser, for one year. The *Christian Commonwealth* publishes an interview with the Doctor in regard to the status of missionary work in India, concerning which considerable has been said of late. During his sojourn there, Dr. Pentecost improved his opportunity to become conversant with the real condition of things, and he speaks from personal observation.

Some of the points brought out in the interview are as follows: His mission to the higher castes was very successful, his meetings were well attended, and conversions were numerous. He places a high estimate upon the character of the work being done by the missionaries of the various societies. The stories concerning the missionaries living in style and faring sumptuously, he characterizes as "absolute lies;" and the reports of Mr. Caine are called wicked slanders. Mr. Caine wrote about the missionaries having English ham on all their tables, and Dr. Pentecost says it was one and the same ham that followed the distinguished visitor from house to house, and that the poor missionaries exerted themselves to entertain their guest, in return for which he slanders them. It is probable he would not get boiled ham at every meal were he to go there again. He considers that the rate of conversions among natives is much greater than in so-called Christian nations among civilized people; and also that the Europeans in India are in even greater need of evangelization than the heathen.

AN UNTIMELY END.

THE untimely end of Lord Ancrum, *aide-de-camp* to Lord Jersey, Governor of New South Wales, which occurred on the 16th of June, was a most distressing circumstance. The young man formed one of a pleasant company who went out for a day's shooting in the country. One of the party, Mr. Wilbraham Edwards, was endeavoring to mount a restive horse, when his rifle was discharged, and the bullet struck the Earl in the head, killing him instantly. There was the greatest consternation and grief in the little company; and as the news spread abroad, universal sympathy has been evoked. The Queen has sent a message of condolence and inquiry into the circumstances. The young gentleman was but twenty-four years of age, and universally respected.

How soon are the brightest prospects of earth blighted forever. In an instant the slender cord of life is snapped asunder, and he who was so full of strength and hope is no more. None are secure from the attack of death, be they rich or poor; and the only thing that can mitigate its terrors is a life well spent. The wise man says, "Rejoice, O young man, in thy youth; and let thine heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things, God will bring thee into judgment."

The Home Circle.

WHAT NOT TO LOSE.

Don't lose courage; spirit brave
Carry with you to the grave.

Don't lose time in vain distress;
Work, not worry, brings success.

Don't lose hope; who lets her stray
Goes forlornly all the way.

Don't lose patience, come what will;
Patience oftentimes outruns skill.

Don't lose gladness; every hour
Blooms for you some happy flower.

Though befoiled your dearest plan,
Don't lose faith in God and man.

GIVING THANKS.

THE good old-fashioned custom of "saying grace," or "asking a blessing" at table before partaking of a meal, is one that is deeply cherished in thousands of Christian hearts, who would feel that the occasion came very far short of being satisfactory without it. Especially is it loved by the aged sires and granddames, who want to see the rising generation taught in the same good way. For the practice we have the repeated example of Christ while upon earth. And we have also frequent injunctions to acknowledge Him in all our ways; to render continual thanks and praise to God. Surely it is a pleasant sight to see the entire family uniting in an acknowledgment of our Heavenly Father's gracious care, and invoking his blessing upon his own bounties.

But yet there have been times when we have felt inclined to withdraw from a practice which by its familiar monotony is often degraded from its real character as an act of dignified and sacred worship, to a vulgar commonplace without meaning or sense. Oftentimes the head of the family learns a formula consisting of a dozen or so of words, which are used without variation for years, devoid of gratitude, and delivered in the most mechanical routine as a prelude to the gustatory exercise. And even if the one who repeats it does miraculously retain his interest in the repetition, it is more difficult for the wife and children to do so.

As a substitute we would as soon have a little Hindoo prayer wheel in the centre of the table with the "blessing" printed upon it, and have it turned about when the family are seated. In other words, we disapprove of any act of worship which has degenerated into a mere form.

The words used should be a spontaneous expres-

sion of live sentiments of love and gratitude,—a word of praise, an acknowledgment of thanks and dependence, the invocation of a present blessing and of future good. Certain forms may be adopted; but they should admit of such variation that the mind and heart may be brought into activity to appropriately express their sense of divine bounty. A dinner of herbs, with God's blessing, is better than a stalled ox eaten without the seasoning of grace.

In the illustration, we may easily discern the spirit of trust and praise exhibited by grandmother, and that it is finding a place in the heart of the child. And we may almost see the angels of God, looking on with pleasure at the true gratitude which is shown for a frugal meal of potatoes.

and that makes her thoughtful of others," said the woman who was following on with a pail of hot water and sundry other requisites for house cleaning. "Yes, there is dust here," she continued, as she opened the windows and threw back the shutters; "but with care every particle can be gathered with cloths wrung out of hot suds."

"Your two guest bed chambers with the little sitting room with its stove and lounge, and round table with its student lamp, between them, are so pretty and convenient!" she said, setting herself quickly and deftly at work in the way that made her such a valuable helper that her services as renovator were always in requisition, and encouraged the good housekeepers who were her patrons to await their turn week after week.

"Must these carpets come up?" asked Mrs. Haven, when the three rooms were opened one into the other.

"I see no necessity. They were up in the spring. I will wipe them, as well as everything else, with damp cloths. Then I will polish the window-glass and the mirrors with water and kerosene."

"Kerosene!"

"Yes. I have just learned that for glass it gives a much better polish than soap; and after everything is done, I will leave the windows open through the day, that the sun may shine in and thoroughly dry off everything. Autumn and winter sunshine does not fade like that of spring and summer; but I think at any season the sun should be allowed to come into every room once in a while."

"You set great store by the sunlight."

"Oh, yes, indeed. I think there is nothing on earth so much like God himself as the sun. Does it not mean that when it says, 'Then shall the righteous shine forth as the sun in the kingdom of their Father'?"

"Did you know that I had been setting the Bradley mansion to rights?" she asked,

seeming to change the subject abruptly.

"I did not, indeed; are the family coming home?"

"They are expected next month, I was told."

"And let me see, how long have they been away?"

"Above two years, and in all that time the house has not been opened, and the rooms were fairly gray with dust and mould; but when I opened the shutters, the sunlight shone in just as bright and beautiful and just as gladly as it does into your sweet, pretty rooms here; and I said to myself, 'The sun is like God's love, sure enough.' We shut up our hearts and neglect family worship, we give up the prayer-meetings, and as likely as not are not very regular at church; and after a time we fail to study our Bible daily, and we do not hear our own



ASKING A BLESSING.

DUST VERSUS SUNLIGHT.

"WHERE does the dust come from?" exclaimed Mrs. Haven, as she stood in the door of her guest chamber, with her bright brown hair protected by a jaunty brown cap lined with pink satin, a neatly fitting bib apron with ample pockets covering her fresh pink cambric wrapper, and armed for her siege with brushes, dust cloths, and a wing.

"Now, this room has been closed ever since sister-in-law Charlotte went home a month ago, at least, and she left it in perfect order. The very pink of neatness is Charlotte, and when she visits in a house where there are no servants, she never makes work nor leaves a muss."

"Mrs. Charlotte has the love that never faileth,

voices in the closet after we have gone in and closed the door. So we lose the sunlight by shutting it out through our own neglect, and after a while we even forget that it is shining all about us continually.

"After a time something happens that forces us to look to God, and our hearts are opened just a little; but we are astonished to find how ready he is with his comfort, and how our hearts are cheered and warmed by his love. Then how we feel all up in arms as we do at house-cleaning time, to wipe away the mould and to brush off the dust of neglect. How we sweep down the cobwebs of indifference, and hunt out, and kill the spider of distrust, and how happy and care-free we are. I tell you it is good to clean house; but there is nothing, after all, like the renovation of the soul. I think sometimes that no work in the world can be so suggestive as the work of cleaning houses and putting them in order."

Mrs. Haven was called away just then; and as she tripped down the stairs, she heard her talkative helper singing in a musical voice,

"Sun of my soul, thou Saviour dear,
It is not night when thou art near."

At night Mrs. Haven put two silver dollars instead of one in the poor widow's hand, and said kindly,

"The thought you gave me about the sun-light is something for which no money can pay; but I know you will be glad to see me in my place again at church and prayer-meeting."

"O Mrs. Haven," said the woman, with tears, "you have been so silent all day, I was fearful I had offended you by my plain speaking."

"Not at all. I have been opening windows and wiping away dust, and I will now try, with prayer, to keep my heart with all diligence, not forgetting that out of it are the issues of life."—Mrs. Annie A. Preston.

Useful and Curious.

IN A BALLOON.

GAMBETTA, with his friend M. Spuller, and M. Triquet the aeronaut, left Paris, then besieged by the Germans, in the balloon Armand Barbes, on the seventh of October, 1870. Gambetta had been commissioned by a public decree to go to the provinces, to inspire the people of France generally with something of the ardent patriotism that existed in Paris. The aerial journey was accomplished in the face of many dangers. A French writer describes it as *Un Souvenir de 1870*:—

"Hardly had the balloon passed the French lines, when the three men heard the whistling of Prussian bullets. To escape them, M. Triquet threw out ballast, and the balloon rose high in the air. But a balloon cannot rise, or even sustain itself at the height attained, unless ballast be thrown out. The Armand Barbes began descending over a field which the Prussians had occupied but a few hours before, and not far from a German post. More bags of sand were thrown out, however, and the balloon again took flight, amidst a shower of projectiles from the enemy.

"The next time it descended, Triquet kept it about two hundred feet from the ground. The country here was occupied by Wurtembergers, who began a lively firing at the balloon as soon as they could get their arms, which, fortunately for the Frenchmen, were stacked when first they saw the balloon detaching itself from a cloud. Triquet succeeded in raising it before they had received any more serious injury than a bullet in Gambetta's hand; but in accomplishing this escape, much ballast was sacrificed.

"When the balloon began to descend again,

Triquet had nearly exhausted his supply of sand-bags. Happily for the voyagers, the Germans, who were on the outskirts of a wood, did not dare to enter it for fear of coming on a French ambuscade, and were obliged, therefore, to content themselves with following the Armand Barbes with a well-directed fire.

"One more rise was produced by throwing out the last of the ballast. This took the balloon over the forest, and it descended into the upper branches of an oak. Gambetta and his companions touched solid earth again at Montdidier, and at once set out for Amiens."

OVER NINETY-ONE MILES PER HOUR.

ENGINE No. 385 of the Central Railroad of New Jersey broke all records of high speed on February 26, by running a mile in $39\frac{1}{4}$ seconds, or at the rate of 91.7 miles per hour. The engine is a Baldwin compound. In speeding this engine, the first mile was made in 76 seconds, the second in 62, the third in $53\frac{1}{2}$, the fourth in $45\frac{1}{2}$, and the fifth in $39\frac{1}{4}$ seconds. The engineer reports that the engine was running fastest on the sixth mile; but it was not recorded on account of the excitement which followed when the engine made this wonderful speed. Mr. Hoffecker, superintendent of motive power, informs the *National Car Builder* that he has every reason to believe the report correct, and that he has timed this engine himself while running a mile in 42 seconds. Four duplicates of this engine have been ordered.

SPOILING THE KING'S ENGLISH.

THE King James version of the Bible is a classic of classics, but there have not been wanting men who fancied that it needed retouching and refining. Doctor Harwood, an English divine of some two hundred years ago, went so far as to make a new and "elegant" translation. His purpose, as he modestly expressed it, was to "clothe the genuine ideas and doctrines of the apostles with that propriety and perspicuity in which they themselves, I apprehend, would have exhibited them, had they now lived and written in our language." Some of his attempts to avoid "the bald and barbarous language of the old vulgar version" are worth quoting as terrible examples of what elegant writing is not.

The plain-spoken warning to the Laodicean church is improved thus:—

"Since, therefore, you are now in a state of lukewarmness, a disagreeable medium between the two extremes, I will, in no long time, eject you from my heart with fastidious contempt."

The translator is especially happy in what may be called his personal euphemisms. Nicodemus is "this gentleman;" one of the apostle's Athenian converts is "a lady of distinction," and the daughter of Herodias is "a young lady who danced with inimitable grace and elegance." The father of the prodigal is "a gentleman of splendid family," and St. Paul no longer leaves a "cloak" at Troas, but a "portmanteau," as was certainly more becoming to a dignified ecclesiastic.

On the mount of transfiguration St. Peter no longer says in vulgar, every-day language, "Lord, it is good for us to be here," but, "Sir, what a delectable residence we might fix here."

The apostle's saying, "We shall not all sleep, but we shall all be changed," becomes "We shall not all pay the common debt of nature; but we shall, by a soft transition, be changed from mortality to immortality."

The Magnificat is thus rendered: "My soul with reverence adores my Creator, and all my faculties with transport join in celebrating the goodness of God, my Saviour, who hath in so signal a manner condescended to regard my poor and humble station. Transcendent goodness! Every future age will now conjoin in celebrating my happiness."—*Selected*.

THE RAVAGES OF THE WHITE ANT.

THE workers never venture in sight except in extreme cases. No one is ignorant of the terrible destruction these insects occasion to the works of man. Invisible to those whom they threaten, they push on their galleries to the very walls of their houses. They perforate the floors, the beams, the wood-work, the furniture, respecting always the surface of the objects attacked in such a manner that it is impossible to be aware of their hidden ravages. They even take care to prevent the buildings they eat away from falling by filling up with mortar the parts they have hollowed out. But these precautions are only employed if the place seems suitable, and if they intend to prolong their sojourn there. In the other case they destroy the wood with inconceivable rapidity. They have been known, in one single night, to pierce the whole of a table leg from top to bottom, and then the table itself; and then, still continuing to pierce their way, to descend through the opposite leg, after having devoured the contents of a trunk placed upon the table.—*Cassell's "Insect World."*

A HORSE ON THE PENSION ROLL.

THERE is a horse in the United States army on the retired list, drawing a pension. It is a fact. The horse belonged to Captain Keogh, a near relative of General Custer, and is the only horse which escaped the massacre in which that general was killed. His name is Comanche, and he is stationed at Fort Riley, Kansas, with the seventh cavalry, Custer's old regiment. His pension is sufficient to pay for his transportation wherever he goes, and to pay for his forage. He is cared for by a man who does nothing else. He is saddled, bridled, and equipped, and led out for inspection, yet no one sits in his saddle. He has been much sought after by enterprising showmen; but Uncle Sam says no. He will be kept as long as life lasts, and after that will probably be prepared and sent to the Smithsonian Institution at Washington. When found, Comanche was many miles away from the scene of the battle. He had seven wounds, and was nearly exhausted from loss of blood.—*Animal World*.

THE DEEPEST COLLIERY IN THE WORLD.

WHILE the average depth of French collieries is 1,073 feet, that of the coal mines in the Hainault district of Belgium is 1,800 feet. In the Mons coal basin the mineral is at present being obtained 3,036 feet beneath the surface, and another colliery in the same basin, now abandoned, was worked to a depth of 3,860 feet. In April last year, in a mine in the Flénu district, called "Sainte-Henriette des produits," a rich vein of coal was struck at the extraordinary depth of 4,186 feet. This is beyond doubt the greatest depth at which coal has ever been obtained, and, indeed, at which any mineral has been extracted, as the deepest mine in the world is understood to be the rock-salt bore at Spensenberg near Berlin, which yields the saline product at a depth of 4,175 feet. The shaft is not, however, perpendicular, the honor of possessing the deepest absolutely vertical shaft having been claimed by the now disused Kuttenberg Mine, in Bohemia, which was exploited to a depth of 3,778 feet. The deepest British mine, it is known, is the Ashton Moss Colliery, 3,150 feet. But the deepest non-mineral sinkings are in America. They are an artesian well at Potsdam, Missouri, and a well which was drilled at Wheeling, West Virginia, last year, in a search for petroleum or natural gas. Both these borings attained a depth of over one mile.—*Selected*.

Bible Echo and Signs of the Times.

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

GEO. C. TENNEY,

MISS E. J. BURNHAM,

Editor;

Assistant.

S. N. HASKELL, Contributing Editor.

Melbourne, Victoria, July 1, 1892.

PRESENT TRUTH.

WE use the qualifying word to distinguish between two classes into which sacred truth may be divided. Of course there can be no essential distinction between truths, since truth as an abstract principle may be contrasted only with error or falsehood. But the classification just indicated may be made in regard to Biblical truths without implying a contrast of integrity, or any inherent characteristic between any revealed truths. The phrase "present truth" is used to denote the portion of God's revealed truth which has special significance at the present time.

In connection with the work of human salvation there are the great underlying principles which have not changed, and cannot change, because they represent the mind of God, whose mind changes not. Righteousness consists of the same elements now that it did in Abraham's day, when he was chosen because he kept God's commandments, and statutes, and laws. Gen. 26: 5. The conditions of salvation are the same, Christian character is always the same. But in speaking of *present* truth, we refer to the special truths which God has designed for the different stages of the history of the world; and which under his providence have been given to the world at the time they were due.

For instance, Noah's work was to warn the world of a pending destruction. That was present truth for his generation. With his message he preached righteousness, repentance, and faith; but he could not be faithful to his appointed work, and neglect to tell the people that a terrible doom was approaching. It might have been urged that it was of no importance that he should say anything about the flood so long as he told the people how they should live, and by heeding this they would be ready at any time. But he would not thus have cleared his soul: God held him accountable for the faithful performance of his work, and he did it faithfully, while the results rested with the people.

Jonah preached present truth to Nineveh; and Jeremiah preached it to wicked Judah. So all the prophets bore their special testimonies to their generations. John the Baptist notified his generation of the advent of the Messiah. At nearly or quite every point of the past God has had a special work in connection with his cause calculated to meet the exigencies of the times, whether those exigencies were in the divine plan or were created by the work of the enemy.

The Lord has never suffered any great event in connection with his work to come upon the earth unannounced. Furthermore, he has sent apostles, messengers, reformers, to proclaim light and truth in times of darkness. When human probation is about to close, and Jesus about to come the second time with salvation for his people and wrath for the unrepentant, God will surely give ample warning. This warning will be accompanied by those truths which are adapted to the wants of the people, that they may be prepared for the soon-coming crisis. Our Saviour referred to this very work in Matt. 25: 44, 46: "Who then is a faithful and wise

servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his lord, *when he cometh, shall find so doing.*" Setting before God's household meat in due season when the Lord cometh, will be preaching the truth applicable to that time. And if it will be "blessed" to be found teaching present truth in that day, it will also be blessed to be found obeying it when he comes. If the messages of Noah and John, of Jonah and Jeremiah, demanded attention, and their neglect led to great calamities, so it will be in the last days. Jesus gives us many admonitions upon the point of being ready when he shall come again.

We believe the time is drawing near, and that in these times the Lord has a special message of warning and preparation to be proclaimed to his professed people in connection with other saving truths of the gospel of Christ. And we design to place before our readers in these columns from time to time, in a considerate and yet earnest manner, what we believe to be truth for our times.

SEVENTH-DAY ADVENTISTS.

A. G. DANIELLS.

FROM the Holy Scriptures we learn that two very important events in the great plan of human redemption are the first and second advents of our Lord Jesus Christ. His first advent was clearly foretold by the ancient seers. The time, the place, the manner of his coming, were all detailed. And in the fulness of time Christ came just as the prophets had declared he would. He came as a babe. He was born in Bethlehem of Judea. There were some living at the time who understood the prophecies relating to his first advent, and received him with great joy. He did his appointed work on earth, was betrayed into the hands of sinners, was crucified, raised from the dead, and taken up into heaven. He is now the great High Priest of the human family, the mediator between God and man.

But he is to come to earth again. Says Paul, "And unto them that look for him shall he appear the *second* time." Heb. 9: 28. This time he will come "in his glory" as "King of kings, and Lord of lords." Rev. 19: 11, 16. From the time the plan of salvation was made known to man, this event has been cherished in the hearts of the faithful. "Enoch also, the seventh from Adam, prophesied of these things, saying, Behold, the Lord cometh with ten thousand of his saints." Jude 14. And Job expressed his knowledge of this event in positive language. He said, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. . . . Whom I shall see for myself, and mine eyes shall behold, and not another." Job. 19: 25, 27. Thus early in the history of the church were the most Godly among men led to anticipate with joy the second advent.

At his first advent Christ himself made the strongest promises to his followers that he would come again. At the solicitation of his disciples, he went so far as to point out certain great events that would be signs of his coming. And more, he stated *when* these signs would occur, and declared that he would come to the very generation of people who should be warned by the signs.

For these reasons (and others might be presented) Bible students in all ages have had more or less to say respecting the second advent. At the present time most believers in the gospel are believers in the second coming of Christ.

Strictly speaking, all who look for the advent of Christ to this earth are Adventists, whatever their denominational name may be.

But the word Adventist has of late years come to be used in a more restricted sense. Certain classes have chosen the word to express their faith in the proximity of the event. They not only believe, as do others, that Christ will come again, but they firmly believe that his coming is very near. They understand that the signs foretold by Christ have already occurred, and that the present generation will witness the coming of Christ in glory.

But it should be understood by all that there are different branches of Adventists. To know one branch is not to know all. The belief of one is not the belief of all. Therefore all Adventists cannot be judged by the belief and actions of one branch, any more than all sections of Baptists or Methodists can be judged by one section. While all believe that the coming of Christ is near, they do not agree as to definite time. Some have gone so far as to set the day for the end of the world. When the time has passed, and their conjectures have proved false, they have re-adjusted their dates and appointed another day. Time and again they have failed, and still they continue to set definite time, thus bringing the glorious doctrine of the second coming of Christ into disrepute.

Time-setting is a work in which the class known as Seventh-day Adventists have neither part nor lot. They have never believed that the Bible contains prophecies and other data from which the day of Christ's coming could be appointed. Christ himself declares, "But of that day and hour knoweth no man, no not the angels of heaven, but my Father only." Matt. 24: 36. This they regard as decisive on this point. They believe and teach that Christ will come again, that his coming is near, and that the exact time is known to God alone. Consequently they have no sympathy with the various writings and advertisements announcing the day on which the world will come to an end.

It is the observance of the seventh day of the week as the Sabbath that gives Seventh-day Adventists the first part of their denominational name. At first thought it will doubtless appear somewhat strange that they should observe the seventh day, but their reasons for doing so may be briefly stated as follows:—

"In the beginning God created the heaven and the earth." Gen. 1: 1. This he did in six days; "and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made." Gen. 2: 2, 3.

It is generally conceded that these verses set forth the origin of the Sabbath institution. By whom was the Sabbath made?—By the great Creator. When?—At the close of creation week. How was it made?—Its foundation was laid by the rest of God on the seventh day, and the institution was completed by blessing and sanctifying the seventh day.

The *object* of the Sabbath is thus stated by its Author: "And hallow my Sabbaths; and they shall be a sign between me and you, *that ye may know that I am the Lord your God.*" Eze. 20: 20. It is to remind man of his Creator, and to distinguish the worshippers of the true God from idolaters. We agree with the position of Dr. Justin Edwards, that had the Sabbath been kept by all men from creation just as God designed it should, there never would have been an idolater on the face of the earth.

One of the principal reasons urged for the *perpetuity* of the Sabbath is the fact that it is en-

joined by one of the precepts of the decalogue. It is agreed that what is true of that law as a whole, is true of every part. Of its nature we read, "The law of the Lord is perfect." Ps. 119:7. Then to change it would make it imperfect. Again: "Thy law is the truth." Ps. 119:142. To make it read differently from what it does would make it false. Once more: "All thy commandments are righteousness." Ps. 119:172. This law is the expression of righteousness, even the righteousness of God. It must therefore be as enduring and changeless as God himself. Of his changelessness he says, "For I am the Lord, I change not." Mal. 3:6. With him "is no variableness, neither shadow of turning." James 1:17.

Every precept of the law came from the lips of God as he appeared in terrible majesty on Mount Sinai. And he declares that he will not alter the thing that his lips have spoken. It is not surprising, then, that when Christ began his ministry on earth, he said to the people, "Think not that I am come to destroy the law or the prophets." Matt. 5:17. In all his teaching Jesus honored and magnified the law of God. Not once did he intimate the slightest change in its reading.

Most Christian bodies recognize the binding obligation of the Ten Commandments, and embody them without any modification in their articles of faith; but strangely enough they ignore in practice the plain injunction of the fourth commandment. It is acknowledged by all that for four thousand years this precept enjoined the observance of the seventh day. On what grounds, then, may we substitute a day which the law does not specify for one that it plainly designates? Seventh-day Adventists hold that so long as the wording of the law remains unchanged, so long must its observance continue as originally given and subsequently enforced. Therefore they observe the Sabbath day as did the patriarchs, the prophets, and the apostles, "according to the commandment."

THE LAST GENERATION.

S. N. H.

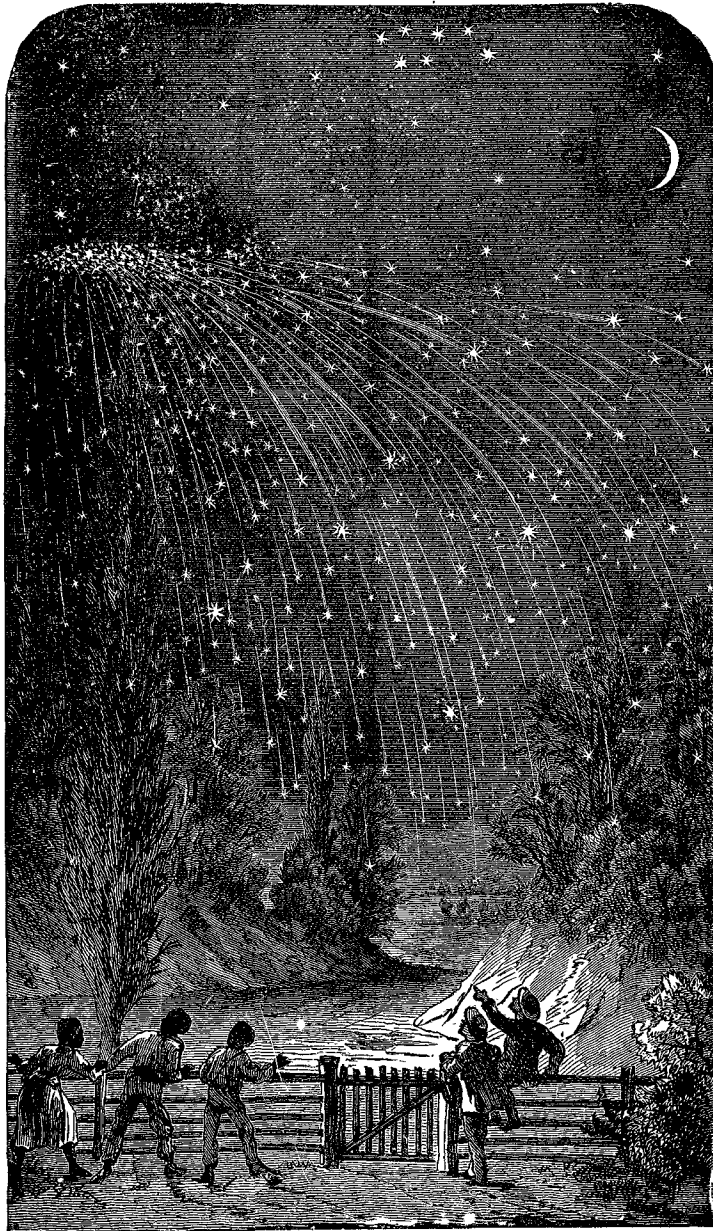
THERE is no period in this world's history more clearly defined in prophecy than that of the last generation that will live upon the earth. There is no period fraught with greater danger, and consequently none more important. Delusions and deceptions of every kind mark this age. The love of many is growing cold. Many of the deceptions are so definitely specified that those who credit inspired testimony cannot mistake them.

The three evangelists record very distinctly the signs which our Saviour said would bring his people to the last generation. To make it forcible, he gave a parable of the fig tree, and then concluded with these words: "This generation shall not pass till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." This last expression is recorded by three of the evangelists, showing the impression it made upon the minds of the disciples when the Saviour spoke it. Matt. 24:35; Mark 13:30, 31; Luke 21:31, 32.

During this time the final dividing line will be drawn between him that serveth God, and him that serveth him not. "Then shall two be in

the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left." Matt. 24:40, 41. Perhaps two poor Hindoo widows, doomed to a life of labor and servitude, sitting one on each side, turning the upper millstone from morn till eve, grinding the wheat and rice, will be forever separated. Families will be separated. "There shall be two in one bed; the one shall be taken, and the other shall be left." Luke 17:34-36.

At this time many will realize that they are lost, and will say, "Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works?" Christ's answer is, "I never knew you; depart from me, ye that work in-



iquity." No more will the righteous and the wicked mingle in each other's society, whether they be members of families, or neighbors, or strangers. The righteous will be caught up to meet the Lord in the air; but the wicked will suffer the full measure of the wrath of God.

But can we tell anything definite about the last generation,—when it arrives, and how long it will continue? Has the Saviour given light upon it so that we may rest with assurance that we understand it? If there is nothing definite to be learned about it, why is it mentioned in the Bible? Why did the Saviour make mention of it? Would he speak words to no profit—words that cannot be understood? There must be something definite about this matter; and it is also evident that the Saviour saw the unbelief there would be upon this point, that some would think that the generation had passed or would pass, and so added, "Heaven and earth shall pass away, but my words shall not pass away."

The following is Matthew's statement of the matter:—

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." Matt. 24:29-35.

Mark uses similar words in chap. 13:24-31. In the record given by Luke (Luke 21:25-33), there are some expressions that make the matter still more definite. He shows that when the signs *begin* to be seen, the coming of the Lord is not near, but *drawing* near; but when they are seen, it is nigh. Notice his words: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." He then gives the parable of the fig tree and all trees: "Behold the fig tree and all the trees, when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise [or in like manner] ye, when ye see these things come to pass, know ye the kingdom of God is nigh at hand." When shall we know that it is nigh at hand?—When ye see *these* things come to pass. The things referred to are the signs. What shall we understand by the expression, "nigh at hand"? Ans. "Verily I say unto you, This generation shall not pass away till all be fulfilled." There can be no mistaking the meaning of our Saviour on this point; for, 1. He plainly states that when these things, that is signs, begin to come to pass, or take place, then the disciples are to look up and lift up their heads, for their redemption draweth nigh; 2. When

these signs have come to pass, they are to know that it is near, even at the door, as surely as we know that summer is near when the trees put forth their leaves in the spring; 3. This generation, the one that lives when these signs have been seen, will not pass away till the coming of the Lord; 4. The last sign introduces us into the last generation; 5. It will also be noticed that Matthew, Mark, and Luke connect the shaking of the powers of heaven with "the appearing of the sign of the Son of man in heaven," and the mourning of the tribes of the earth. Matt. 24:29, 30; Mark 13:25, 26.

Luke bears a similar testimony to that of Matthew, though somewhat differently expressed. Instead of saying: "All the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory," he says, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see

the Son of man coming in a cloud with power and great glory." The shaking of the powers of heaven is one thing that makes all the tribes of the earth mourn; consequently it is not a sign to the church that that event is near or drawing near.

The powers of the heavens are those things that rule the heavens. "And God made two great lights; the greater light to *rule* the day, and the lesser light to *rule* the night. He made the stars also." Gen. 1:16.

As Christ leaves the throne of his Father, escorted by all the holy angels (Matt. 25:31), in his own glory, his Father's, and the glory of his holy angels (Luke 9:26), this event is made known to the whole universe of God by the shaking of the powers of heaven. It is the event of events; it is the consummation of the Christian's hope; it is the gathering of the blood-washed throng of every age, tribe, tongue, and people. The world, which for six thousand years has been severed by sin from the great continent of heaven, is restored. Its inhabitants join with the unfallen inhabitants of heaven in a song of praise to Christ their Creator.

6. Then we are shut up to but one conclusion; viz., that the falling of the stars, which occurred in 1833, as brought to view in this connection, is the last sign referred to. It brings us to the last generation,—to the people that see the darkening of the sun and moon and the falling of the stars as *signs*; that hear the proclamation of Christ's speedy return based upon these signs, that people will not pass away before the Lord comes in glory.

But what shall we understand by the expression "generation"? It is thus defined by Webster: "A single step or stage in the succession of natural descent. A rank or remove in genealogy; hence the body of those who are at the same genealogical rank or remove from an ancestor; the mass of beings living at one period; also the ordinary interval or period of time at which one rank follows another, or father is succeeded by child; an age." With this agree the words of Scripture, "Noah was a just man, and perfect in his generations." Gen. 6:9. "In the fourth generation they shall come hither again." Gen. 15:16. "Not one of these men of this evil generation." Deut. 1:35. "After this lived Job an hundred and forty years, and saw his sons and his sons' sons, even four generations." Job 42:16, etc., etc.

The exact number of years, we cannot give; for the age of a generation differs in different periods of this world. Before the flood it was over nine hundred years, in the days of Abraham about two hundred, and in the days of David threescore years and ten. But here the Saviour is speaking of that living, moving, acting race of beings inhabiting the earth at the period into which we are introduced by the last sign mentioned in that connection. And it is a fact that at this period in a more marked and special way was the second coming of Christ proclaimed, and one line of argument was based upon these signs in the sun, moon, and stars. Consequently, we may safely conclude that we are in the very last days of the last generation.

Then when we look to present movements of the gospel, which is going to all parts of the world, which is a sign of the end (Matt. 24:14; Rev. 14:6, 7), the conditions of the nations of the earth, the progress of the Sunday movement, the condition of society, and almost everything we see, hear, and read, we are driven to the conclusion that it is high time to awake out of sleep, and to begin in a special manner to prepare for the second coming of Christ.

CHURCH AND STATE.

SIN VS. CRIME.

J. O. C.

SOME may be inclined to contend that to simply make God's law a basis of civil government, need not result in such extremes; but that is just what it would lead to. The moral law extends prohibitions to the very thoughts and intentions of individuals. The law says, "Thou shalt not covet." This forbids immoderate desire—an improper operation of the mind. It further says, "Thou shalt not commit adultery." In enforcing this precept, Christ said, "I say unto you that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Matt. 5:28. Again: "Thou shalt not kill" is a part of the divine law; yet the inspired apostle, referring to it, says, "Whosoever hateth his brother is a murderer." 1 John 3:15.

It is plain from these references that to act in conformity to the moral law requires purity of thought. Anything short of this is sin. Now if the civil power were to attempt to make that law the basis of punishment to be inflicted on offenders, it must punish for every improper operation of the mind, whether overt wrong actions follow or not. True, God can punish for these things, and will if the offender does not avail himself of the means of grace offered to expiate them; for God's authority over men extends beyond this life, even to the eternal judgment. But human law must stop far short of this, inasmuch as all the conditions upon which it operates are greatly modified. It has only the power that human force can give it, and can therefore only view the outward actions. It knows nothing of the state of the mind, because that is only understood by the inner consciousness of the individual possessor. A man may therefore hate his neighbor, wickedly desire his friend's possessions, and entertain impure thoughts; but so long as these matters are confined to the thoughts, the state cannot punish him, sinner though he be in the sight of God, for the reason that the state has no means of detecting the sin.

But if one is led to attempt injury to the subject of his hatred, either in person or reputation, the state properly punishes that. Let his covetousness betray him into theft, and the result is the same. Or if, failing to restrain his impure thoughts, he offers insult to a woman, the state justly applies the penalty. And yet for none of these offenses is the sentence rendered because of immorality, but for incivility; not for sin, but for crime. What is the difference? one may ask. There are many differences, only a few of which it is now necessary to mention. 1. Sin is a breach of the law of holiness, a lapse from the likeness to the divine form, while crime is "any act done in violation of those duties which an individual owes to the community." 2. Sin is defined by the moral law, crime by the civil statutes. 3. The penalty for sin is always the same, while the penalty for crime varies according to time and circumstances.

It is true that sin, in some forms, may be crime, and crime may be identical with sin, but not necessarily so. For instance, civil laws permit the acquisition of property. But when one labors to that end, the state does not question whether covetous motives induced the effort or not. Property is disposed of, and handsome profits realized; but the civil law does not demand a portion of the proceeds for charity. In his greedy desire to accumulate money, one may withhold from a prospective customer the knowl-

edge of an existing flaw in that which he is disposing of, and thereby secure the best end of a bargain. It is dishonest to take such a course, in fact it is a sin; yet the law does not oblige the one doing so to give the purchaser an equivalent, because that method of dealing is not counted a crime. Again, a man's covetousness may lead him to marry for money. He has violated a plain command of God, and so committed sin; yet the marriage is regarded lawful by the state.

On the other hand, it is possible for one to be convicted of crime by the civil law, when he has violated no precept of the moral law. In their zeal to protect what they call their own interests, some governments make laws of an oppressive nature, for which those on whom they operate harshly can see no good reason. To illustrate this point, the following fact relative to American slavery may be cited. Prior to the civil strife which resulted in the freedom of its 4,000,000 slaves, it was held to be a criminal offense to aid one of those bondmen to escape to English soil, or to harbor one while thus running the gauntlet for liberty. All along the northern borders of the slave states, benevolent Quakers, and others, operated what was then known as "under-ground railways" for the purpose of secretly helping the unfortunate blacks into freedom. But in every case they exposed themselves to the penalty of six months' imprisonment, a fine of £200, and civil damages to the same amount. To thus befriend a fellow-creature held in forced bondage, and for no fault of his own, was then considered a crime worthy of one of the severest penalties; yet who can say that the self-sacrificing acts of those heroic men, in facing the rigors of the civil law, was a sin before the law of Jehovah?

Bible Student.

TO THE EDITOR:—

What evidence have you that Michael of the Scriptures was Christ?

In Jude 9, Michael is called the Archangel. The term "archangel" is not used plurally in the Bible, but is used in reference to one being, who is called the Archangel, or the leader, or chief, of the angels. People often speak of "archangels," but the Bible does not. In 1 Thess. 4:16 we read: "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel." Now he does not descend with a borrowed shout or a borrowed voice; it is the Lord himself, and his voice is that of the Archangel. But Jesus makes the matter sure when he says: "The hour is coming, in which all that are in the graves shall hear his voice [the voice of the Son of God], and shall come forth." John 5:28. Here the voice is declared to be that of the Son of God. In 1 Thess. 4:16 it is called the "voice of the Archangel,"—the same personage, the same voice; hence Michael is the Archangel, and the Archangel is Christ. And in Daniel 12:1 language is used which clearly identifies Michael with Christ: "At that time shall Michael stand up [reign], the great prince which standeth for the children of thy people."

EDITOR BIBLE ECHO:—

Are we to pray to Christ as well as to the Father, or are we to direct our prayers to God through Christ? C. C.

We presume the querist has in mind an expression of our Saviour found in John 16:23: "And in that day ye shall ask me nothing. . . . Whosoever ye shall ask the Father in my name, he will give it you." In many passages we are taught to present our prayers to God in the name of Christ. Our Saviour teaches this invariably. But the expression quoted is not a prohibition, as some imagine, of our addressing Christ in prayer. A

reading of the original helps us to better understand the meaning. The word "ask" occurs twice in verse 23, and is from different words in the Greek. The first is from *erotdo*, the principal signification of which is "to interrogate, to inquire." In the preceding verse Jesus was comforting his disciples with the promise that they should see him again, and then they would experience a perfect joy which no man could take from them. Now their hearts were full of forebodings and uncertainty. They had questions and doubts about the future; and some of them they expressed in words. But in that day all will be clear. They will then be satisfied, and all anxious questions will have been settled.

In the next expression, another phase of the subject is dealt with. They were, after his departure, to ask, *aitdo*, "beg, implore," the Father in the name of Christ, and they would be heard. In the first instance "ask" means to inquire about their future; in the second it means to pray or to implore.

TO THE EDITOR:—

Will you give me an explanation of Isa. 22:20-25? By so doing you will greatly oblige
A READER.

We will not take space to reproduce the text, but refer the reader to the Bible. The substance of the language consists in emphatic promises made to Eliakim, the son of Hilkiah, that he should become a father to Judah; the key of the house of David was to be committed to him; he was to be made a "nail in a sure place," the glory of his father's house was to hang upon him; but, after all, the nail would be cut down and fall, and its burden be cut off.

Eliakim was chief of Hezekiah's household, a man honored of God and man. Shebna was secretary and treasurer to the king, a more dignified office, and this message is directed to him. See verse 15. He is told that he would be deposed, and Eliakim would be vested with his office and dignity. He would be clothed with honor, but finally would fall. Some of the language points for its spiritual signification, to Christ, the seed of David. See Rev. 3:7, 8. Also the name of Eliakim signifies the resurrection; and some of the expressions seem to point unmistakably to the dignity of Christ's kingdom; but not all of them, as, for instance, the last verse.

TO THE EDITOR:—

I have lately heard it stated in public that the marginal dates in the Bible are about one hundred years incorrect. Is this so?
J. N.

The apostle Paul, speaking as recorded in Acts 13:20, says, "After that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet." That is, from the dividing of the land of Canaan by lot until Samuel, was about 450 years. By examining the marginal dates in the Bible, it will be seen that the time is made to be considerably over one hundred years less than four hundred and fifty years. Several writers and translators make Paul's expression refer to the time intervening between God's promise to Abraham and the dividing of the land, which was very nearly 450 years, and the R. V. rather favors this application, and indicates that the 450 years preceded the judges. Bliss' Sacred Chronology, however, corrects Ussher in the apparent discrepancy, and in conjunction with the celebrated Dr. Hales, gives the time from the dividing of the land to the anointing of Saul to be 450 years, bringing the date down to the year 3010 from the creation. The anointing of Saul is placed in B. C. 1110; so that the present era A. D. was in the 4120th instead of the 4000th year of the world, according to which the world has stood 6012 years. But Paul's statement is not made definitely,

so that a variation of a few years might be expected. If this calculation be approximately correct, which is according to Bishop Ussher, who furnishes the marginal dates, the world has about fulfilled its history of six thousand years, and the Sabbatical thousand of Rev. 20 must be very near at hand.

INTERNATIONAL SABBATH-SCHOOL LESSONS.

Lesson 2.—July 9, 1892.

THE KING IN ZION.—Ps. 2:1-12.

(Memory verses, 10-12.)

GOLDEN TEXT: "Blessed are all they that put their trust in him." Ps. 2:12.

1. What is said of the nations at the first advent of Christ? Ps. 2:1.

2. What did they do against Christ? Verses 2, 3.

3. What would their counsel against God prove to be? Ps. 2:1, last clause.

4. What did their counsel really result in? Acts 4:25-28; Rev. 12:10.

5. Of what great truth is this a confirmation? 2 Cor. 13:8.

6. How did God regard their rage? Ps. 2:4.

7. Because of their thus rejecting God, what will he do? Verse 5.

8. When and by whom will this wrath finally be executed? 2 Thess. 1:7-9.

9. What has God done for that Son whom his people thought to destroy? Ps. 2:6.

10. Where is this hill of Zion? Heb. 12:22.

11. What position does Christ occupy there? Heb. 8:1; Zech. 6:13.

12. What does Christ say he will declare? Ps. 2:7, first part.

13. What is this decree of God? Verse 7, last part.

14. To what time does this refer? Acts 13:33; Heb. 5:5.

15. What did the resurrection show Jesus to be? Rom. 1:3, 4.

16. What assurance does God give him? Ps. 2:8.

17. What promise and oath of God will then be fulfilled? Gen. 22:16-18.

18. At what time will this be fulfilled? 1 Cor. 15:24-28.

19. What will he do to those nations who at that time know him not? Ps. 2:9; Matt. 13:39-42.

20. Before that great day of wrath comes, what appeal does God in mercy make through the gospel? Ps. 2:10, 11.

21. Instead of meditating evil against the Son, what does he entreat them to do? Verse 12.

22. In what time alone have we assurance? 2 Cor. 6:2; Heb. 3:13.

23. What gracious assurance does God give to all? John 6:37; golden text.

Lesson 3.—July 16, 1892.

GOD'S WORKS AND WORD.—Ps. 19.

(Memory verses 7-11.)

GOLDEN TEXT: "The law of the Lord is perfect, converting the soul." Ps. 19:7.

1. In what does the psalmist say are the manifestations of God? Ps. 19:1.

2. How frequently are God's glory and handiwork thus manifested? Verse 2.

3. How far-reaching is this instruction? Verses 3, 4; Rom. 10:18.

4. What responsibility does this revelation place upon man? Rom. 1:19, 20.

5. How may it be said that man is left without excuse by the revelation which God makes of himself in his works?

6. How does the psalmist describe the most glorious of God's work manifest to us? Ps. 19:4-6.

7. Of what is the sun the great source to us? *Ans.* Of light and heat, a symbol of the light and life from God, warming, blessing all.

8. What must reflect the character of a government? *Ans.* The law, for it is the kind of laws and their enforcement which make a government what it is.

9. What is said of the law of the Lord? Ps. 19:7, first clause.

10. Can that which is perfect be amended?

11. What is the effect of the law on the soul? Verse 7, first part.

12. What is a second characteristic of God's law? Ps. 19:7, last part.

13. What effect does the witness of God have upon the simple? Ps. 19:7, last part; 119:98-100.

14. What third characteristic and result of God's law is mentioned? Ps. 19:8, first part; 119:111, 128.

15. What is the fourth characteristic of God's law? and what is its effect? Ps. 19:8, last part; 12:6.

16. What is the fifth characteristic of that law and its effect? Ps. 19:9, first part.

17. What sixth characteristic and its effect are noted? Ps. 19:9, last part; 119:160.

18. What effect do all these qualities have upon the converted soul? Ps. 19:10.

19. By what means and by whom may we be brought to love God's law? Rom. 1:16, 17; Eze. 36:26, 27.

20. What question does the psalmist ask? and what petition does he offer? Ps. 19:12.

21. Who only knows the heart? and by what agency does God reveal it to us? Jer. 17:9, 10, Ps. 19:11, first part; Rom. 7:7.

22. From what sins does David earnestly pray to be kept? Ps. 19:13.

23. What, on the other hand, is said of keeping God's commandments? Ps. 19:11; Rev. 22:14.

24. What should be the daily prayer of every heart? Ps. 19:14.

THE BIBLE.

G. B. STARR.

EVERY reformation which has had its origin in God, has been characterized by an appeal to the Bible. God has given man his Word, by which he designs to instruct him fully in the responsibilities that rest upon him in his day and generation, and to lead him into all truth. Satan, knowing this, has used all his powers to lead men away from the Bible, filling their minds with the traditions and the philosophy of men, agreeable to the prejudices and bias of their age; and thus with these means and the natural dislike of the human heart to that which condemns its wrongs and shows its boasted wisdom to be foolishness, the enemy has succeeded in leading men far from the Bible, and consequently far from God.

To correct this evil, and to save man from entire ruin, and preserve the knowledge of God in the earth, God has at different ages of the world, brought about what we are pleased to call "reformations." In his providence men have been raised up, who have, by pen and voice, pointed out the departures from the Word of God, and who have given to the trumpet no uncertain sound in calling the people back to "the old paths," "the good way," and urged upon all "to walk in the law of the Lord," and "to receive the law at his mouth."

The Word of God, and the Word of God alone, as opposed to all confidence in tradition, in forms, in men, in great men, in multitudes, has been the keynote of past reformations, as it is the crying need of the present hour.

From the Field.

THE REAPERS, WHERE ARE THEY?

L. D. SANTEE.

I LIST for the sound of the reapers as they gather the golden grain;
I look on the world's great harvest, and my heart is filled with pain:

There's many a sheaf to gather before the twilig' t gray,
The fields are ripe for the harvest; but the reapers, where are they?

Yearnings so sad and painful trouble my heart to-day.
Many a sheaf that might be saved the wind is wasting away;

Many a soul to Christ would come, while it is "called to-day;"
The fields are ripe for the harvest; but the reapers, where are they?

The harvest work is heavy, the reapers are pale and wan;
But the time of resting soon will come, when the Master will say, "Well done."

Loving hands and earnest hearts the Master needs to-day;
The fields are ripe for the harvest; but the reapers, where are they?

There is pressing need of reapers on the world's great harvest plain,
Many are they in the shades of death who stretch their hands in vain;

Many are they in darkness who wait and watch and pray:
The fields are ripe for the harvest; but the reapers, where are they?

"Go work to-day in my vineyard!" and He points to the golden grain;

Oh! may the zeal He has wakened never slumber again!
E'en now the day is waning, e'en now is the setting sun,
Soon sickles will rest from labor, and the reapers' work be done.

MELBOURNE.

THE CHURCH.

EACH rapidly passing month records some advance steps in the cause of present truth in this country. We are continually receiving good reports from different parts of the field; but nowhere do we see more rapid and important changes than here in Melbourne. Although no public meetings are held in the city save the regular church services, hardly a month passes without the addition of some new ones to our numbers. In this respect at least the Melbourne church is steadily growing. And with its growth its importance and responsibilities increase.

THE PRINTING HOUSE.

The Echo printing office shows continual change and growth. When I first visited this office in 1888, the business was being carried on in a small building. Soon after that the present building was erected, and the company organized. But the building was much larger than was necessary. There were but two floors in the main part, and but one of these was used for the printing department. The upper room was used as a public hall.

During the last few months a third floor has been put in, and almost the entire building is now occupied with the different departments of the business. And the work is still enlarging. Within the last few weeks a bindery department has been added, and at present the machinery is being adjusted. Thus while scores of other business firms in the city are retrenching on account of the financial depression, our work, true to its entire history, continually enlarges. It takes no backward steps; its course is ever onward. And yet we move too slowly. We are far behind the opening providences of God.

THE TRACT SOCIETY.

Not only do we see the organizations hitherto established moving forward, but we find that their onward movement irresistibly presses to the establishment of other lines of work. The area over which the sale of our literature has extended

requires that a division of the territory be made, and that the remoter parts of the country receive more thorough, systematic work. The numerical growth of the Australian Tract Society, and the urgent calls for its services, demand greater activity and usefulness than it is able to render. It has therefore been arranged to strengthen this branch of the cause. The society is to assume control of the book business in New South Wales and Queensland, and to establish its headquarters in Sydney. The directors have appointed Bro. A. Reekie business secretary, and Bro. T. Whittle colonial agent to have supervision of the work in the field. These are important changes, in which we feel the deepest interest, and for which we solicit the prayers of those who love this cause.

A. G. DANIELLS.

MORE ABOUT OUR SCHOOL.

For a year or two our people have been planning for the establishment of a denominational school in Australia. While they recognize the merits of the state schools, colleges, and universities, they are sensible of certain wants in the educational lines that none of these schools meet. Hence they propose to open a school that will supply these wants.

This move ranks amongst the most important steps we have hitherto taken in this country. Nothing that has yet been done for the cause in all Australasia is designed to contribute to the efficiency and tone of our work as this school should do. Its influence will be far-reaching in many respects.

Appreciating the benefits of such an institution, and in response to our repeated calls for assistance, the General Conference has generously sent us help that they could ill-afford to part with.

Mr. and Mrs. Starr, who will connect with the school, are already with us. The last mail brings us the glad news that Mr. and Mrs. Rosseau and Mr. Hughes are on the way. We shall be able, with the faculty we shall have, to maintain a good school from the first. It is confidently hoped that in a few days we shall be able to send out an announcement containing all the important information.

And now we ask for the hearty response from the friends of the cause that this worthy enterprise demands. We have not moved prematurely in this matter. The fact is we are too slow in our movements. It will be deeply regretted if any who can possibly attend this term allow its precious opportunities to pass unimproved. Let all who even desire to attend write us at once, stating your circumstances and intentions.

A. G. D.

NOTES FROM NEW ZEALAND.

NAPIER.

SINCE the Conference closed, I have remained with the church in Napier. Three weeks ago Bro. Israel went to Wellington. We leave to-day for Palmerston on our way to Kikakoura. While Bro. Israel was with us, the church set apart one Sabbath day for prayer and fasting, to seek the guidance of the Spirit of God in the choosing of church officers for the ensuing year. The election was pleasantly unanimous in favor of Brethren J. Glass and A. Wilson for elders; J. McKnight and T. Mitchell for deacons; Mrs. Read, treasurer; and S. Lyndon, secretary. J. Glass and J. McKnight were ordained to their respective offices.

A large measure of the Spirit of God has been received in our meetings with the church. Heartfelt responses have followed the word spoken. I have held special services for the young people, in which deep impressions have been made upon hearts by the movings of the Holy Spirit—the Comforter. Upon one occasion every soul present testified to the love of Christ for them. Since Conference I have baptized eleven persons in the Napier church,

nine of whom are young people. We pray that these may realize day by day the sweetening joys that always follow loving obedience and service.

We are now seated in the train, rushing through the Manawatu Gorge, a particularly weird and picturesque locality, situated on the banks of the Manawatu River. On either side of the river, mountains rise to a great height, directly from the river's edge, and seem to vie with each other in producing all the shades of the most lovely varieties of green foliage which nature can produce. Gigantic cuttings have sliced the mountain slopes in order to lay the rails, which are about fifty feet above the river. The train follows the winding waters through the gorge for about seven miles. Sometimes the train is supported by viaducts directly above the river, and at other times it plunges into tunnels for several minutes duration. When through this dangerous part of the journey, passengers breathe easier.

S. McCULLAGH.

CHRISTIAN WOMEN IN NATAL.

It would be a strange Christian who could have witnessed unmoved the scene in our Mission chapel last Sunday, when some hundred native Christians sat down to the Lord's table together, and twenty recent converts were received into church fellowship on profession of their faith in the Son of God. These twenty were mostly young people; but there was one old woman who has lived all her life in a heathen kraal, and who put on a dress for the first time in honor of this supreme occasion of her life. She is the discarded wife of an old polygamist, whose interests have been transferred, as the custom is, to his younger wives. How little do women in Christian lands realize the debt they owe to Christ in their honored and loved position! "If anybody ought to be grateful to Jesus Christ, it is a woman," said a beloved teacher to her pupils long ago. Life in a heathen land recalls and emphasizes these words over and over. These poor old women are objects of pity. Their world has no further use for them, and having no strength to work, according to the traditions of their people the proper thing for them to do is to crawl away to the forest to die. To bring hope into such hopeless lives is the mission of the gospel. Nothing else could have given the face of this old woman the radiantly happy look it wore as she knelt to receive in baptism the seal of her faith. There is not a single other Christian in her kraal. Her omnipotent Saviour alone can enable her to live a Christian life in such surroundings.

Two of the young men who were admitted especially interested us. One of them was a year ago a drunken sot, and the other was serving out a two years' imprisonment for horse-stealing. But the same Lord who apprehended Saul of Tarsus, when he was breathing out threatening and slaughter, has apprehended these two, and wrought in them that same mysterious change which angels call the new birth; and there are to-day no more promising young men on the station than these two. We have, by the way, intrusted this former thief with the care of the mission premises as we go away for our summer missionary tour.

At the close of the communion service there was a special thank-offering given by many for the mercies of the past year. A sum of ten pounds was realized, which will go a long way toward the support of a native evangelist for the coming year. This church has this past year more than trebled the contribution of the year preceding, and a softened spirit is manifested among the people, which indicates the presence of the Spirit in their midst. As one of the native deacons put it, "There is a mysterious Hand at work among us." We, their missionaries, realize that it is the Lord's work, not ours; and we thank God and take courage.—Mrs. H. D. Goodenough.

News Summary.

NOTES.

THE reception of official despatches from Captain Lugard, the chief officer of the British East African Company, in reference to the recent troubles in Uganda, puts a very different coloring upon the affair than it received at the hands of the French Catholic authorities. Instead of admitting that the English are the aggressors, it is now claimed that they were simply defendants against unprovoked Catholic attacks; and that the fighting began through the murder of a Protestant chief by the Catholic party.

HERR CANNE, formerly Governor of Western Sumatra, gives an interesting description of the activity of the Rhenish missionaries as he had become acquainted with them on his visits: "Scarcely had day dawned when from all sides you would see the sick hastening to procure help and advice. Such as were too sick to come to the house were visited at their own homes. Meanwhile not only the sick, but all that needed help, came to the missionaries. All manner of disputes were submitted to their arbitration. Their advice was asked about everything. A still further claim was laid on their time for the giving of instruction, ordinary and catechetical. From early morning till late at night they were busy. Their wives gave instruction in sewing and other manual arts. The households of the missionaries were in everything pioneers of culture, and a blessing to thousands."—*Christian Weekly*.

THE dissolution of Parliament involves England in the excitement of a general election. The present Government lacks only one month of being six years old, and it might remain in power until August, 1893, as the dissolution is optional, and not forced. Evidently Lord Salisbury thinks this a good time to appeal to the people; and his Government has made a record so favorable that it can make the appeal with reasonable confidence. Its measures have been moderate, though its rule has been firm. The state of Ireland is far from being satisfactory and prosperous; but the country is much nearer peace and prosperity than it was six years ago. Evictions and agrarian crimes have decreased, while the financial and industrial conditions have improved. Then, too, the national debt has been decreased £37,000,000 within five years, a truly honorable record, especially as this saving has not been effected at the expense of the defenses, both the army and the navy having gained in power and efficiency.

TWO ISSUES of vital interest are before the people of England in the present Parliamentary contest; viz., the labor question and Home Rule. If in the recent labor troubles that have agitated the country, and inflicted such suffering on individuals and communities, the laboring classes have gained little advantage, they have at least shown that they are determined to secure more favorable conditions. Mr. Gladstone has been appealed to by the leaders of the eight-hours movement, but he has promised but a half-hearted support. On the question of Home Rule for Ireland, however, Mr. Gladstone is in earnest. It is true that an enthusiastic anti-Home Rule meeting has just been held in Belfast, which was attended by 10,000 delegates. The speakers expressed a strong determination not to submit to the rule of a Catholic Parliament; and the immense crowd present, which was estimated to number somewhere in the neighborhood of 200,000 persons, enthusiastically indorsed the resolutions embodying these sentiments. Mr. Balfour, First Lord of the Treasury, and formerly chief Secretary for Ireland, thinks these Irish Protestants do not exaggerate the danger which would attend an Irish Catholic Parliament. Notwithstanding the opposition of Ulster, Mr. Gladstone is serene and hopeful, and he expects to live to see Home Rule an accomplished fact.

It is a misfortune that the South American republics cannot depend upon the ballot to remove their chief magistrates, but so often find it necessary, when the term of office expires, to expel the incumbent at the point of the bayonet. Palacio, who has just been dismissed in this sanguinary manner, began early in his administration to plan for the future. He found no

great difficulty in securing the passage of an act extending the term of office from two years to four, and making the President eligible for re-election; but when the time when the new act should come into effect was considered, there was trouble. Palacio had not worked to secure a longer term to his successor, and the "will of the majority" in favor of his dismissal had no influence. He could only be removed by an appeal to arms. Hostilities commenced in March. After a short, but very bloody civil war, Palacio has been defeated. He is now a wanderer, fleeing from the wrath of his countrymen; but it is said that he robbed the treasury before he left, and has its contents placed to his account in London, to console him in his exile. Brazil, too, is rent with civil strife. A battle has just been fought in which the Government forces have been defeated with a loss of over a thousand men.

ITEMS.

Greece has just passed through a ministerial crisis.

Last year there was paid for telegraphic messages in all the world, the round sum of £90,000,000.

The King and Queen of Italy have been received in Germany with many evidences of popular favor.

Thirty persons have been killed and many injured by a landslip at Monte Santo, a town of Central Italy.

Through the efforts of Prince Amar Singh, a hospital for lepers is to be erected in Cashmere at a cost of 50,000 rupees.

The strike in the building trades in England has resulted in better wages, and improved conditions for the workers.

The arsenal on Mare island, in San Francisco Bay, was recently the scene of an accident by which sixteen men lost their lives.

Fourteen political agitators who were concerned in a conspiracy to establish a republic in the Sandwich Islands, have been committed for trial.

Mr. Munro, the Victorian Agent-general in London, is urging that the Melbourne Mint be empowered to coin silver as well as gold.

Baron Rothschild thinks it would be for the interest of the colonies to raise occasional large loans of £10,000,000 instead of so many small ones.

The Welsh miners have been beguiled into accepting the "sliding scale" of wages, and now 90,000 of them find their wages decreased by its operation.

On the 16th ult., a very destructive cyclone passed over portions of the United States and Canada. The storm was attended with considerable loss of life.

Thomas Neill is on trial in London for the murder of young girls by poisoning, for the purpose of blackmailing persons who might be charged with the crime.

A terrible thunderstorm passed over Spain on the second Sunday in June, shattering several churches. Fifteen persons were killed, and many others injured.

The storm that swept over Southern Australia and Tasmania on the 22nd ult., was of exceptional severity on land and sea. Two deaths are reported at Ballarat.

Brazil received an accession to her population of two hundred thousand emigrants from Europe last year, just such people as she wanted to help develop her resources.

Railroad managers in Holland have found it impossible to man the switches with men who can be depended upon to let liquor alone, and so have substituted women.

The largest telegraph office in the world is in London, in the post office. In it there are over three thousand operators constantly employed about one third of whom are women.

Mr. M'Kay, President of the Bengal Chamber of Commerce, says that the Indian empire is fast drifting into bankruptcy on account of the depreciation of its silver currency.

At a mine near Omeo, Victoria, recently, a miner was asked to warm some dynamite cartridges that were wanted for blasting purposes. Instead of placing the tin containing the cartridges in hot water, he set it over the fire on a blacksmith's forge. No lives were lost, but the forge is a wreck.

The times in Melbourne are unprecedentedly hard and all charity organizations, public and private have their hands full in ministering to the wants of the destitute and suffering.

A marriage has been definitely arranged between Prince George of Wales, the heir, after his father, to the British throne, and Princess May, who was betrothed to the late Prince Albert Victor.

Mr. Benjamin Harrison, the present incumbent of the office, is the Republican candidate for President of the United States, and ex-President Grover Cleveland has been put in nomination by the Democrats.

Three men near Versailles, France, recently made a wager as to which could drink the most water. They drank twelve, nine, and seven quarts respectively, and all died soon after, "dying as the fool dieth."

Mr. Derbin Willder, a well-known and highly respected citizen of Melbourne, met his death recently by accidental drowning, while returning from a trip to Brisbane, which he had undertaken for his health.

A British steamer laden with petroleum was recently blown up while lying at Blaye, on the coast of France, and twenty-two lives were lost. The accident resulted from a careless use of matches by drunken sailors.

For the past three years Rosa Bonheur has been engaged on the largest animal picture ever painted. It represents ten horses of full size trotting over a threshing floor, and the artist has already refused twelve thousand pounds for it.

The *Oroya*, an Orient steamer, recently arrived in Melbourne from London, brought a case of small-pox, which was not detected until the passengers were pretty well scattered. Prompt measures are being taken to prevent an epidemic.

The Russian Government has promised substantial aid in the carrying out of Baron Hirsch's colonization scheme. Russia has 3,500,000 Jews who are to be deported during the next twenty-five years; 25,000 will leave during the present year.

Cholera of a very virulent type is epidemic in Central Asia. It is said that the streets of one town, Sarahks, are actually strewn with corpses which the citizens lack the courage or the ability to bury. The disease is rapidly approaching Europe.

One fourth of the land surface of the globe is occupied by English-speaking people, distributed as follows: United States, 3,500,000 square miles; Canada, 3,000,000; Australia, 3,000,000; South Africa, 1,500,000; Great Britain, 121,000.

Pomare, Queen of Tahiti and Morea, was seventy years of age when she died. At her birth the first missionaries had just landed in the South Seas; at her death three hundred islands were evangelized. "This is the Lord's doing, and it is marvellous in our eyes."

The anarchist leader Ravachol, who was tried in Paris and acquitted, though a self-confessed five-fold murderer, has had a new trial, and has been sentenced to death. The second trial was held at Montbrison, three hundred miles from Paris, and the jury were not terrorized.

Professor Kirdhoff recently stated that Chinese is the most popular language in the world. It is spoken by 400,000,000 persons. Hindostani is spoken by upward of 100,000,000; English by more than 100,000,000; Russian by more than 70,000,000; German by 58,000,000; Spanish by 48,000,000, and French by only 40,000,000.

The public Service Board of Victoria expect to promote economy and efficiency in the various departments by retiring sexagenarians, according to law. It is estimated that £50,000 pounds a year can be saved in the defenses by disbanding the first and second battalions of the first and second infantry regiments, numbering one thousand men, and by economy in other respects.

It is said that the Hapsburgh family is the richest of the reigning houses in Europe. One of the greatest sources of its income is the real estate that it acquired by the demolition of the fortifications of Vienna in 1858 and 1865. This extensive tract of ground was, by arbitration, divided between the government, the city, and the crown. The share of the latter has turned out to be the most valuable. The houses built on its lands have been quickly tenanted at high rents, form fashionable squares, and the Empress of Austria is said to derive from this source alone an annual income of 3,000,000 florins.

Health and Temperance.

IS LIFE WORTH LIVING?

IS LIFE worth living? Yes, so long
As there is wrong to right,
Wail of the weak against the strong,
Or tyranny to fight;
Long as there lingers gloom to chase,
Or streaming tear to dry,
One kindred woe, one sorrowing face
That smiles as we draw nigh;
Long as at tale of anguish swells
The heart, and lids grow wet,
And at the sound of Christmas bells
We pardon and forget;
So long as Faith with Freedom reigns,
And loyal Hope survives,
And gracious charity remains
To leaven lowly lives;
While there is one untrodden tract
For Intellect or Will,
And men are free to think and act,
Life is worth living still.

—English Illustrated Magazine.

TOBACCO AND DISEASE.

Tobacco Predisposes to Disease.—By its deteriorating influence upon the system, tobacco lessens the vital resistance of the body to other causes of disease, and so produces a predisposition to nearly all classes of maladies. In speaking against tobacco, Dr. Edward Smith, an eminent English author and sanitarian, remarked, "The whole tendency of its action is toward disease, and it is impossible to say how much of good it has prevented."

Smokers' Sore Throat.—The redness and dryness of the mucous lining of the mouth and throat so common with smokers, is the result of the direct irritation of the hot fumes of the poisonous weed which are drawn in through the pipe or cigar. This cause of chronic disease of the throat is so very common that "smokers' sore throat" has come to be recognized as a distinct malady. Some smokers pretend to smoke for the cure of throat difficulties; but the excuse is a mere pretense in most cases. Tobacco never cures sore throat. It may temporarily relieve local irritation, but can do no more, and it always increases the disease.

Tobacco and Consumption.—The relation of impure air to disease of the lungs is everywhere recognized. It has been very clearly demonstrated that breathing impure air is the great cause of consumption, on account of the effects of poisonous elements upon the blood and upon the lungs. Even the impurities gathered from the blood itself exist in such quantities in air which has been once breathed as to render it unsafe to breathe again. This being the case, it will be readily seen that filling the lungs with nicotinized smoke and the hot fumes of tobacco from a pipe or cigar for several hours a day, cannot but be a most certain cause of lung disease. Moreover, experience shows this to be the case. Dr. C. R. Drysdale, the chief physician to the Metropolitan Free Hospital of London, declared, in an article in *Public Health*, that "smoking in youth is no uncommon cause of pulmonary consumption."

Tobacco a Cause of Heart Disease.—The effect of tobacco upon the heart is indicated by the pulse, which is a most accurate index to the condition of the heart. The pulse of a tobacco-user says, in terms as plain as any words could, that his heart is partly paralyzed; that its force and vigor are diminished; that it is, in fact, poisoned. Old smokers, and not a few of those who have indulged but a few years, often suffer with palpitation of the heart, intermittent pulse, *angina pectoris*, and other symptoms of derangement of this most important organ. There is, in fact, a diseased condition of the heart which is so characteristic of chronic tobacco-

poisoning that it has been very appropriately termed "narcotism of the heart." Medical statistics show that about one in every four smokers has this condition. There is good evidence for believing that not only functional, but organic disease of the heart may be occasioned by the use of tobacco.

Tobacco and Dyspepsia.—Notwithstanding the fact that tobacco is very frequently recommended as a sovereign remedy for dyspepsia, we have become convinced by careful observation in hundreds of cases, that it is never a cure, and is in hundreds of instances a cause of dyspepsia. Tobacco is a narcotic. The effect of narcotics generally is to lessen the secretion of gastric juice, and to decrease the activity of the stomach. Tobacco does this in a very marked degree. A man who is hungry may appease his desire for food by using tobacco if he is accustomed to it, or by the employment of some other narcotic. The desire is appeased, although the want still exists. It is through this same paralyzing influence that tobacco impairs digestion. Snuff-taking occasions dyspepsia by producing irritation of the nasal mucous membrane, which affects the stomach through sympathy. Even when the habit is abandoned, a cure is often difficult, requiring months of careful attention to diet and treatment.

Tobacco a Cause of Cancer.—There is no chance to doubt that tobacco-using is often a cause of this terrible disease. All eminent surgeons testify that they frequently meet cases of cancer of the lip and tongue which have been occasioned by smoking. A number of such cases have come under our observation, and we do not doubt that a large share of cancers of the lip and tongue originate in this way. This view is further strengthened by the fact that in the great cancer hospital of London, where more than ten thousand cases of this terrible disease have been treated, the number of men suffering from the disease upon the lip and tongue was three times as great as the number of women so affected, although the female cancer patients outnumbered the men five to one.

Nervousness from Tobacco.—Tobacco-users suffer much from nervousness, which is manifested in a great variety of ways. One person is easily startled, another is unnaturally irritable, is cross and irascible; another cannot sleep at night; still another suffers with trembling of the hands, which greatly discommodates him in writing. In scores of cases we have seen these symptoms all disappear when the use of tobacco was discontinued. Temporarily, tobacco seems to give tone and strength and steadiness to the nerves, but the seeming strength is deceptive. It is purely artificial, and the ultimate effect is to increase the very difficulty which it seems to cure.

Dr. L. G. Alexander, of Kentucky, in a late article in the *Philadelphia Medical and Surgical Reporter*, in which he gave an account of several cases of tobacco-blindness, remarks as follows respecting tobacco and nervous diseases:—

"The use of tobacco is so general that its bad effects can hardly be estimated. So much has been written, pro and con, that to discuss the subject is superfluous. The rapid increase of nervous people, nerve pain, neuralgia, and obscure nervous disease, is seen in practice every day by the physician, and is so frequent as to attract the attention of the laity; and it is my belief that the common use of tobacco, as well as of alcohol and opium, is a most prominent cause of so many nervous troubles."

Plenty of evidence exists to show that tobacco-using is a very common cause of impotence, together with many other forms of nervous disease arising from its poisonous effects. Numerous other maladies might be mentioned as being caused, either directly or indirectly; but it will suffice to say that there is scarcely a functional disorder or an organic disease to which the human system is subject, which

may not be either produced or aggravated by its subtle poison.

Hereditary Effects of Tobacco-using.—The sons of an inveterate tobacco user are never as robust as their father; and the grandchildren, in case the children are tobacco-users, are certain to be nervous weakly, sickly creatures. This fact we have verified in so large a number of cases that we make the statement fully prepared to maintain it by indisputable facts.

Moral Effects of Tobacco-using.—There can be no question but that tobacco has a seriously deteriorating effect upon the character, blunting moral sensibility, deadening conscience, and destroying that delicacy of thought and feeling which is characteristic of the true Christian gentleman. This effect is far more clearly seen, as would be expected, in youth who begin the use of tobacco while the character is receiving its mould, than in those who have adopted the habit later in life, though too often plainly visible in the latter class of cases. There can be no question but that the use of tobacco is a stepping-stone to vices of the worst character. It is a vice which seldom goes alone. It is far too often accompanied with profanity and laxity of morals, and leads directly to the use of alcoholic drinks. It is indeed the most powerful ally of intemperance; and it is a good omen for the temperance cause that its leaders are beginning to see the importance of recognizing this fact and promulgating it as a fundamental principle in all temperance work. By this means only can any real headway be made against the great evils of intemperance. —J. H. Kellogg, M. D., in *Home Hand-book of Hygiene and Medicine*.

OVERWORK AND DISEASE.

OVERWORK, whether of muscle or brain, is harmful and often fatal; but what is overwork for one man may be nothing but wholesome activity for another. Various causes may have lowered one's natural powers of endurance—lack of sleep, exhausting excitements, sedentary habits, an undue accumulation of fat, a weakened heart, or other organic disease. In all competitive sports it is dangerous for the contestants to ignore such physical differences. Spirit and excitement may help to win a temporary victory at too great a cost.

Most intelligent persons know that athletes are peculiarly liable to heart disease, and, as a class, are short-lived. It is well known, too, that exhausting marches, like the retreat of Napoleon's army from Russia, are attended by a frightful loss of life; but even the medical profession has not understood the nature of the relation between overwork and its morbid effects.

Of late years, however, the subject has been carefully studied by medical experts, and the general conclusion reached is that the system *poisons* itself by overwork and exhausting fatigue. The effect, in short, is somewhat like what takes place when the eliminating organs of the body are debilitated or diseased, causing a retention of poisonous waste.

In the lower degrees of overwork, rest restores the system to its normal state by a speedy elimination of the injurious elements, as poisons received from without are eliminated, and a fatal result avoided.

In more prolonged fatigue there is a rise of temperature and an alteration of the liquids of the body, a manifest feverish condition. In still more prolonged and severe exertions, there are changes in the bodily tissues, as well as in the fluids, especially in the heart and blood-vessels, the kidneys and spinal cord. This is the case in forced marches, night-watching followed by daily toil, in the persistent "cramming" of the schools, in the incessant drive of business, especially when these are associated

with poor living and insufficient sleep. The New York Medical Journal says :—

"In some cases death occurs too soon for the development of the above symptoms. Thus the soldier fell dead after announcing the victory of Marathon. In Algeria two noted runners fell dead the instant they reached the goal. This sudden death from over-exertion is due to self-poison by carbon dioxide, which is formed more rapidly than the lungs can exhale it."—*Youth's Companion*.

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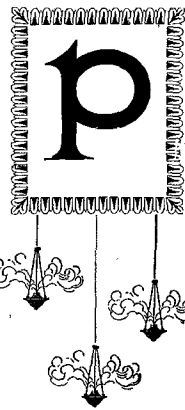
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Bible Echo and Signs of the Times.

Melbourne, Australia, July 1, 1892.

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

SEVERAL contributors have favored us with very acceptable articles, which will soon appear. In the meantime we take this opportunity to acknowledge their kindness with thanks.

THE article in our editorial department entitled Seventh-day Adventists, will, we believe, be read with interest, because it presents two of the leading features of faith held by a people concerning whom comparatively little is known in the colonies. No one is prepared to decide any question until he is acquainted with both sides, and all reasonable people are entitled to a hearing. The apostle tells us to "prove all things; hold fast that which is good."

MR. HENRY SCOTT, long connected with this office has joined the office staff in the Pacific Press publishing house in Oakland, California. His friends are all pleased to receive kind and interesting letters since his arrival there.

IT will be gratifying to the friends of Bro. A. Carter, who went to St. Helena, California, to be treated for his health, to learn that he is making very satisfactory progress in that direction. He speaks highly of the Health Retreat and its managers. We hope in a few months to be able to announce his safe return with health restored.

ELDER W. L. H. BAKER, accompanied by his wife, is now on a visit to the churches in Tasmania. They expect to remain there until the opening of the school.

MR. A. G. DANIELLS and Mr. Ainslie Reekie, president and secretary of the Australian Tract Society, are about to go to Sydney, to locate the headquarters of their society in that city. The address we shall doubtless be able to give in our next.

FROM some unknown friend we have received a most acceptable donation, with the commission to put it into the cause where most needed. It has been placed at the beginning of an educational fund for the benefit of our school, a nest egg, as it were, to attract other similar liberalities. We trust that it will do much good; and may God bless the giver. The writer says: "I am seeking after truth; and trust that God will guide me into the right way."

DEATH OF CAPTAIN MARSH.

FROM the Auckland Star of June 3, we clip the following considerate notice of the death of Captain Marsh:—

Considerable regret was occasioned in shipping circles this morning at the news of the death of Captain J. M. Marsh, master of the American Seventh-day Adventist mission schooner *Pitcairn*, at present lying in this port. Captain Marsh, who was quite a young man, was very well liked by all who had met him during his stay in Auckland, and during his last illness he was visited by many friends and acquaintances connected with local shipping. His demise took place at the residence of Mr. Ward, off Newton Road, at seven o'clock this morning, the cause of death being a complication of complaints, chiefly arising from liver and kidney disease and a general break-up of the system. The late captain's vessel was to have left here several months ago for San Francisco; but owing to his long illness she has been detained in port for a considerable time longer than was intended.

During Captain Marsh's illness of over two months' duration, he had every attention possible, and was attended by Dr. Walker. Captain Marsh was born in Nova Scotia, and was in his thirty-seventh year at the time of his death. His parents reside in Boston, Mass. He leaves a widow and young children. Mrs. Marsh is a native of Liverpool, where her parents are now living. The *Pitcairn* (under Captain Marsh) left San Francisco on her mission cruise about eighteen months ago, and called at Tahiti, Pitcairn Island, Friendly Islands, Samoa, Fiji, and Norfolk Islands; indeed all the principal groups of the South Pacific were visited on her way to Auckland. Despite the intricate navigation of these islands, the vessel did not meet with the slightest mishap. Captain Marsh had, previously to his joining the *Pitcairn*, been in command of several large vessels, including the ship *Treasury*, 1,400 tons register, of St. John, New Brunswick. He bore the reputation of being a very skilful and careful navigator. He was most popular with his associates on board the *Pitcairn*, and his pleasing traits of character made him many friends in Auckland.

Most of the vessels in port and several business houses flew their flags at half-mast to-day in respect to the deceased ship-master's memory.

AN IMAGE TO THE BEAST.

By a recent decision, the United States Supreme Court declared that country to be a Christian nation. It is true, that the decision of judges does not alter the facts, and render the nation or its citizens any more Christian than they were before. But nevertheless the decision is fraught with the most startling significance to the careful student of prophecy. If this decision be accepted by the nation, as it is bound to be, if it be adopted as the key-note of legislation, then the laws and institutions will soon become "Christian" in the same way. The land of boasted liberty takes a sudden leap into the very footsteps of Rome, when that empire became "Christian," and conceived it to be its duty to compel its citizens to become Christians. That step sealed the doom of freedom of conscience.

We know that prophecy has marked out this very course on the part of the United States. It will raise an image to papacy, and give life and power to it. The papacy consisted of an ecclesiastical establishment armed with civil power. It is about to be realized, and close upon this step follows the closing scenes of probation.

HIS many acquaintances will be glad to learn that our young friend H. C. Lacey, who has been for three years in attendance at the Healdsburg College in California, is spending his vacation this year in evangelical work in the city of Stockton. One of his companions is Stephen Hare of Kaeo, New Zealand.

NEWS FROM THE UNITED STATES.

THE mail which has just arrived from America brings us very cheering news of the progress of the work. The California annual camp-meeting and Conference was held in May, in the outskirts of the city of Oakland. Two hundred tents formed the camp. The principal speakers were O. A. Olsen, president of the General Conference, E. W. Farnsworth, of Iowa, Dan T. Jones, Dr. J. H. Kellogg, and our associate editor, S. N. Haskell. The meeting is pronounced one of the best ever held, a feast of good things from first to last. There was an Australasian representation present, consisting of Bro. A. Carter and several students from Healdsburg. We purpose giving in our next a graphic description of the meeting written by Bro. C.

A letter from the principal of Union College, Prof. J. W. Loughhead, states that at the close of its first year this institution shows a record of success unexpected even by its ardent friends. The enrollment has been almost three hundred, "an excellent class of young men and women, devoted and earnest in their efforts." About one hundred students have entered upon the work of the Master, most of whom had but little idea of that work when they entered the school.

The Pacific Press Publishing Company shows an unusually prosperous year. The branches at London and New York, as well as the main office, show a goodly increase in business and general prosperity. The investment is £60,000, and they employ eighteen steam-power presses, besides a well-equipped bindery and electrotype works. One hundred and fifty hands are employed in the main office.

The Healdsburg College has just closed a very successful year, the most successful in its history. Our own students there are making good use of their time.

MR. DIBBS, the New South Wales premier, who lately went to England under a shower of adverse criticism, has reached there, and, if we can judge from reports, is being accorded a reception which borders on lionization. Snappers, levees, receptions, breakfasts, wines, dinners, and speeches are heaped up for him as if he were a veritable hero. Even the Queen has commanded his attendance upon her Majesty. Of course it is expected that he will improve every opportunity to speak a good word for the colonies.

THE death of Mr. Derbin Willder, a prominent stock-broker of Melbourne, and an esteemed member of the "Church of Christ," which occurred on the 18th of June, is a peculiarly sad circumstance. Mr. Willder went north in search of health. But on reaching Brisbane, he was worse, and decided to return at once. Soon after starting, he was drowned, and his body was not recovered. Financial reverses had undermined his health.

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