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NUMBER I.



GORGE IN THE HARTZ MOUNTAINS.

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for the
AUSTRALASIAN BRANCHES
of the
INTERNATIONAL TRACT AND MISSIONARY
SOCIETY.

For Imprint and Terms see Last Page.

THE MESSAGE OF THE NEW
YEAR.

I ASKED the New Year for some motto
sweet,
Some rule of life with which to guide my
feet ;
I asked, and paused ; he answered, soft
and low,
" God's will to know."
' Will knowledge then suffice, New Year? '
I cried ;
And ere the question into silence died,
The answer came, " Nay, remember, too,
God's will to do."
Once more I asked, " Is there no more to
tell ? "
And once again the answer sweetly fell,
" Yes ! this one thing, all other things
above,
God's will to love."
—Selected.

THE HARTZ MOUNTAINS.

WE present on this page of our paper a beautiful illustration of an attractive spot in nature found in the celebrated Hartz or Harz mountains, in Germany. The mountains are prized for the aid they furnish to the industrial world in timber and minerals. They are noted for their canaries, but more for their attractions, which draw large numbers of tourists from all parts of the world. The region is rendered accessible by excellent roadways running in all directions, and by railways which completely girdle the tract. Small streams are abundant, which furnish sport for the angler or power for working the mines. At other parts of their course they present the most picturesque scenery in all the Hartz. This region is said to have been the last stronghold of paganism in Germany.

THE WAY TO THE CITY.

W. J. EBDALÉ.

THE King's highway is narrow and strait,
And multitudes think it lonely;
At the end of the road is a wicket gate,
And those who enter must have no weight—
There is room for the traveller only.

But some go there. Though the way is rough,
Yet it leads to an endless home;
And the comfort they find is more than enough,
Though the struggle is oftentimes hard and tough—
'Tis by faith they overcome.

The peaceful traveller loves to tread
Where he knows his Lord is leading;
Though the fiercest sun should strike his head,
Or the hardest couch should be his bed,
He passes on unheeding.

There'll be room for the poor, there'll be room for the meek;
For the earth will be made new;
And righteousness is for those who seek,
And the weakest saint is not too weak—
The Lord will help him through.

There's never a thorn that pierces the feet,
There's never a burden borne,
But He who sits on the mercy-seat
Sees and hears, and makes complete
The strength of those who mourn.

Then cheerfully thy journey go,
And let thy lamp so shine
That he who sees its rays may know
The source from whence its light doth flow,
And call thy Saviour "mine."

General Articles.

THE NIGHT OF WRESTLING.

MRS. E. G. WHITE.

THOUGH Jacob had left Padan-aram in obedience to the divine direction, it was not without many misgivings that he retraced the road which he had trodden as a fugitive twenty years before; and as he drew nearer his journey's end, the thought of Esau brought many a troubled foreboding. After the flight of Jacob, Esau had regarded himself as the sole heir of their father's possessions. The news of Jacob's return would excite the fear that he was coming to claim the inheritance.

Again the Lord granted Jacob a token of the divine care. As he travelled southward from Mount Gilead, two hosts of heavenly angels seemed to encompass him behind and before, advancing with his company, as if for their protection. Jacob remembered the vision at Bethel so long before, and his burdened heart grew lighter at this evidence that the divine messengers who had brought him hope and courage at his flight from Canaan, were to be the guardians of his return. And he said, "This is God's host; and he called the name of that place Mahanaim"—"two hosts, or camps." Gen. 32.

Yet Jacob felt that he had something to do to secure his own safety. He therefore dispatched messengers with a conciliatory greeting to his brother. He instructed them as to the exact words in which they were to address Esau. It had been foretold before the birth of the two brothers, that the elder should serve the younger, and lest the memory of this should be a cause of bitterness, Jacob told the servants they were sent to "my lord Esau;" when brought before him, they were to refer to their master as "thy servant Jacob;" and to remove the fear that he was returning a destitute wanderer, to claim the paternal inheritance, Jacob was careful to state, in his message, "I have oxen, and asses, flocks, and men-servants, and women-servants; and I have sent to tell my lord, that I may find grace in thy sight."

But the servants returned with the tidings that Esau was approaching with four hundred men, and no response was sent to the friendly message. It appeared certain that he was coming to seek revenge.

Terror pervaded the camp. "Jacob was greatly afraid and distressed." He could not go back, and he feared to advance. His company, unarmed and defenseless, were wholly unprepared for a hostile encounter. He accordingly divided them into two bands, so that if one should be attacked, the other might have an opportunity to escape. He sent from his vast flocks generous presents to Esau, with a friendly message. He did all in his power to atone for the wrong to his brother, and to avert the threatened danger, and then in humiliation and repentance he pleaded for divine protection.

They had now reached the river Jabbok, and as night came on, Jacob sent his family across the ford of the river, while he alone remained behind. He had decided to spend the night in prayer, and he desired to be alone with God. God could soften the heart of Esau. In him was the patriarch's only hope.

It was in a lonely, mountainous region, the haunt of wild beasts, and the lurking-place of robbers and murderers. Solitary and unprotected, Jacob bowed in deep distress upon the earth. It was midnight. All that made life dear to him were at a distance, exposed to danger and death. Bitterest of all was the thought that it was his own sin which had brought this peril upon the innocent. With earnest cries and tears he made his prayer before God. Suddenly a strong hand was laid upon him. He thought that an enemy was seeking his life, and he endeavored to wrest himself from the grasp of his assailant. In the darkness the two struggled for the mastery. Not a word was spoken; but Jacob put forth all his strength, and did not relax his efforts for a moment. While he was thus battling for his life, the sense of his guilt pressed upon his soul; his sins rose up before him, to shut him out from God. But in his terrible extremity he remembered God's promises, and his whole heart went out in entreaty for his mercy. The struggle continued until near the break of day, when the stranger placed his finger upon Jacob's thigh, and he was crippled instantly. The patriarch now discerned the character of his antagonist. He knew that he had been in conflict with a heavenly messenger, and this was why his almost superhuman effort had not gained the victory. It was Christ, "the Angel of the covenant," who had revealed himself to Jacob. The patriarch was now disabled, and suffering the keenest pain, but he would not loosen his hold. All penitent and broken, he clung to the Angel; "he wept, and made supplication" (Hosea 12:4), pleading for a blessing. He must have the assurance that his sin was pardoned. Physical pain was not sufficient to divert his mind from this object. His determination grew stronger, his faith more earnest and persevering, until the very last. The Angel tried to release himself; he urged, "Let me go, for the day breaketh;" but Jacob answered, "I will not let thee go, except thou bless me." Had this been a boastful, presumptuous confidence, Jacob would have been instantly destroyed; but his was the assurance of one who confesses his own unworthiness, yet trusts the faithfulness of a covenant-keeping God.

Jacob "had power over the Angel, and prevailed." Hosea 12:4. Through humiliation, repentance, and self-surrender, this sinful, erring mortal prevailed with the Majesty of heaven. He had fastened his trembling grasp upon the promises of God, and the heart of Infinite Love could not turn away the sinner's plea.

The error that had led to Jacob's sin in obtaining the birth-right by fraud was now clearly set before him. He had not trusted God's promises, but had sought by his own efforts to bring about that which God would have accomplished in his own time and way. As an evidence that he had been forgiven, his name was changed from one that was a reminder of his sin, to one that commemorated his victory.

"Thy name," said the Angel, "shall be called no more Jacob [the supplanter], but Israel; for as a prince hast thou power with God and with men, and hast prevailed." Gen. 32:28.

The two companies at last approached each other, the desert chief leading his men of war, and Jacob with his wives and children, attended by shepherds and handmaidens, and followed by long lines of flocks and herds. Leaning upon his staff, the patriarch went forward to meet the band of soldiers. At sight of that crippled sufferer, "Esau ran to meet him, and embraced him, and fell on his neck, and kissed him; and they wept." Gen. 33:4. As they looked upon the scene, even the hearts of Esau's rude soldiers were touched.

Satan leads many to believe that God will overlook their unfaithfulness in the minor affairs of life; but the Lord shows in his dealing with Jacob that he can in no wise sanction or tolerate evil. All who endeavor to excuse or conceal their sins, and permit them to remain upon the books of heaven unconfessed and unforgiven, will be overcome by Satan. The more exalted their profession, and the more honorable the position which they hold, the more grievous is their course in the sight of God, and the more certain the triumph of the great adversary.

Yet Jacob's history is an assurance that God will not cast off those who have been betrayed into sin, but who have returned unto him with true repentance. It was by self-surrender and confiding faith that Jacob gained what he had failed to gain by conflict in his own strength. God thus taught his servant that divine power and grace alone could give him the blessing he craved. Thus it will be with those who live in the last days. As dangers surround them, and despair seizes upon the soul, they must depend solely upon the merits of the atonement. We can do nothing of ourselves. In all our helpless unworthiness we must trust in the merits of the crucified and risen Saviour. None will ever perish while they do this. The long, black catalogue of our delinquencies is before the eye of the Infinite. The register is complete; none of our offenses are forgotten. But he who listened to the cries of his servants of old, will hear the prayer of faith, and pardon our transgressions. He has promised, and he will fulfil his word.

GOD'S LOVE.

JOSEPH E. STEED.

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. Long and anxious must have been that counsel of peace between the Father and Son, when the Creator of the universe gave himself up to die for the creatures. Here is shown God's wonderful love. He could not suffer one world in his vast universe to be lost, but he redeems it by giving up his only Son to die in the sinner's stead.

How thankful we should be that God is willing to accept us for Christ's sake; and that he has shown such great love for us in placing the punishment of our sins upon One who knew no sin. He bore our sins in his own body on the tree. He suffered amid temptations; he was tried on all points as we are, yet he sinned not. He overcame, and is set down on his Father's throne, a victor over sin and the grave.

And by following him we can overcome. He has promised to help us; the counsel of peace is still going on between the Father and the Son, and soon it will be over, and those who have been faithful will be made to "sit together in heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace, in his kindness toward us, through Christ Jesus." Eph. 2:6, 7.

A MEMORABLE DREAM.

N. A. DAVIS.

I WAS sitting alone one afternoon, pondering over my faults and virtues, and wishing that I could but see the records and know for a certainty how the balance stood, when a strange hand was laid on my shoulder, and a strange voice bade me look on the large table in the centre of the room. I obeyed, and saw that it was covered, piled up, with books of all sorts and sizes, and bound in all kinds of styles. I arose from my lounge, and, inspecting these volumes, found, to my great astonishment, that they contained an exact record of the thoughts, desires, and deeds of all my life, classified under various headings according to their character. There were some beautiful little books of scientific thoughts and thoughts about God, of generous deeds, lofty desires, and so on, but all of these pleasing classes were to be found in very small pamphlets only. In the centre of the table there was a very ponderous volume, bound in crimson and closed with crimson clasps. "Now," thought I, "I will examine this; surely this will be full of glorious records;" and my bosom fairly swelled with pride. But, alas! when opened, I found that it was a chronicle of my sinful, proud, and selfish thoughts, desires, and deeds. Oh, what a black list! For every good thing that I had ever done, there seemed here to be a thousand bad ones. "O my Lord," I cried, "what shall I do? My sins rise as mountains before me. I am undone."

Then I noticed beside me a bottle of crimson fluid, a ball of crimson twine, and a stick of crimson sealing-wax. I took the fluid, and, opening the great book, poured it over page after page until the records were undecipherable. Then I closed and clasped the volume, and with the cord bound it round, and sealed it with the wax. After this I

heard a voice say, "The blood of Jesus Christ, his Son, cleanseth us from all sin," and I awoke.

It was but a dream, yet the incident has a deep lesson for you and me. There are books "wherein our lives are writ," and there is a day coming when they shall be opened. Shall thy sins recorded be found covered by the blood? May God grant it.

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains."

SOME MEN OF THE REFORMATION.

WYCLIFFE.

W. L. H. BAKER.

BEFORE speaking of Wycliffe, it might be well to say something of the condition at that time of the country in which he lived. England, like other lands before the Reformation, was securely locked in Rome's embrace. It was in the beginning of the thirteenth century, during the reign of King John, that England's deepest humiliation occurred. In 1205 the see of Canterbury, whose bishop holds the most important ecclesiastical position in England, became vacant by the death of Hubert. The canons of Canterbury immediately proceeded to fill the vacancy by an election, and the king by an appointment. This led to a dispute between the king and the canons. In order to settle it, both parties appealed to the pope, Innocent III. The pope settled the dispute in the way he usually settles all such disputes, by accepting neither the election of the canons nor the appointment of the king, but by

his own appointment. Moreover, he reserved the right of appointing to that office through all future time. This very greatly enraged the king; for he reasoned that if the pope were to appoint the archbishop of Canterbury, he would soon be appointing to the throne itself. He declared that the papal nominee should never have the position, and indicated his decision by declaring vacant the offices held by the canons of Canterbury, ordering them all to leave the kingdom, and proudly bidding defiance to Rome.

The pope, however, with his usual sagacity, showed himself master of the situation. He first placed England under interdict. That meant that all the churches must be closed, the dead refused a Christian burial, and signs of distress and mourning be seen in all the land. For two years the king bravely withstood his aggressive foe. At last the pope solemnly excommunicated him, absolved his subjects from their allegiance, and offered his crown to the king of France. This last stroke humbled the king. He requested an interview with the pope's legate. This was granted, and, after a brief conference, he agreed to make restitution to the clergy he

the dictates of conscience in matters pertaining to God. They were taught that religion consists in outward ceremony. Consequently hearts were unmoved. They found the pope a hard master in more ways than one. His cruel exactions nearly crushed out all the nobler aspirations of the heart. In many ways did he try to drain the country of its wealth. He claimed the right of nominating to all the important benefices. At one time the tenth of all their movable property was demanded, and obtained, and at another time a fifth was claimed. It seemed that the nation would sink. Learning and the arts were looked upon as embellishments quite unnecessary. The land abounded in monasteries, and begging friars roamed at large. These also tended to promote superstition among the people and succeeded in draining the country of much of its revenue.

Such, then, briefly stated, was the condition of England when Wycliffe made his appearance. Surely there was need of a firm hand and an iron will to stay the flood of iniquity. This valiant man, whose life we are now to consider, has been appropriately called "the Morning Star of the Reformation."

Just as we sometimes behold a very bright star in the east as an indication of the approaching day, so his life seems to have been the harbinger of the light of the gospel day that was to illuminate all lands. We will first speak of his—

EARLY LIFE.

About 150 miles north and a little west of London, lies the province of Yorkshire. Its eastern boundary is fixed by the North Sea and its northern by the river Tees. Within this province, near to the river, and some twenty-five miles from the sea, is situated the present village of Wycliffe. About half a mile from this village, although the exact spot is unknown, was born, in 1324, the date usually given, a child who was named John, and, according to the custom

of those times, he was known as John of Wycliffe, or John de Wycliffe. At this place his ancestors had lived since the time of the Norman conquest in 1066, and their descendants continued to live until the beginning of the 17th century. But little is known of the early life of John, his name not even appearing in the registers of that family from which he came. The only thing for which his relatives seem to have been especially noted from the time of his career was their staunch adherence to the Romish church. At an early age he was destined for the church. When about sixteen years of age he was sent to Oxford to complete his course. At that time there were but five colleges, which were known as Merton, Balliol, Exeter, Oriel, and University; these constituted that seat of learning, whereas at the present time there are twenty or more. Of the five then existing, it is supposed by some, although it is not definitely known, that he entered Merton, the oldest and the one most distinguished for its learning in all the country, and in which he spent twenty years, first as a scholar and then as a teacher. In later years he became master of Balliol. Although the system of education at this time was deficient when compared with that we now have, the demands upon the student were so prodigious that the requirements would seem about equal. To the one who wished to complete the theological course, four years were devoted to common branches, then three years upon the sciences, and lastly seven years more before the candidate became Bachelor of Theology. Then to become a Doctor of Theology another three years were devoted to a special line of



CANTERBURY CATHEDRAL.

had deprived of office. He then resigned the kingdom to the bishop of Rome and to his successors throughout coming time, agreeing to hold the same only as a vassal, and upon paying into the papal treasury 1000 marks annually for such privilege. Should he or his successors ever presume to violate the contract, possession of the kingdom would be relinquished except by immediate repentance of the offense. The conference ended by the king kneeling before the legate, removing his crown and placing it at his feet, and saying, "Here I resign the crown of the realm of England into the pope's hand, Innocent III., and put me wholly in his mercy and ordinance." It is said that the haughty legate, who was only acting for his master, the pope, "coolly kicked the crown aside." Surely this was very unlike the lovely character and the gentle manners of Jesus, who says, "I am meek and lowly of heart," and whose example we are to follow. "Now if any man have not the Spirit of Christ, he is none of his." This memorable event of England's great humiliation occurred on May 15, 1213.

Two years later, June 15, 1215, the barons of England forced the king to sign Magna Charta at Runnymede, an island of the Thames, by which the laws of the land were placed above the voice of the king.

However, the yoke of Rome was not broken, and the people still maintained their former doctrines. Ignorance, superstition, and vice prevailed to an alarming extent among them. They had not the Bible to shed its pure and sacred light upon their pathway. They were denied the right of following

study, making in all seventeen years, after which the student was considered fully equipped. It is, however, a sad fact that more time was devoted to the study of the sentences of Peter Lombard and of Aquinas and Scotus than to the Bible. Students of the lower grades held readings in the Word of God, while those of higher grades considered it beneath their dignity to study so elementary a book as the Bible. But it is interesting to note that with all his scholastic lore, Wycliffe never got above the Bible. He loved the sacred volume, and it was ever to him the best of all books. It appears that, like Calvin, he spent his hours of recreation in visiting among the laboring classes of the people. Kind and affable in his manner and yet possessing a concentrative and active mind, he soon became a polished instrument in the hand of God for the execution of his work.

GERMANY; FROM HAMBURG TO BERLIN.

FLORENCE J. MORRISON.

A THREE hours' ride across the country in a fast-moving train, and we are landed in the city of Berlin, which is situated on the Spree River on an extensive sandy plain about one hundred feet above sea level. Berlin is the capital of Prussia, the residence of the Emperor of Germany, the seat of the Imperial Government as well as of the highest Prussian authorities. It contains 1,500,000 inhabitants, including the garrison of 20,000 soldiers. The city encloses an area of about twenty-five square miles, and is divided into 326 municipal and 71 police districts; it occupies the third place among the cities of Europe. Berlin is a commercial city of note, and perhaps the greatest manufacturing town in Continental Europe. The principal commodities of trade are grain, wool, spirits, and cattle; the branches of industry are engine building, dyeing, brewing, manufacture of woollen, silk, and fancy goods, chemicals, etc. The city is cut up by canals, and on these, together with the river, an immense traffic is carried on.

Berlin appeared in history in the early part of the thirteenth century, and gradually grew until three hundred years later, when the reverses of the Thirty Years' War greatly reduced the population. Owing to the introduction of foreign settlers, particularly the French Protestant refugees after the Revocation of the Edict of Nantes in 1685, the population increased.

The city is said to be chiefly indebted for its modern greatness and importance to Frederick William, the Great Elector of 1640-88. Frederick removed a part of the old town, and on its site built the new and now most attractive part of the city, named Unter den Linden. It comprises the most interesting historical associations. Linden Platz is a street two hundred feet wide and about three miles long. Extending throughout its length are double rows of lime and chestnut trees on either side, resembling a boulevard. The Brandenburg Gate at the west end forms the entrance to the city from the large Thiergarten, or park. This massive structure was erected in 1700, and is in the Grecian style; it is built of sandstone and is over two hundred feet in length and eighty-five feet high, and

supported by massive Doric columns. There are five different entrances, of which the centre is reserved for the royal carriages and guarded by two soldiers. The structure is surmounted by a quadriga of Victory, in copper. This was captured by the French and taken to Paris in 1807, but restored in 1814. Adjoining the gate on either side are two wings resembling Grecian temples, containing the guard house, Austrian and French embassies and other offices. On the sides are handsome open colonnades for foot passengers.

We passed through this gate early in the morning, and walked some distance down the shady centre, when we came to the statue of Frederick the Great, erected in the middle of the street. This monument in bronze is an impressive and masterly work, probably the greatest of its kind in Europe, and is forty-four feet high. The great king is represented on horseback with his coronation robes and his walking stick. The pedestal is divided into three sections, of which the upper one contains allegorical figures and scenes from Frederick's life, with the figures of Moderation, Justice, Wisdom, and Strength at the corners. In the central section

visitors are not admitted to his imperial residence. A purple banner at the main entrance indicates the Emperor's presence. The exterior of the palace is in general effect massive and imposing, and encloses two larger and two smaller courts, the inner of which is surrounded by arcades on three sides. The court we entered was adorned with the statue of St. George and the Dragon, and a group of allegorical figures of war and science. Visitors are conducted through the state rooms every half hour. We waited our turn, and with a company of more than a score of persons ascended to the second floor by means of a gradual winding brick walk. Here we were furnished with felt slippers, in order to be able to walk on the waxed and marble floors, and also to prevent scarring them by tacks in the soles of our boots.

The first and second rooms contain portraits of the family of Frederick the Great, Peter the Great, and Catherine II. of Russia. The next room we entered contains the portraits of all the Prussian monarchs down to Frederick William IV.; the handsome floors, and other rich decorations date back to the fifteenth century. As we proceed from room to

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STREET IN LONDON IN WYCLIFFE'S TIME.

are spirited groups and contemporaries and officers of the king. The lower section contains the dedication and names of other distinguished men, chiefly soldiers of the time of Frederick. The pedestal is of polished granite. The foundation stone of this monument was laid in May, 1840, the hundredth anniversary of the accession of Frederick to the throne of Prussia.

As we continue our walk, to our right stands the palace of the Emperor William I., who died in one of the rooms on the ground floor in 1888. The apartments of the Empress Augusta, who died two years later, were on the upper floor. Both sets of apartments are maintained in the state in which they were left by their imperial occupants. The Royal Library, built in imitation of the Royal Winter Riding School at Vienna, is the next building of note. To attempt to give a description would be too tedious; I will only say that it contains a million volumes, among which are the first impressions of Luther's translation of the Bible. Melancthon's report of the Diet of Worms, Gutenberg's Bible on parchment of 1450, the first book printed on movable types, volumes of portraits, and autographs of celebrated characters, etc.

We availed ourselves of the opportunity of visiting the palace of Emperor William II. during his absence to England; for when he is at home,

two hundred feet in length, consists of numerous portraits and scenes from recent Prussian history. Some of the most interesting are Gustavus Adolphus, Maria Theresa, Charles I. of England and his wife, and Napoleon crossing the St. Bernard. The palace chapel is octagonal in shape, 113 feet high, 175 feet in diameter. It is lined and paved with marble of different colors, and adorned with frescoes on a gold ground. The altar, with its four columns, is of yellow Egyptian marble. The pulpit is also of very beautiful marble. Biblical figures, the apostles, and some of the patriarchs and kings, in marble, are arranged in various parts of the chapel. Of the seven hundred apartments the building contains, the chapel terminates the series of rooms shown to the general public. Of the wealth of this palace, the solid-silver throne, chairs, and tables, and of all the work overlaid with gold, we will not attempt to give an estimate.

The "White Lady," the spectre which traditionally haunts the palace of Berlin, and periodically appears to portend the death of a member of the royal family, is said to be the ghost of the Countess Agnes of Orlamunde, who murdered her two children in order that she might be enabled to marry the Burggrave Albert of Nuremberg, ancestor of the Electors of Brandenburg.

THE LORD IN WHIRLWIND AND STORM.

S. McCULLAGH.

"THE Lord is slow to anger, and great in power, and will not at all acquit the wicked; *the Lord hath his way in the whirlwind and in the storm*, and the clouds are the dust of his feet." Nahum 1:3.

Man is a short-sighted being in his relationship to his Maker. That which does not bring to him direct returns for good or bad is lightly regarded. Because God does not yield to man's selfish will by granting immediate and visible answers to his requests, he often becomes dissatisfied, skeptical, and infidel. On the other hand, because deserved retribution is not dealt out forthwith to perpetrators of wicked acts, man becomes emboldened and defiant in his evil way. Thus the longsuffering and tender mercies of the God of heaven are turned to the worst possible account, despising the "riches of his goodness and forbearance and longsuffering."

In the Judgment man cannot say that the Lord failed to make matters plain to him. Nearly three thousand years ago, Solomon, by inspiration, clearly stated a principle that had been taught by all the prophets preceding him: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Though a sinner do evil a hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him; but it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God." Eccl. 8:11-13. The same important truth is stated by Isaiah and other Bible writers. "Say ye to the righteous that it shall be well with him; for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him; for the reward of his hands shall be given him." Isa. 3:10, 11.

God not only reserves in store the final punishment for the wicked, but in this life his judgments are occasionally let loose to convince man of his inability to control God's purposes, and to remind him of his wickedness. "The Lord has his way in the whirlwind and in the storm." Tornadoes, cyclones, earthquakes, floods, destruction of crops by various causes, shipwreck, and fire, are causing men's hearts to fail "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." Luke 21:26, 27.

Timely Topics.

ADVANCED UNIONISM.

UNIONISM has scored a new point in Melbourne. The legislature passed a bill removing the disabilities of solicitors to practice at the bar, or in a measure cancelling the existing distinction between barristers and solicitors. This measure was demanded by the public convenience and economy, and was of course very acceptable to the solicitors. But not so with the gentlemen of the wig. The barristers at once "unionized," and erected the black flag of "boycott." They resolved to utterly crush any attempt to infringe upon their dignified calling by the aspiring solicitor. This movement has been met by counter movements on the part of the Chamber of Commerce and the solicitors. In Parliament the action of the barristers in thus opposing the operation of its act has been remarked upon, but no action taken.

When those who have undertaken the calling of interpreting the laws and aiding their operation turn deliberately against an act that is both expedient and acceptable to the public, because it trespasses upon their traditional privileges, we have unionism in its last stages.

STREET-SWEEPERS.

THERE is a very disagreeable but necessary machine seen through our principal streets, which consists of a revolving broom attached in a manner to sweep the dust of the streets into narrow ridges so that it can be easily removed. Much of the finest dust is thrown into the air, when it assails with sickening effect the luckless wight who happens to pass to leeward. By a very thoughtful provision, our city Fathers direct that these machines shall perambulate only at the early hours, when most people are in their homes. Now a change of fashion has produced a multitude of street-sweepers of a different pattern; but as yet it has not occurred to our municipal authorities to confine their operations to such times as non-street sweepers are in bed. It is hardly necessary to explain that reference is made to ladies' dresses, which are allowed to trail in the dust or drabble of our highways, to the delight of those whose business it is to drag them, to the disgust of those who have to follow in their wake. Lest these remarks should be considered wholly ironical we will state that the chief of police in Vienna has issued instructions which have reference to the inconvenient length of ladies' dresses and the objectionable commotion which they cause in the filthy, often deadly, dust of the streets.

The mystery is that it should require a law to bring such an untidy custom into disrepute. If there were a law compelling women to wear such dresses, it would be ranked with the tyrannical acts of the Russian Government. There would be a rebellion. The sight of a lady with her dress richly trimmed with laces and jewels, dragging a filthy, dusty trail ought to be sufficient to warn all beholders against attempting such folly.

THE COMING CHURCH.

"THE coming church," "the larger hope," "the higher criticism," are phrases that have become current in the religious literature of these days, indicative of changes that are working their way into the councils of the church. The introduction of these changes produces revision of creeds, or, more frequently, a practical abandonment of the cherished dogmas of the past. It is to be feared that in some cases these revolutions are eclipsing the Bible as the great standard of faith and practice. The tendency is toward a renunciation of those features of doctrine which are distinctive or peculiar to different sects. That is, there is a tendency upon the part of many of those who are actively advocating Christian unity to have *other people* drop their peculiarities.

There are at least two objections to this proposed coalition; one is that union obtained at the sacrifice of principle will be devoid of moral character. Another is that just so far as a man surrenders his convictions of Bible truth, he sacrifices his allegiance to all moral obligations. To that extent the Scriptures become a dead letter. The church of the future should seek to strengthen the bonds that unite her members to the Bible. It is faith in God that the religious world needs to learn; and faith in God is inseparably connected with faith in his Book. The nearer people come to God, the more implicit will be their confidence in his Word. No profession of faith or outward devotion will counteract the baleful influence of unbelief. Says the Saviour, "If any man love me, he will keep my words." And all attestations of love without obedience are mockery.

Hence when we see in the church a disposition to boast of higher spiritual attainments, and at the same time a tendency to depart from that which is written, we must conclude that something is radically wrong. It must be that that church is under a

deceptive impression. The light which it is following is from beneath.

What we need is to be imbued with childlike, implicit faith in God, as revealed in the Bible, as manifested in Christ. The evidence of our obtaining this will be an increased reverence for the Scriptures as they are.

CHILI AND THE UNITED STATES.

THE prospects of trouble between these two American nations seem not to have entirely disappeared, as it was hoped a few weeks ago. It is not now probable that war will really ensue, but that Chili will, when the alternative presents itself, see fit to offer suitable reparation. The troubles arise out of the circumstances of the late struggle in Chili by which the rule of Balmaceda was overthrown. The Chilians obtained the idea either from fact or imagination that the United States representative, Patrick Egan, was partizan in his capacity, and favored the tyrant. From this a deep feeling of resentment towards Egan and his government arose. After the war, some sailors from the U. S. warship *Baltimore* were assaulted in the streets of Valparaiso. Two were killed, and a dozen or so seriously hurt. It would hardly be expected that this circumstance would be passed over in silence. The United States is asking for reparation, which Chili refuses. The papers of Chili and other countries, including the *London Times*, have treated the affair in a ludicrous light; and a good deal has been said about "American spread-eagleism," etc. To us it seems that the great American Government is acting with moderation and deliberation in the case, endeavoring to settle the matter diplomatically if possible. But there is not much doubt that the matter will be pressed to a settlement by some means, and Chili will be taught a lesson. The United States Congress is now being asked to sanction hostile measures if they become necessary. The request will doubtless be granted. Yet it may be hoped that these measures will not have to be resorted to.

EXPLORING THE AUSTRALIAN INTERIOR.

FOR some months a party known as the Elder Exploring Expedition has been contending with the severe difficulties by which Australia's interior region is involved in mystery. The party is under the leadership of Mr. David Lindsay. Occasional reports from them indicate the progress they are making and disclose the suffering to which the men and beasts are subjected. The animals employed for burdens are camels, on account of the long endurance without water of which they are capable. But their capabilities in this direction are too severely tested in the arid regions which they are called upon to traverse. A late letter from Mr. Lindsay says that in twenty-five days they travelled 400 miles without finding a supply of water. When their objective point was reached, it was found that the springs had gone dry, and 150 miles more had to be accomplished to obtain any water. For two and one half months the company was on short allowance for water and many days were without a drop. It would seem that some greater incentive than curiosity would be needed to lead men to brave such privations. Even the fame of having one's bones scattered about in a noisome desert beyond the limits of the endurance of other mortals would not be sufficient to tempt most men from the comforts of useful avocations. If there were sufficient grounds, we should be glad to say that we hope that the results would amply repay these adventurous explorers for the sacrifices they make.

The Home Circle.

THE NEW CALENDAR.

With careless hand by the mantel-shelf,
Where many a gift from loved ones lay,
The Calendar new in its place I hung
One year ago—on New Year's Day.
Mere blanks, as yet, were its pages twelve,
Enrolling the silent months unborn,
With chequered lines and figured squares
That told the days, as yet to dawn.

And the months have passed in rapid flight,
And as each attained its closing day,
Like a leaf grown sear on the tree of time,
A page has dropped, and fluttered away.
And sitting alone, with thoughts to-night
That ebb and flow like a tidal wave,
I gather them all together again,
Those scattered leaves from the old year's grave.

And scanning them o'er now one by one,
These months and days all passed and flown,
I can but think how full of voice
Those pages twelve now all have grown.
How memory reads between the lines
A record inscribed in tracings clear,
Wherein shall stand, forever sealed,
The chapter of life we call a year.

And now once more, by the mantel-shelf,
With trembling heart and hand I've placed
Another book of pages twelve
With chequered lines close interlaced.
What may not there for me be inscribed
In Time's own secret ciphers be,
To fill those numbered days to come,
And all those months, with memory!

—N. Y. Observer.

A VICTORY OF LOVE.

THE battle began, like all battles since the world was created, in a little thing.

The child was tearing up paper and scattering it on the floor. The mother said, not dreaming of provoking any contest with her usually obedient little son,

"Don't do that, Charlie. It makes a great litter on the floor. Put the pieces on the table."

But he kept on tearing up more paper and scattering the pieces on the floor, as if he had not even heard his mother's request.

"Very well, dear," she said presently, "if you do that, you'll have them all to pick up, you know; and that will be a great deal of trouble."

Before long he was tired of tearing up paper, and went to playing with something else; but not before he had strewn one corner of the nursery floor thick with the bits of paper.

"You'd better pick the paper up now, Charlie," said his mother. "Get that all cleared up before you take out any more things."

"I shan't pick it up," said Charlie.

"Oh, yes, you will, dearie," replied the mother; "you always do. You know that's the rule; but there's no hurry about it. You can do it just before we go down to dinner."

Charlie made no answer. His mother, being busy, did not notice him particularly, and did not see the look of dogged defiance which was slowly settling down on his sunny face. She was greatly startled, therefore, an hour or two later, on saying to him pleasantly, "Now, Charlie, it is about dinner time. Hurry and pick up the paper, so as to be ready to go down to dinner with mamma," to hear the answer in an unmistakably rebellious voice,

"I won't!"

The crisis had come. The battle had been opened unawares to the commander. It was a great pity; but now it must be fought.

"Why, what does my little boy mean by speaking like that? Charlie must never say that word to his mamma. Charlie must pick up the paper," said the mother.

"Charlie won't!" was the answer, short, sullen, defiant.

"Charlie," said his mother, now very firmly, "you must pick up the paper; and you cannot go down to dinner until you do."

His dinner was sent up to him, and he ate it, no doubt with relish, and a vague sense of being engaged in a grand enterprise. It is impossible not to sympathize with these dear little men and women when they set up their young wills so bravely, and hold out so long, leading forlorn hopes against our superior strength and authority. The very virtues which are going to be their salvation and the main-spring of all their usefulness in after life, are so apt to take in childhood the semblance of faults, and to be all classed together under one general head of "Naughtiness."

When tea-time came, Charlie again had the alternative set before him of picking up the paper or being left to take his supper alone in the nursery. He understood clearly now that he would not go out of the nursery until he had picked up that paper.

"He'll pick it up in the morning," had been everybody's thought and expectation. The child had never been wilful or disobedient before. He was sunny, light-hearted, affectionate, impulsive; naughty enough to prove himself human, sometimes, but in the main a singularly sweet-tempered, happy little fellow. Everybody's thought and expectations were mistaken. Charlie got up as dogged as he went to bed; if possible, more so.

His father held him on his knee a long time, and talked with him. He assented to all that was said; admitted that he was a very naughty boy; but quietly and persistently, without any apparent ill-humor, maintained that he would not pick up the paper.

It was a very perplexing dilemma. Ninety-nine parents out of a hundred would have pushed the matter to a sharp crisis, and either by blows or violent measures of some sort, have arbitrarily compelled the technical act of obedience. But these parents were wiser and more patient. They waited for the child to conquer himself.

On the afternoon of this day, his playthings were taken from him, and he was told that while he was so naughty a boy he could not be allowed to play with them. He did not apparently find himself at all disturbed by being without them; ran about cheerfully, looked out of the window, watched the different members of the family, and seemed contented.

On the second day, the blinds of the nursery were shut. His mother thought that perhaps the partial darkness and the loss of the outdoor sights, of which he was so fond, would subdue his spirit. He was left alone, also; but his indomitable will rose above all these discomforts. Through a crack in the blinds, one strong sunbeam streamed into the room, and in that the shining motes of dust were dancing up and down; this was a new sight to Charlie, and lasted him all day long; as often as his mother looked in at the door, she found him walking back and forth in it, across it, stretching his little hands into it, and trying to catch the motes.

On the morning of the fourth day, his mother, in despair, took him in her lap, and essayed once more to show him his conduct in its true light. She could produce no impression on him. She began to be seriously alarmed. What was to be the end of this contest? How long should it be allowed to go on? What was the next step to take? In her disheartenment and pain, she threw herself down on one of the beds in the nursery, and began in spite of herself to weep. At the first sound of her sobs, Charlie screamed and ran to her. "O mamma, mamma, don't you cry! I will be good. I will be good," and he burst into a violent fit of weeping himself—the first tears he had shed—threw his arms around her, kissed her over and over, and would not

leave her till she stopped crying and smiled. Then he flew to pick up the paper; the tears still rolling down his cheeks, and the penitent little voice repeating, "Don't you cry, mamma, don't you cry any more. I'll be a good boy. I'm a good boy now."

The battle was won,—won by love. What reason, fear, authority, all had failed to do, was done in a second by the might of the divine principle of love; before the thought that his mother was suffering pain by reason of his naughtiness, all the perverse stubbornness in him melted as frost melts in the sun.

Some of the after results of this experience were profoundly interesting. Charlie had been taught very little about God, his parents holding peculiar views on this point. From the day of this battle the child began to talk about God in a way not at all to be explained by any instructions or knowledge he had received from his parents. He evidently associated in his mind some idea of his having been naughty to God as well as to his parents. "If I could go where God is," he said, "I'd like to see him; I'd hug him just as hard as I hug mamma. Wouldn't God let a good boy hug him?"

This was the first battle of Charlie's childhood, and the last. The story is a true one, and it seems to me it is well worth being set as a parable of truth and wisdom in the hearts of all who hold in their hands the making or marring of the characters and the lives of little children.—*Christian Union*.

THE USE OF FRUIT.

A NEEDED REFORM.

WHAT use should we make of the bountiful stores of fruit amid which we live? Happily we have a Scriptural answer to this pertinent question. It is found in Genesis 1:29, 30: "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat; and it was so." Fruit and grains were created to furnish food for man; not to nibble at between meals, but to supply nourishment for the body. We should see whether we can discover the wisdom of this arrangement. Is it practicable?—We believe that it is so, and that it is in every way advantageous, to give fruit a place upon our tables as one of the leading, staple, and substantial articles of diet. It is true that most fruits do not contain a large percentage of nutritious elements, but their qualities render them highly suitable to accompany the grains, which contain nourishment in a concentrated degree.

Fruits may be used in their natural state or cooked in various ways. It is a serious mistake that many commit to discard the use of fruit in order to prevent bowel troubles. The fact is that good ripe fruits very seldom affect the bowels for the worse; much more frequently the reverse is the case. God has not made a mistake in providing abundance of fruit in those countries where bowel troubles are most liable to occur. Fresh fruits of various kinds should be placed upon the table and eaten with the bread. Fruit is sometimes rendered more acceptable by stewing. Even unripe fruit may be used thus, since the boiling process dissolves the starch of the green fruit, and makes it easily digestible. At every meal throughout the year arrangements should be made for a good supply of this kind of food.

In order to do this it will be necessary in most cases to anticipate times of scarcity by laying up a supply in times of plenty. It is not right to allow that to go to waste at one season of the year for the want of which we suffer at another season. It would be bad policy to let all the wheat go back into the

ground that we could not eat during harvest ; but this is what some people do with their fruit. Fruit may be preserved for future use in various ways. 1. By drying it. All sorts may thus be preserved in a good state at very little or no expense beyond the labor. Drying consists simply in the evaporation of the juice or water, of which fruits contain a large proportion. But little of the flavor or qualities are thus sacrificed, and the water may be added at any time by immersing or stewing, when the fruit will be found nearly equal to the fresh. For drying, fruit should be carefully prepared by removing imperfect or unsound parts, nuts, cores, parings, etc. The small fruits may be spread evenly upon boards or tins covered with clean white cloth or paper, while large fruits, as apples, pears, quinces, etc., should be pared and sliced or quartered and similarly spread. The heat employed may for cheapness be the natural heat of the sun in an exposed place, preferably a roof sloping north. If the nights are damp, the fruit should be taken in. A very few bright sunny days will prepare the fruit to be laid away in bags for safe keeping till wanted. Care should be taken to evaporate all moisture, or mould will ensue. Artificial heat may be utilized by fitting up for it at small expense ; or a large amount of fruit may by diligence be dried in an ordinary oven.

Another and more desirable way to preserve fruits of all kinds is by the process of canning, or preserving without sugar. Stewed fruit is spoiled by fermentation. This is caused by germs with which the atmosphere abounds. If the germs contained in the fruit can be destroyed and all other germs effectually excluded, no fermentation will take place. The secret of successful canning is very simple ; it is to boil the germs out, and then while the fruit is hot seal it up air-tight. So long as it remains air-tight, it remains as fresh as when it was first stewed ; it does not deteriorate or change. Cans or jars for this purpose may now be procured in any large town in the colonies. The best are the glass ones. The process is this : Prepare carefully the fruit as if for the table, stew it, and before removing it from the fire set the jars upon a cloth *wet* in cold water. Pour or dip the boiling fruit into the jar until it is *full* ; work out the bubbles with a spoon and when quite full screw the cover down tightly. It is then done. The wet cloth will prevent the jar from breaking. Set away to cool ; then tighten the cover ; and remove to a cool, dark place. That fruit will keep five years if necessary, provided the work has been done with care. Sugar to taste may be added when the stewing is being done, or when it is wanted for use. Such fruit will be found beautifully fresh. In our family we put up about fifty gallons each season in this way with scarcely any loss. The only difficulty with this is the cost of the jars. But once obtained, they last for years. Tins may be bought much cheaper, and they answer very well for the sweet or sub-acid fruits. They are generally sealed with wax, and in our experience keep the fruit very nicely.

Nearly all housekeepers are versed in the art of jam-making, so it is not necessary to describe it here. Jams and other sugar-preserved fruits should be used sparingly. They are not as easily digested as the fresh or dried fruits. They contain an undue amount of sugar, and when purchased from the factory perhaps they contain some things "not in the bill."

EDITOR.

A VALUABLE RECIPE.—For preserving the complexion, temperance ; for whitening the hands, honesty ; for sweetening the breath, truth ; for removing stains, repentance and faith in Christ ; for improving the sight, observation ; a beautiful ring, the family circle ; for improving the voice, civility ; to keep away moths, good society ; to temper the whole, humility ; an enduring garment, charity.

Useful and Curious.

THE CARNIVOROUS PLANT.

MR. DUNSTAN, naturalist, who has recently returned from Central America, where he spent nearly two years in the study of the flora and the fauna of the country, relates the finding of a singular growth in one of the swamps which surround the great lakes of Nicaragua. He was engaged in hunting for botanical and entomological specimens, when he heard his dog cry out, as if in agony, from a distance. Running to the spot whence the animal's cries came, Mr. Dunstan found him enveloped in a perfect net-work of what seemed to be a fine rope-like tissue of roots and fibres. The plant or vine seemed composed entirely of bare interlacing stems, resembling, more than anything else, the branches of the weeping-willow denuded of its foliage, but of a dark, nearly black hue, and covered with a thick viscid gum that exuded from the pores. Drawing his knife, Mr. Dunstan endeavored to cut the animal free, but it was only with the greatest difficulty that he succeeded in severing the fleshy muscular fibres. To his horror and amazement the naturalist then saw that the dog's body was blood-stained, while the skin appeared to have been actually sucked or puckered in spots, and the animal staggered as if from exhaustion. In cutting the vine the twigs curled like living, sinuous fingers about Mr. Dunstan's hand, and it required no slight force to free the member from its clinging grasp, which left the flesh red and blistered. The gum exuding from the vine was of a greyish-dark tinge, remarkably adhesive, and of a disagreeable animal odor, powerful and nauseating to inhale. The native servants who accompanied Mr. Dunstan manifested the greatest horror of the vine, which they call "the devil's snare," and were full of stories of its death-dealing powers. He was able to discover very little about the nature of the plant, owing to the difficulty of handling it ; for its grasp can only be torn away with the loss of skin and even of flesh ; but, as near as Mr. Dunstan could ascertain, its power of suction is contained in a number of infinitesimal mouths, or little suckers, which, ordinarily closed, open for the reception of food. If the substance is animal, the blood is drawn off and the carcass or refuse then drooped. A lump of raw meat being thrown it, in the short space of five minutes the blood will be thoroughly drunk off and the mass thrown aside. Its voracity is almost beyond belief.—*Selected.*

MR. EDISON'S ELECTRIC TRAMCAR.

THE experiments for Mr. Edison's new electric tramcar were conducted at his laboratory at West Orange, New Jersey. The track was nearly a quarter of a mile in length, and as laid presented all the difficulties to be met with in actual use. Part of it was on a grade of nearly three hundred feet to the mile, and there were several sharp curves. The experiments extended over a period of two years, and have been fully completed. The Edison Company owns the patent. Several horse railroad companies have offered the Company lines for the introduction of the invention. Its chief feature is the "pickups," which take the current from one line of rails. The invention works perfectly under six inches of mud and water. In Edison's new electric motor for ordinary railways, the limit of speed is only marked by the endurance of the machinery and the strength of tracks. This invention also is in the hands of the Edison Company, and negotiations are in progress to apply it to some of the leading railways.

A REMARKABLE FERRY-BOAT.

ONE of the most extraordinary boats on the American lakes is a passenger-car transfer ferry-boat operated in the Straits of Mackinac by the Duluth, South Shore, and Atlantic Railroad. It has an enormous capacity for carrying cars ; but its peculiarities are its strength, its shape, and the number of its steam engines. It carries twenty-four steam engines for the performance of the various requirements of its daily business. The hull of the boat is as solid as the walls of an old-time block-house. The bow rises from the water so as to hang or slant over it as if it were a hammer—and that is what it was built to be. The boat is an ice-breaker, intended to keep a channel open in the straits during the winter, or to make one whenever it is pushed into the massive ice that forms in that cold region. The big boat advances toward the ice, and, shoving her nose upon its edge, lifts herself upon it. Then a screw propeller under the overhanging bow performs its work of sucking the water from under the ice to enable the boat's weight to crush it down the more easily. Thus the destructive monster makes her way steadily through the worst ice of the semi-polar winters of that region, climbing up on the ice, crushing it down, scattering it on each side, and making no more of it than if it were so much rubbish.—*Iron Age.*

THE LARGEST HAMMER AND ANVIL IN THE WORLD.

THE hammer shop now in process of completion at South Bethlehem will probably be regarded as more remarkable for evidence of power than any other mechanical contrivance yet constructed by man. It is here that the plates are to be prepared for our growing navy. This building includes furnaces and a vast tank for tempering plates. They will be lowered into it by travelling cranes. The tank is divided into compartments, enabling several plates to be treated at once. The hammer is, however, the most marvellous object in the hammer shop. It was designed by Mr. John Fritz, chief engineer and general superintendent, who has been connected with the works from the beginning, and has invented or improved many of the appliances in use at South Bethlehem. In the design for the hammer proper, Mr. Fritz consulted the plans of Le Crenzot, following them as far as they met the conditions of construction already adopted. The entire foundation of the hammer-room is actually laid on what two years ago was the bed of the Lehigh River, which was deflected from its course, and the anvil and hammer frame rest on piles. Above these a mass of cyclopean masonry has been built, and upon that the anvil is superimposed, consisting of a bed of solid iron capped by a bed of steel. This anvil represents the trifling amount of 1,400 tons of solid metal. Over the anvil springs the colossal frame which supports the hammer. This frame bears a certain resemblance in shape to a truncated tower of Eiffel. It springs to a height of ninety feet from a spreading base whose foundations are clamped deep in the earth. The huge structure contains 475 tons of iron. The tap of the hammer is a square, solid block of iron faced with steel. It runs in a groove, like the hammer of a spile-driver, is raised by steam, and has a hoist of eighteen feet. It weighs 125 tons. The total weight of iron in this stupendous hammer frame and anvil reaches the enormous sum of 2,000 tons. One can perhaps more clearly realize what the direct plunge of a weight of 125 tons means if he considers that it is equal to the weight of two regiments of soldiers, or 1,700 men, but having even more impetus, because concentrated in a solid mass of so many cubic feet. It is with this mighty engine that the armor plates of our ships of war are to be forged.—*Albany Argus, U. S.*

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, January 1, 1892.*

RETROSPECTIVE AND PROSPECTIVE.

It is a time for reflection. The short hand of the great terrestrial clock has again swept around the circle of twelve months, and the knell of another of earth's brief days has already been struck. As we awaken to this fact, the exclamation bursts from all lips, "How fast time flies!" To those of us who have reached the summit of strength and vigor, the stream of time seems to run more swiftly each succeeding year. But one fact remains unchanged, each day contains its full measure of responsibilities. Time slips from our grasp; days and years are gone forever; but their record we shall meet again. When we commence to write "1892" instead of "1891," we shall never retrace the ground for a single moment. But when we stand before the Judgment-seat, every hour of the year will be thrown into that balance where our eternal destiny is decided.

As we reflect upon this, all will regret that there have been so many misspent hours, that so little good has been accomplished. Oppressed with a sense of these things, we seek once more the merciful consideration of our Heavenly Father, whose forbearance is our only hope, remembering with gratitude that He has said, "As high as the heaven is above the earth, so great is his mercy toward them that fear him."

From the past with its failures we turn hopefully to the future, with a new consecration of our powers to God, a new resolution to be more faithful than before. Some grow weary of making new resolutions, on account of repeated failures to carry out satisfactorily those of the past. It is a serious mistake to cease forming new purposes; he who does so surrenders to the enemy. There are but very few who come up to the mark they have set for themselves. No single step takes a man to the end of his journey; but setting out anew each day he accomplishes something, and at last the journey is done.

Turning from personal reflections to consider the passing year, as a whole we cannot but characterize it as one possessing many remarkable features. A year of disquietude among nations, with but few important revolutions in national affairs. The obituary list is a long one, containing the names of many men of distinction. Earthquakes, floods, fires, storms, famines, and plagues have run up a fearful list of victims. Sin of every shade, crimes, violence, oppression, have been especially active. The church is carrying on in many nations a successful courtship with the world, seeking to obtain by this means the protection of the secular arm in carrying forward its schemes. In America, "the land of the free," so-called, religious intolerance has been especially active under a construction of the laws that is false to the grand principles avowed by those who laid the foundation of the nation.

The forces of good have not, meanwhile, been inactive. Missionary work has been pushed forward, the temperance work has been urged on against fearful odds.

The special work for our times has been

steadily carried forward, and the world is fast being brought to the knowledge of the Truth for our times. We look into the future with faith in the strong arm of our God. "In the Lord Jehovah is everlasting strength."

OUR FUTURE.

WITH this number the BIBLE ECHO turns over a new leaf in its young history, and writes at the top of the page, "Vol. 7, No 1." From the hearty and unsolicited expressions of high appreciation, which the paper has hitherto received from its readers, encouragement is drawn to continue in the line of work to which its managers believe the journal has been called by divine Providence. We desire a share in popular favor so far as it endorses a plain, unvarnished advocacy of the principles of Godliness and manliness as laid down in the Book of all books. As our chosen name indicates, we undertake to give to the world the voice of Bible truth with a certain sound, so that it shall "be known what is piped or harped."

We believe and advocate the Bible as it is. We believe the immutable law of God, the decalogue, as expounded and exhibited by Christ and the apostles, to be the rule of action and the standard of character. We believe in justification and salvation through Christ alone; obedience being the evidence, or test, of faith and love. We believe in the second personal coming of Christ as an event near at hand. We hold that civil government should be so administered as to secure to each individual equal rights and privileges without regard to religion, creed, or color; and that the laws of the land should not interfere with the exercise of religion, either to enforce or restrict it. In religious or church matters the state should not meddle; religious laws are necessarily oppressive, their enforcement is persecution for conscience' sake, and is productive of hypocrisy. We shall advocate temperance in all things; total abstinence from alcoholic liquors of all kinds and tobacco in all forms. We intend to "Fear God, love the brotherhood, honor the king."

Great pains will be taken to exclude trashy reading, and to give place to a broad scope of interesting and instructive subjects in the various departments of the paper. Not forgetting that our mission is largely to Christian homes, we shall seek earnestly to bless each home which gives us a welcome.

It has been the aim of the conductors of the BIBLE ECHO to place it in the very forefront of religious family journals, and to increase its usefulness in every laudable way. We have never opened its columns to commercial advertisements, consisting largely of quack medicines and other humbugs; but the space has been sedulously devoted to the benefit of the readers rather than to the pecuniary advantage of the journal. It is now thought that the introduction of a line of high-class illustrations will assist in making the paper attractive and welcome to a majority of our readers, especially in the family circles. We intend to act upon this thought, as announced in another place. Arrangements are being made to secure contributions from writers in the different parts of the world. It is intended not only to maintain the standard already reached, but to advance in every point of merit, as the grace of God and the assistance of our friends enables us to do so. We ask the prayers of all our friends, and their co-operation in extending the circulation of the BIBLE ECHO.

In this connection the reader is especially referred to the Prospectus published on the last page.

FROM AMERICA TO AUSTRALIA.

VISIT TO HONOLULU.

MRS. E. G. WHITE.

NOVEMBER 12, we went on board the steamship *Alameda*, at San Francisco, California, for our long voyage across the Pacific Ocean. The last parting words were spoken, and at 4 o'clock our good ship left the dock, and steamed out of Golden Gate against a strong headwind. The restless sea rocked and tossed us about, quite to the discomfort of the passengers; but after the first day we had very pleasant, smooth sailing; the captain said that he could hardly remember having had so pleasant a voyage.

Our vessel, though comparatively small, and not so elegant as many of the Atlantic boats, was thoroughly comfortable, convenient, and safe. The officers were kind and gentlemanly. We had about eighty cabin passengers, and forty in the steerage. Among the former were eight ministers, several of whom were returning home from the great Methodist Conference in Washington. Religious services were held twice each Sunday, in the social hall, and occasionally on deck for the steerage passengers.

One week from California we reached the Sandwich Islands. The scene presented from the steamer as we approached Honolulu was very beautiful. The mountains rising at a little distance from the water's edge, and clothed with the rich green of the tropics, and the city in its setting of palms and other tropical trees, appeared especially attractive after gazing for seven days on the boundless expanse of waters. We were met at the wharf by friends living in the city. Men, women, and children greeted us so heartily that we could not but feel at home among them. We were glad to welcome these dear friends, and to meet again Bro. Starr and his wife, who had been about five weeks on the island, laboring among the people, and speaking in the churches, by invitation, with good effect.

The business part of the town is very indifferent, but the residences are fine. They have broad verandahs, and are surrounded with green lawns, which are beautified with all kinds of tropical trees and flowers. We saw beautiful avenues of royal palms; trees and vines, shrubs and hedges, brilliant with flowers; cocoa palms laden with the brown, heavy-looking fruit; breadfruit and mango trees, fields of pineapples, and patches of taro, the staple food of the natives; with many other trees and plants that I cannot name.

For six miles back of the city the road gradually ascends a mountain valley, to the "Pali," or precipice, a point of interest, both for its historical association, and for the fine landscape view which is obtained from it. Standing on the rocky edge of the precipice, we look down 1,200 feet, while on either side the bare, rocky summits tower to a height of 3,000 feet. Below is a rich green plain, dotted with rice and sugar plantations, and hills around which the brown road winds in and out; beyond all is the broad blue sea, the white surf breaking along the shore.

It was near the head of this valley, about the close of the eighteenth century, that the last native chief of the island made a stand with his forces against Kamehameha I., who was trying to bring all the islands under one government. The chief's forces were defeated, and, fleeing up the valley, many were driven over the precipice, and dashed in pieces on the rocks at its base. It is said that the bones of these unfortunate warriors are still to be found scattered on the plain.

Our steamer was not to leave Honolulu till past midnight; and at the earnest desire of our friends I consented to speak in the evening.

The hall of the Young Men's Christian Association was secured for the purpose. I spoke from 1 John 3:1-4, dwelling upon the great love of God to man, as expressed in the gift of Jesus that we might become children of God. The Spirit of the Lord was present. At the close of the meeting we were gratified to make the acquaintance of some of the leading members of the Young Men's Christian Association.

SAMOA AND AUCKLAND.

On Friday, Nov. 27, we reached the Samoan Islands, after a pleasant voyage of seven days from Honolulu. We had expected extremely hot weather in passing through the tropics, but in this we were happily disappointed. Only a few days were uncomfortably warm. On Tuesday, Nov. 24, when we crossed the equator, the air was so cool that we found our wraps needful on deck.

Our steamer cast anchor off Apia, which is situated on the island of Upolo, and is the principal town of the Samoan Group. The harbor or bay of Apia is a beautiful expanse of water, shut in by coral reefs, over which the surf is constantly breaking. The island is clothed in the richest and most luxuriant verdure. The mountains rise almost from the water's edge; cocoa palms grow all along the shore and far up the mountain sides, which are clothed in green to the very summits. The town of Apia consists of two rows of small white buildings on either side of a narrow street that winds along the shore.

Through an opening in the reef that encloses the harbor, vessels pass in and out; another reef lying nearer the shore prevents them from reaching the dock; but passengers are taken on shore in boats. Before us is a reminder of the terrible storms that sometimes visit this lovely spot. On the reef between us and the shore lies the hull of a German vessel that was wrecked in the hurricane of March, 1889, when seven men-of-war and fifteen merchant vessels were either stranded or wholly destroyed.

Before our steamer comes to anchor, we see boats and the canoes of the natives coming out to meet us; and soon we are surrounded with them. The natives are physically well developed, and are said to have the finest physique of any of the South Sea peoples. They are of a light brown color. Most of them are destitute of clothing except a cloth or mat about the loins; many are elaborately tattooed. Some wear broad-brimmed straw hats, some turbans, while many have the hair dressed with lime, giving them the appearance of wearing a white cap. The canoes were laden with pineapples, bananas, oranges of a bright green color but of excellent flavor, mangoes, limes, cocoa-nuts, and other tropical fruits, shells and coral, mats and cloth, together with baskets and fans, very neatly woven from the native grasses.

Most of our party went ashore, and had an opportunity of seeing the natives in their homes. The huts are made by spreading over a wooden framework a covering of palm leaves and native grasses. For the floor, the ground is covered with gravel or pounded coral, on which is spread a coarse matting. Mats form the beds at night, and the table and seats by day; large leaves and cocoa-nut shells serve as dishes. Our party were greeted cordially by the natives, who brought them flowers, and seemed anxious to show their feelings of kindness. At one o'clock P.M. the anchor was lifted, and soon our boat was again on its way over the broad Pacific.

November 26, the day before we reached Samoa, was my birthday. As I contemplate the past year, I am filled with gratitude to God for his preserving care and loving-kindness. At times I have been afflicted in body and depressed

in spirits; but the Lord has been my Redeemer, my Restorer. Many have been the rich blessings imparted to me. In the time of my greatest need, I have been enabled to hold fast my confidence in my Heavenly Father. The powers of darkness are restrained; for Jesus, our Advocate, lives to make intercession for us. He is able to save us, soul, body, and spirit, and to make us vessels unto honor, meet for the Master's use. We are living in a perilous time, when all our powers must be consecrated to God. We are to follow Christ in his humiliation, his self-denial, his suffering. We owe everything to Jesus, and renewedly I consecrate myself to his service, to lift him up before the people, to proclaim his matchless love.

Between Samoa and Auckland we crossed the day-line, and for the first time in our lives we had a week of six days. Tuesday, December 1, was dropped from our reckoning, and we passed from Monday to Wednesday.

At daylight of December 3, the coast of New Zealand was in sight, and about noon our boat reached the dock at Auckland. This is a beautiful harbor, and the town on the hills above presents a fine appearance. We had hoped to meet Elder Gates of the *Pitcairn* here; but in this we were disappointed; and my son, W. C. White, remained a few days to see him, rejoining us at Sydney. As our boat touched the wharf, a number of brethren stepped on board, and introduced themselves to us, and we had a glad meeting. On landing, we rode to the house of Bro. Edward Hare. Here we found a pleasant home, and were refreshed with delicious strawberries, oranges, bananas, and more substantial viands. Then we had a very enjoyable ride into the country. The fresh, sweet air filled with the fragrance of wild roses, sweet-brier, and new-mown hay, reminded us of our northern summer, the green hedges separating the fields are like England, while there is much in the landscape that resembles California. The vegetation and the general appearance of the country is that of the temperate zone rather than the tropics.

In the evening we met with the church at their house of worship, and I spoke to them in regard to the necessity of receiving Christ as their personal Saviour.

IN AUSTRALIA.

We entered Sydney harbor at seven o'clock on the morning of December 8. The sea rolled heavily during the night, and it was difficult to keep safely in our berths; but all our party were able to be on deck as we entered the harbor, which is one of the most beautiful in the world. Before we reached the landing, we could see our friends on shore, and could distinguish Bro. and Sister Daniells, the only ones present whom we knew, and soon a hearty and tender welcome was accorded us. After a wholesome and well-prepared breakfast at Bro. Daniell's, our party, with the canvassers, Bible-workers, and a few friends, united in a precious season of worship. We remained in Sydney one week, and had an opportunity to see something of this large and beautiful city. I spoke to the people twice, at the commencement of the Sabbath and on Sabbath morning. The Lord gave me special freedom, and the people rejoiced in the message of truth, which, as they testified, filled their hearts with joy, peace, and the love of God. Bro. Starr spoke on Sunday evening with good acceptance.

On reaching Melbourne, Dec. 16, we found our friends at the station, waiting for us, some whom we knew and some whom we did not know, and we were heartily welcomed by all. Horses and carriages were waiting, and conveyed us two or three miles to the Echo Office. In Federal Hall, in the office building, we found a large

company assembled to welcome us to Australia, and to unite with us in thanksgiving to God for his preserving and tender care during the long passage across the water. Elder Starr, W. C. White, and myself each addressed a few words to those whom we were meeting for the first time in a new country; and as we united in a season of prayer the Lord blessed us together. After the benediction, we were introduced to many of the brethren and sisters.

On Sabbath, Dec. 19, I spoke in Federal Hall. I had freedom, and my soul was blessed as I spoke the words of life to an attentive congregation. There was a social meeting in the afternoon, when many precious testimonies were borne. My heart was made glad in the Lord, and I could not but exclaim, "What hath God wrought?" as I looked upon this large company who have accepted the Bible just as it reads, thus placing their feet on the solid platform of truth, and heard them speak of their faith, believing as a child believes and trusts its parents. Humility in obedience to God is a hard lesson for fallen humanity to learn. There is something in the human, unsanctified heart that rises up in opposition to inspired truth, when it requires separation from former associations and customs in taking a position on the Sabbath which the Lord has blessed and sanctified as his memorial of creation. May the light of these who have had courage, and sincerity, and simplicity of faith, shine forth in good works, that many more may be added to the church, of such as shall be saved. Elder Starr also has spoken several times, giving the flock meat in due season.

On Christmas day our hall was full. Many had come in from Sydney, Adelaide, Ballarat, and the smaller churches. The Lord gave me much of his Spirit in speaking of the first advent of Christ, when angels heralded his birth to the waiting shepherds and sang their glad songs over the plains of Bethlehem.

We see in the people here the intelligence, heartiness, and simplicity that characterize the lovers of the Truth in America. Many express gratitude to God that he has sent his servants here.

A BIBLE ILLUSTRATION.

E. J. B.

SAUL, the first king of Israel, was a man of fine appearance and of no mean ability. At first he was "little in his own eyes," and he was favored with much of the blessing of God; but, as is often the case in human experience, he forgot that God was the author of his successes, and his heart was lifted up, and he became self-willed and rebellious. He showed this character by rashly usurping the priestly office (1 Sam. 13:9-13), and in carrying out the command to destroy the Amalekites, not according to the direction of the Lord, but according to his own mind. 1 Sam. 15:1, 2, 8-23. God rejected Saul from being king of his chosen people, Israel. Saul brooded over his great loss, but rushed on in his self-destroying course, impelled by the remorse and despair that haunted him.

Saul's career reached its climax at the battle of Aphek. The Philistines were gathered against him in overpowering numbers, and Saul was "sore afraid," and desired the assurance of divine help; but he had severed himself from God, and sought him now, not through sorrow for his sins, but through fear; and "the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." 1 Sam. 28:6. Then Saul filled up the measure of his iniquity by turning in his extremity to inquire of one who had a "familiar spirit." What a preparation for the desperate battle of the next day was that night journey

to Endor and back to his camp, with the knowledge in his heart that God had forsaken him, with the deeper guilt from his interview with demons, and with the gloom of his terrible fate hanging over him like a pall. The battle was fought, and was as disastrous as he had feared; Saul and his sons were slain, and Israel were sorely oppressed by the victorious Philistines. What a sad ending of a career marked by blessings misimproved and sins unrepented of.

About the same time, David was having a somewhat similar experience. Driven from the court of Saul, with his little band of followers he protected the southern border of Judea from the ravages of predatory hordes. While defending his countrymen, he was winning their hearts, and preparing the way to the promised throne of Israel. But David became discouraged, and said in his heart, "I shall now perish one day by the hand of Saul" (1 Sam. 27:1); and, abandoning his post of duty, he fled for protection to the Philistines. He was there a year and four months. Verse 7. Only a few more months of patient waiting, and he would have been relieved from his trying position without taking himself out of the hand of God.

David's refuge among the enemies of his people involved him in trouble. He was expected to make raids and bring home spoils, like other Philistine subjects. For this purpose he went against the Amalekites and other tribes in the south country, but told the trusting Philistine king that he had spoiled, among others, some cities of Judah. Still worse came. The Philistines were going out to fight Israel; it was the battle of Aphek, where Saul was slain, that was impending. Achish invited David to go, and he could not refuse. But could he turn his sword against his benefactor? or could he ever hope to wear the promised crown of Israel if he fought against God's people? The Philistine lords were less trusting than their king, and thus David was delivered from this dilemma, and permitted to return home. 1 Sam. 29.

But the end was not yet. When David and his men reached their homes in Ziklag, they found the place burned and their wives and children gone; for the Amalekites had seized this favorable time for revenge. David was bereaved like the rest; but his men charged their loss on him, and even "spake of stoning him." 1 Sam. 30:6. His distress and perplexity were very great, and no doubt he felt that he had brought the trouble upon himself to quite an extent; but unlike Saul, David "encouraged himself in the Lord his God." He remembered the promises that God had made to him, how wonderfully he had wrought for him in the past, and that God is merciful as well as just; and in this courage he was prepared to act wisely and valiantly. The wives, the children, the stolen goods, were won back, and much spoil besides. "The Lord taketh pleasure in them that fear him, in those that hope in his mercy." Ps. 147:11.

In these two incidents is illustrated the difference in the estimation of God between the wilful sin of the persistently rebellious, and the failures of the Christian, who, though sincere and conscientious, through human infirmity stumbles in the path of duty. God "knoweth our frame; he remembereth that we are dust." But while there is hope and comfort in the experience of David on this occasion, and in the sure promise of divine mercy and forgiveness, there is also a warning; for had David remained faithful where God placed him, he would have been spared many sore trials, and would have much sooner entered upon his glorious career as the king of Israel.

ACROSS THE CONTINENT.

S. N. H.

THE United States of America is indeed a great country, bounded on the east side by the Atlantic Ocean, on the west by the Pacific, on the south by the Gulf of Mexico, and on the north by the British possessions; making about three thousand miles from east to west, and something over two thousand miles from north to south; though in extent of territory it is not larger than Australia.

The United States has advantages over Australia, in that it furnishes a greater variety of climate, its interior is more habitable, and it has been longer settled. The tide of immigration which has been flowing to this country since it was first settled gives it a great population rather than strength. Many of those from the continent of Europe who have come to this country, are of the refuse class of society, and are becoming a pest with which they know not what to do.

The State of Florida is in the southeastern portion of the country, extending nearly to the tropic of cancer. It was about Sept. 4 that we took the steamer *Iroquois* from New York City, and sailed for Jacksonville, Florida. We became acquainted with the captain, who was one of the fourteen elders of the Talmage church in Brooklyn. He related his conversion as being something very miraculous. He went to church, not for anything good, but thinking that he would get something from the eccentric preacher whereby he might reproach Christianity. But the Spirit of God took hold of his heart, and he was broken down before the Lord, so that he not only desired others to pray for him, but begged for mercy himself. He had been addicted to drinking and profanity, and tried to bring reproach on the gospel of Christ wherever he was; but after yielding his heart to the Lord, he found peace, and began the next morning to proclaim upon the street what the Lord had done for him: We held services on the ship, and he did everything he could to make it a success.

Arriving at Jacksonville, we went by train two hundred miles south to the house of Pastor Geo. I. Butler, who was the president of our General Conference for thirteen years. Two and a half years since, his health failing, he purchased this home. His wife has since received a stroke of paralysis, rendering her helpless. At the present time she is improving, though unable to walk, and he is in hopes ere long to enter the field again and labor as his strength will admit.

Our getting to his place was rather novel. After travelling by goods trains, we found ourselves at night eight miles from our destination. The last train had gone, and so we secured a "railroad bicycle." Upon the bicycle, there was only room for two. I had no place for my feet, but as I could not leave them, I was obliged to tuck them up in small compass; the urgency of the case induced me to risk the ride in this manner, at the rate of twenty or thirty miles an hour.

It was much of the way down grade. After getting under full speed, we saw, a short distance before us, an engine coming at a high rate of speed. The head-light gave us warning just in time to remove our three-wheeled machine from the track and thus save a collision. Once more we were fairly under way, and found ourselves in a drove of calves crossing the track. After getting through this affair safely, meeting no accident, we had our nerves somewhat wrought up, and we had a strong impression that something else might happen. In this we were not mistaken. Within about a mile of the station at Bowling Green, we collided with

another hand-car under full speed; neither of us having any lights, we found ourselves in rather a deplorable condition. The man who propelled the machine was thrown over onto the other car, while my typewriter prevented me from being carried forward. It proved harder than my stomach, and the impact left me in a sore condition. We then concluded it would be safer to walk the rest of the way.

It was nearly three years since we had had our last interview with Brother Butler, with whom we had labored for a dozen years, upon the most intimate terms. We found him enjoying himself quite well, having about eleven acres set out in orange trees of various kinds, peaches, grapes, grape fruit, apricots, lemons, bananas, rice, sweet potatoes, citrons, sugar cane, almost every kind of tropical and semi-tropical fruit and vegetable. The place where he lives is considered as healthful a country as any in the world. The rainy season comes in the summer, and a shower occurring each afternoon clears the atmosphere from malarial germs and reduces the temperature. The death rate, according to the statistics, is much lower than in any of the Northern States. It cannot be said that the country is very inviting as to general appearance. The fields do not present such an attractive appearance as many of the fields in Australia, especially in Victoria. The Government, to encourage settlers in this thinly settled country, grants homesteads on very favorable conditions. It encourages companies to build railroads by giving them large tracts of land, which they also sell at a nominal price. Passing from one state to another is not like going from one colony to another, where your luggage is overhauled by the custom-house officer; but one passes from state to state without any apparent change in the customs of the people or in the government. The people in the South are more hospitable and less reserved than those in the North. They are more like the Australian people, warm-hearted and demonstrative.

We left the following week for California, by way of New Orleans. Our route lay over the northern portion of Florida, a corner of Alabama, through the southern part of Mississippi, through Louisiana, Texas, New Mexico, into Arizona, and the southern portion of California to San Francisco. The distance around this way is about four thousand miles. Texas is a large state, containing extensive cattle and sheep stations. Many English capitalists have purchased large tracts of land, where they raise cattle for the English market. Last winter the Legislature passed a law forbidding foreigners to purchase and hold land unless they come and live upon it. The object of this step was to encourage actual settlement.

The negro population is far more numerous in the South than in the North. Special efforts are made at the present time to educate them; but the influence of the slave system has stamped its blight on the morals of this people. It would require many generations before they could reach that standard of morality as a people that exists in the North; but the trend of society, and the circumstances under which they are placed, are calculated to weaken the prejudice which has hitherto existed between the negro and the Anglo-Saxon. For instance, in small towns, and some of the larger ones, the tramways would not receive patronage enough to support them, were the colored people excluded; and the patronage is so light anyway that they could not afford to run separate cars for the colored people. This necessitates a mingling together, which has a tendency to break down this prejudice. Colored nurses are in great

demand in the South; where they are highly prized.

To give anything of a description of the country through which we passed would be to describe the most uninviting country, with here and there a patch just the reverse. California is known to be the great fruit and grain market for the world. Every kind of tropical and semi-tropical fruit grows here. It is a wonder to those who have now settled in the western portion of the United States how any one could ever live in some portions of the East and South; but "Westward empire takes its way," and so the country was first settled from its eastern shores, the people travelling westward, until every state and territory, in fact, every portion, of the vast country, has at the present time more or less inhabitants.

Bible Student.

LESSONS FROM THE GOSPEL BY MARK.

Lesson XVI.—January 16, 1892.

The Poor Rich Man.—Mark 10:1-31; Parallels: Matt. 19; Luke 18:18-30.

1. Where did our Lord go from Capernaum? Mark 10:1. See note 1.
2. What conversation took place between Jesus and the Pharisees? Verses 2-4; Matt. 19:3.
3. How close and sacred did Jesus show the marriage relation to be? Mark 10:5-9.
4. For what cause only did he say divorce could be granted? Matt. 19:9.
5. What characteristic of our Lord is shown in the next incident recorded? Mark 10:13-16.
6. What practical lesson did he draw from the trust of the little ones? Verse 15.
7. As Jesus started on his journey, what question was asked him by a young ruler? Verse 17; Matt. 19:16.
8. In replying, who alone did Jesus say is good? Mark 10:18.
9. Did Jesus by this mean to imply that he himself was not good? John 8:46; 1 Peter 2:22; 2 Cor. 5:21.
10. What was the lesson designed to be taught? See note 2.
11. What did Jesus tell the young man to do? Matt. 19:17; Mark 10:19.
12. How did the ruler reply? Verse 20.
13. How did Jesus regard the young man? Verse 21, first clause.
14. How did he show the young man that he was a transgressor of the law? Verses 21, 22.
15. How was the young man a transgressor? See note 3.
16. How only can one do God's will? John 6:28, 29.
17. What did the young man do? Mark 10:22.
18. What lesson did Jesus draw from this incident? Verses 23-25.
19. What question did the disciples ask? V. 26.
20. What did Jesus reply? Verse 27. See note 4.
21. What did Jesus say should be the reward of those who forsake all for his sake? Verses 28-30.
22. For what purpose alone does God give riches? 1 Tim. 6:17-19.

NOTES.

1. QUESTION 1.—Between the events of this lesson and our last comes in what is recorded in chapter 10 to 18:14 in Luke and chapters 7 to 10 in John.
2. QUESTION 10.—God only is absolutely good; if, therefore, Jesus was good of himself, he was of God, and divine. The young man's address was doubtless only designed to be respectful; Jesus used it to convey a lesson which would be of eternal worth if studied.
3. QUESTION 15.—The young man had kept the law, doubtless, as did Paul. He had observed it outwardly,

not realizing that the principles of love on which it was based demanded his all. His wealth was his god, his morality was his pride, and he knew it not. He was really a transgressor of the first commandment, and therefore of the whole law, for it is one law. The law demands all-absorbing love, and love gives all.

4. QUESTION 20.—The words of Jesus show the great danger and powerful snare of riches. Of course, it is only by the power of God that any can be saved; but it would require more of God's power to enable the rich man to relinquish his idol, or break the cords that bind him to the world in so many ways. The proverb concerning the camel and the eye of a needle was a common proverb among the Orientals to denote an impossibility. For "they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." 1 Tim. 6:9. To those whose heart is set on riches there is no way to escape its snares. The only hope of the rich is to yield all to God. They are then no longer rich in this world's goods, but poor for Christ's sake.

Lesson XVII.—January 23, 1892.

The Baptism of Suffering; Blind Bartimeus.—Mark 10:32-52; Parallels: Matt. 20:17-34; Luke 18:31-43.

1. What did Jesus tell his disciples on the way to Jerusalem? Mark 10:32-34. See note 1.
2. What shows that the disciples were looking for a temporal kingdom? Verses 35-37. These men made request through their mother. Matt. 20:20, 21.
3. Did they understand what they requested? Mark 10:38, first clause.
4. What question did Jesus ask? Same verse.
5. What was their reply? Verse 39, first clause.
6. What was the baptism and cup to which our Lord referred? Verses 33, 34; Matt. 26:38, 39.
7. What should be their lot and that of others of the servants of Christ? Mark 10:39; 2 Tim. 3:12; Phil. 1:29.
8. What did he say of the positions asked? Mark 10:40; Matt. 20:23.
9. How does Jesus say we should strive for greatness? Mark 10:41-44.
10. What great example did he give them of the unselfishness and greatness of true service? V. 45.
11. As Jesus and his disciples passed through Jericho, who sat by the wayside begging? V. 46.
12. What did Bartimeus do as he learned that Jesus was passing? Verse 47.
13. How did Bartimeus regard the rebuke of the people? Verse 48.
14. How did Jesus regard the blind man's cry? Verses 49-52.
15. What did Bartimeus do? Verse 52, last clause.
16. What is the spiritual condition of those who are in sin? 2 Peter 1:9; Rev. 3:17.
17. Who alone can make such to see? Isa. 42:7; Rev. 3:18.
18. What does God require that they may see? Matt. 7:7, 8.
19. What will such restoration make of those restored? Mark 10:52; 1 Peter 2:9.

NOTE.

1. QUESTION 1.—The parable of the laborers in the vineyard, recorded in Matt. 20:1-16, comes in between the last lesson and this. It was given to illustrate the truth expressed in Mark 10:31. After that Jesus again tells his disciples of his sufferings. Again and again he repeats it, that they may be prepared for the fearful ordeal.

Lesson XVIII.—January 30, 1892.

Feeling and Faith.—Mark 11:1-26. Parallels: Matt. 21:1-22; Luke 19:28-40; John 11:55-59; 12:12-19.

1. What was the occasion of Jesus and his disciples going to Jerusalem at this time? John 11:55. See note 1.
2. What preparations did Jesus make to enter Jerusalem? Mark 11:1-7.

3. How did the people receive him? Verses 8-10; John 12:15. See note 2.

4. In their jealousy what did some of the Pharisees say to Jesus? John 12:19; Luke 19:39.

5. What reply did Jesus make? Luke 19:40.

6. Why was it necessary that they should do this? Luke 24:44.

7. What prophet had predicted this? Zech. 9:9.

8. Did the great majority of those who took part in this demonstration probably believe in Jesus? John 12:37-40. See note 3.

9. When Jesus reached Jerusalem, what did he do? Mark 11:11.

10. What did he do in the temple on the morrow? Verses 15-17.

11. How did the scribes and chief priests regard this? Verse 18.

12. What incident occurred as Jesus came into the city? Verses 12-14.

13. What was the effect of Christ's curse upon the tree? Verses 20, 21.

14. What did this fig tree represent? See note 4.

15. What is said of those whose works deny their profession? Titus 1:16.

16. What lesson did Jesus draw from this for his disciples? Mark 11:21, 22.

17. What did he say of the power and nature of faith? Verses 23, 24.

18. To what did he especially apply this faith? Verse 25.

19. What would effectually hinder the forgiveness of God? Verse 26.

20. What is the most blessed manifestation of faith we could desire? Col. 1:10, 11; Heb. 11:36-38. The faith to live the life of the Godly and endure all things, even to the end.

NOTES.

1. QUESTION 1.—Intervening between this and the last lesson are the events and teaching of Luke 19:1-27 and John 12:1-11. The parable of the pounds was given to correct the erroneous ideas in regard to the kingdom of Christ. Certainly the disciples could not say our Lord had deceived them.

2. QUESTION 3.—They not only looked for the kingdom of God to appear, but they recognized Christ as the king. There seemed also to be a general recognition of his earthly ancestry. See Matt. 9:27; 20:30; 15:22.

3. QUESTION 8.—The testimony of the people did not seem to be the strong conviction of faith; rather, it was pressed upon them by coming under the influence of the Spirit of God, just as Saul prophesied. See 1 Sam. 19:19-24. Abiding faith dwells only in regenerated, sanctified hearts.

4. QUESTION 15.—The barren fig tree was a fit representation of the Jewish nation and temple worship. Their gorgeous temple, elaborate ritual, and high profession, fitly accorded with the leaves of the fig tree, which do not appear till after the figs. That tree said by its leaves, "You will find fruit here." The Jews said to all surrounding them, "We are the people of God. Here you will find true worship." Jesus came to his vineyard, but found no fruit (Luke 13:6-9), and his curse rested upon the cumberer of the ground. He came to his own, and his own received him not. John 1:11; Luke 19:14.

"ABRAHAM believed God, and it [his belief] was counted unto him for righteousness." But his works were tests of his belief. Belief, unaccompanied with works, is of no avail; it is only pretension. Works have no merit only as they demonstrate and substantiate belief. A belief in God's Word, harmonious with God's will, thus demonstrated, he graciously condescends to place to our account as righteousness. But while this righteousness, so far as it goes, signifies freedom from sin, it does not counterbalance sin, nor result in its blotting out. That will be accomplished by the blood of Christ alone.

From the Field.

THE CONFERENCE.

THE first meeting of the third annual session of the Australian S. D. A. Conference was held in Federal Hall, North Fitzroy, Melbourne, Thursday evening, Dec. 24. Nearly one hundred representatives of churches in Sydney, Adelaide, Tasmania, and Victoria were in attendance. The evening services were mostly conducted by Bro. G. B. Starr in a course of Bible study based on the epistle to the Romans; the principal theme being the righteousness of God through faith in Christ and how to obtain it. These lectures possessed great interest and were profitable, as Christ in his character as the Saviour of mankind was held up before the large congregations.

On Christmas day Sister E. G. White delivered an appropriate address on the birth and mission of Christ, illustrating the love of God and showing the propriety of making gifts of gratitude, as did those who brought their gifts to Jesus, rather than to waste means in useless gratification. In the afternoon Bro. W. C. White spoke on the general features of the foreign mission work of the denomination. The daily programme included meetings for devotion and the consideration of the principal features of our work, and meetings of the various societies whose annual sessions were convened. On the Sabbath a more commodious hall was secured, where in the forenoon the Sabbath-school was held, and Sr. White spoke with power and freedom. In the afternoon a testimony meeting of extraordinary interest was held. On both Sabbaths the same form was preserved, though on the second the power of God's blessing rested upon the meetings in greater degree. It was a time of deep heart searching, and the Holy Spirit was present to witness with ours, while contrition of heart and humble faith in Jesus brought many souls to a saving knowledge of the truth. It was a day long to be remembered. On each Sunday evening Mrs. White addressed large congregations in the Fitzroy Town Hall on the Plan of the Gospel, or the Love of God. These meetings were eminently successful.

On the last day of the Conference the Editor preached on the lessons of the meeting as applied to our future work and experience. In the afternoon Bro. E. H. Gates spoke of the mission work in the islands of the Pacific. The business meetings passed off harmoniously and successfully. They will be more fully reported by their secretaries. Eld. A. G. Daniells was chosen to the presidency of the Tract Society and Conference.

From first to last the occasion was a success. Good weather prevailed, a contented, earnest spirit pervaded all, and the divine blessing was at all times present. On Monday, the 4th Jan., the meeting was merged into a Biblical institute, in which form it is now proceeding.

NEW ZEALAND.

NELSON has the reputation of being one of the most beautiful places in the colony, and to have the most equable climate. I came here with my wife and Sr. Carrie Gribble, about three weeks ago, to hold a tent-meeting. A very nice location was secured, and the fifty-foot tent for meetings was pitched on Nov. 30. We had gas fixtures for lighting put up, and were ready to commence meetings Dec. 3. Have continued nearly every evening since with a good interest. A good class of people come; they are friendly and often stop to talk with us and ask questions on the subjects presented, after the close of the services. Some are interested from having read books that have been placed in their hands. We see evidences of the Lord's hand in the

work thus far, and we hope to see many souls rejoicing in the Lord as the result of our labor here.

Just before leaving Wellington, our hearts were made glad by having a gentleman who had been trying to convince one of our sisters that she was wrong in keeping the Sabbath of the Lord instead of Sunday, come in and unite with us, having become convinced by reading the "History of the Sabbath" that he had accused her wrongfully. In a lecture delivered by a Baptist minister in Timaru a few days ago on Sabbath versus Sunday, it was stated that a lady in the place had left a position in order to keep the Sabbath, having had her attention called to it from reading literature from the S. D. Adventists. Several others have lately embraced the present truth, from whom we have heard.

One of our sisters here sent the BIBLE ECHO to the wife of a tea planter in Assam, Bengal, for some time, and she wrote that she was very much interested, wanted to become a subscriber to the paper and had made inquiries at the bank to know how she could send the money, but found she could not send so small a sum. This same lady, after reading the ECHO, sent it to the wife of the private secretary of the Postmaster-General of the Punjab. She wrote to the lady that she was very much interested in the paper and would like to become a subscriber to it, believing the truths advocated in it. She made an effort to get an article on the Sabbath published in one of the local papers, but failed for some reason. The sister referred to is furnishing both these ladies with the paper regularly. These incidents are encouraging, and show that the truths for the last days are finding their way to honest hearts through the publications that are being placed in the hands of the people by the canvasser and the missionary worker.

M. C. ISRAEL.

CENTRAL EUROPE.

EUROPE is a land of festivities. There are more saints in the ecclesiastical calendar than there are days in the year; so that after assigning each day to some saint, there is a host left which are provided for *en masse* by the appointment of "All Saints' Day." Some of these saints having been of special note, the days assigned to them are observed as holy or festival days. While the Catholic takes the lead in the number and variety of such days, the Protestant State churches of Germany and Switzerland are not far behind. Besides these institutions of the church, there are many national and local holidays and fêtes. All combined, make more festival days than Sundays in the year. It is beyond the scope of the average memory to keep trace of all; but this is scarcely necessary, as such days are usually ushered in at early dawn by a lively ringing of bells, which is repeated at intervals during the day.

On many of these days no work is permitted. They are characterized by services in the church, special musical concerts in the parks and beer-gardens, and general indulgence in social enjoyments, essential elements of which are beer and tobacco. Religion has largely degenerated into self-indulgence. Unabated devotion to temporal enjoyments has taken the place of sacrifice for the truth and cause of God. But while these are the prominent features of European society, there are many noble exceptions which shine brighter by the contrast.

This multitude of festal days interferes seriously with our work. Ministers and colporteurs have learned by experience to inquire, before going to a new field of labor, if some such day is at hand. A three days' feast means a week's interruption in the work—one or two days to prepare for it, and still more time to recover from the effects of it.

Since the close of our camp-meeting and Conference, all of our laborers have been active in the field. Brn. Comte and Vuilleumier have united for a course of meetings in the south of France.

The tent has been pitched in a village near Nîmes. A good location has been secured on the premises of the mayor, at an expense of 10d. per meeting.

Bro. Erzenberger has been visiting scattered and interested ones, and will soon begin a series of meetings at Zurich or St. Gallen. Quite an interest has been awakened at the latter place. Bro. Curdy has moved with his family to Geneva, to hold what has been gained there, and to push still farther the city mission work at that important centre. Our publications in three languages are still kept on file in the leading hotels of Geneva, where they may be read by the many tourists. Besides the workers already named, there are five colporteurs at work in Switzerland and three in France.

We are in correspondence with three persons in Chili, who went to that country from France five years ago. They happened to have a few of our pamphlets with them, to which they gave but little attention till they were in that strange land, cut off from church privileges. As under these circumstances they read the pamphlets, they were convicted of the truth and began to keep the Sabbath. They loaned their pamphlets till they were worn out, when they wrote us, telling of the interest in their neighborhood, and asking for more reading. This shows how the good seed sown may, after a number of years, spring up and bear fruit. It never returns void to the Lord.

An item of interest recently occurred in connection with some of our Turkish Bible-readings sent to Syria. In a certain city where a number of Mormon families reside, the readings caused quite a sensation, in that no one had sent for them, and no one knew whence they came. This presented an opportunity too good to let pass by the Mormons, who are ever ready to play on the superstitions of the people in the East; so they at once set up the claim that these readings were given directly by the Holy Ghost, to show that their belief regarding the second coming of Christ was true. As the readings were written on the cyclostyle, presenting an appearance never before seen by the people, and continued to come mysteriously, there seemed to be some ground for the claim. This worked very well while the readings presented the prophecies, second advent, etc., but when they presented the state of the dead, imagine the predicament of those making this strange claim; for the conscious state of the dead is the keystone in the fabric of Mormonism! Readings sent to various parts of Asia Minor are still received and read with interest.

We are grateful to the Lord that we can begin a new Conference year under such favorable auspices. All our workers are in usual health, and no national or international difficulties have arisen to hinder our work.

H. P. HOLSER.

AUSTRALIAN TRACT SOCIETY.

THE third annual session of the Australian Tract Society held its first meeting on Sunday, Dec. 27, 1891. Hymn No. 1498 was sung to open the meeting. Prayer by Bro. Curtis. The minutes of the last annual session were read, and the report of labor for the fifteen months previous to Sept. 30 last was placed before the meeting. A report of the workings of the society for the past year was also read. Reference to the public libraries that had been supplied with the BIBLE ECHO showed that a number of letters of appreciation had been received, a few of which were read. By letters read, it was manifest that the effort that had been made with *Good Health* had been appreciated. The financial condition of the society was presented in the form of a balance sheet, copies of which were distributed. The liabilities showed an excess over the assets of £15 3s. 8½d., and the profit and loss statement showed the loss sustained by the society during the year to be £5 10s. 1½d. It was stated that the

publishers of the BIBLE ECHO proposed to illustrate it and increase its price, and the opinion of the meeting was desired. After some discussion, Bro. White advanced a few thoughts which he wished the members to carefully consider before the next meeting. The following resolution was then introduced:—

Resolved, That we approve of the proposition of the publishers of the BIBLE ECHO to illustrate that journal and to revise the scale of prices as follows: Single subscriptions wrapped and posted, 7s. 6d. per year; 4s. six months.

After some consideration, Bro. Curtis proposed that discussion of the resolution be made the order of the day at the next meeting. The chair being empowered to appoint the usual committees named the following: On Nominations, W. C. White, D. Steed, and R. Hare; on Resolutions, A. G. Daniells, H. Scott, and C. Michaels; on Revision of Constitution, W. C. White, H. Scott, and W. L. H. Baker.

Meeting then adjourned to call of chair.

Second meeting was called Wednesday morning, Dec. 30. Hymn No. 1248 was sung and Bro. Starr led in prayer. The minutes of the previous meeting were read and accepted. The resolution under discussion at the close of last meeting was taken up, and after due consideration amended by recommending that the price of single copies of the ECHO be placed at 4d., after which the resolution as amended was adopted. The committee to whom was referred the new Constitution reported favorably to its adoption. The report was accepted and further consideration postponed until the next meeting, so as to allow of the printing of the Constitution and its circulation among the members. The Committee on Resolutions presented the following report:—

Resolved, That it is the duty of this society to unite with the Echo Publishing Company in an organized and energetic effort to increase the circulation of the BIBLE ECHO to 10,000 during 1892.

Resolved, That we advise that local societies hold their meetings weekly.

WHEREAS, The Home Missionary is designed to increase the missionary spirit and develop a greater love for our fellow-men, therefore—

Resolved, That we recommend this society to solicit subscriptions from all our people.

Resolved, That we encourage all our people to adopt the plan of making first-day offerings for foreign missions, and that we supply each family gratis with the readings prepared for use in family worship Sunday mornings.

Resolved, That we adopt the practice of taking missionary collections on the fourth Sabbath of each month, and that the means thus raised be used in assisting to defray the expense of the ECHO club of the local society, with the exception of the month of October.

On motion to adopt, the meeting proceeded to consider each one separately. After discussing the second resolution, the meeting adjourned.

Third meeting convened Thursday, Dec. 31. After the reading of the minutes of the previous meeting, the consideration of the remaining resolutions was resumed. When there had been a free exchange of thought, the motion to adopt was voted upon and carried. Members were provided with copies of the new Constitution as recommended by the International Tract Society at its last annual session, and the subject of its adoption was fully considered. Each article and section were read, and with amendment of Sec. 2, Art. 4, the whole was adopted.

The Committee on Resolutions presented the following, which was adopted:—

WHEREAS, One of the objects of the tract society is to disseminate information in regard to home and foreign missions, therefore—

Resolved, That we recommend the Board to procure a library of missionary publications, to be kept by the secretary for the use of Conference, Sabbath-school, and Tract Society officers.

The officers of the society for the ensuing year, as recommended by the Committee on Nominations and elected by the meeting, are: For President, A. G. Daniells; Vice-President, W. C. White; Recording and Corresponding Secretary, Josie L. Baker; Treasurer, Echo Publishing Company;

Directors: District No. 1, Victoria, W. L. H. Baker; No. 2, South Australia, A. H. Rogers; No. 3, Tasmania, James Smith; No. 4, New South Wales, Jesse Pallant.

No further business being introduced, the meeting adjourned *sine die*.

W. L. H. BAKER, *President*.

JOSIE L. BAKER, *Secretary*.

NOTES FROM NEW ZEALAND.

THE influenza epidemic seems to find numerous victims in this colony. In some communities scarcely one family escapes. We have adopted Dr. Kellogg's plan in treating a number of cases, with excellent results. The simple application of water is better for the body and the pocket than drugs and chemical compounds. Bro. Israel has pitched his gospel tent in Nelson, where he purposes holding a series of meetings. The town is situated on the north of South Island, and is supposed to be the healthiest town in the colony. The air is balmy and bracing.

For several weeks past I have been holding services in Kaikoura. The district is scattered, which necessitates meetings being held in three different parts. Quite a number have already started to obey the truth, and we are sanguine of others stepping out on the Lord's side. A Sabbath-school has been organized with a membership of twenty-three.

S. McCULLAGH.

News Summary.

The population of Russia increases at the rate of over 1,000,000 a year.

It is announced that Lieutenant Zalinski, the inventor of the gun known by his name, has become insane.

A proposition to make experiments for the artificial production of rain is being agitated in South Australia.

It is found on a rough calculation, that the recent "self-denial week" of the Salvation Army has yielded in England £22,000.

It is estimated that the contributions from Britain for missionary purposes have amounted to £1,301,579 during the past year.

The British Medical Temperance Association has a membership of 397 abstaining medical practitioners, and 118 medical students.

Lord Randolph Churchill, speaking from his personal experience in Mashonaland, denies that there is any payable gold in that country.

A carrier pigeon, liberated at Hythe in Kent, Eng., flew to its home in Edinburgh, a distance of four hundred miles, in twenty-four hours.

The actual financial result to the State of working the Indian railways during the official year 1889-90 is a loss of 1,603,395 tens of rupees.

Two corps of British soldiers are preparing for embarkation to India, in consequence of Russia's aggressive movements in the Pamirs, Central Asia.

There has been a remarkable development in the coal traffic of London. In 1850 the railway-borne coal was only 248,000 tons, and last year it exceeded 8,000,000 tons.

An English paper states that sapphires in unprecedented quantities have been found on the old river terraces of the Missouri River near Helena, Montana, U. S. A.

The latest news from Samoa is that a native war is deemed inevitable. Mataafa has numerous followers, and Malietoa's men to the number of two hundred had proceeded against them from Apia.

The number of emigrants passing through Hamburg during the ten months from January to October last, was 126,923, against 86,300 in the corresponding period of 1890, and 64,972 in 1889.

Mr. Edison is engaged on a modification of the phonograph in order to fit it to succeed the raised-letter system for the instruction of the blind. The changes aim chiefly at increasing the capacity of the cylinder.

Prince Christian was accidentally shot by his brother-in-law, the Duke of Connaught, while on a hunting party which was attended by the Prince of Wales. The result of the shooting was the loss of an eye by the unfortunate Prince.

The tables have apparently been turned in China against the rebels, and now we have reports of wholesale massacres of the revolted. Two thousand rebels were recently slain in battle. Fifty leaders were beheaded by order of the Government.

The latest returns published concerning the trade of the United States show that the export trade has increased amazingly under the operation of the McKinley tariff, which is credited with assisting in the successful establishment of a great number of new industries.

It is said that the first building in the world to be heated throughout by electricity is to be erected on Broadway, New York, U. S. A. The building, which will be fourteen stories high, will be lighted by means of 6,000 incandescent and forty arc lamps.

The influenza prevails again in Great Britain and America with virulent force. In one locality the proportion of deaths is estimated at ten per cent. of those attacked. Reports show that 27,000 deaths have occurred in the United Kingdom from this cause during the year.

The death of A. A. McLaren, Anglican missionary to New Guinea, occurred on the way from Samarai to Cooktown, December 20. He was lately in these colonies on a visit, was highly esteemed as a devoted servant of Christ, and his death will be universally lamented.

Melbourne was horrified at Christmas tide to learn that a poor woman travelled its streets all one night with her starving babe, seeking admission to the charitable institutions and finding none. Worn out at last, she lay down by the roadside, and the child perished in her arms.

The work of taking soundings in the Pacific in connection with the proposal to lay a cable between San Francisco and Honolulu has been completed. The soundings show that the work would be easily practicable. The greatest depth of the sea on the route is under 4000 fathoms.

Senor Jorge Montt, who was elected by the Provisional Assembly President of Chili on the overthrow of Balmaceda, has been officially proclaimed President. The National Congress has agreed to an amnesty being granted to all the purely political offenders who served under the late President Balmaceda.

Russia, the victim of many woes, still suffers "the arrows and slings of an outrageous fortune." Famine in its worst form is devastating many leagues of the country. The cold weather aggravates the suffering. Then followed typhus with death in its train, and daily matters become worse. Now the scourge of small pox appears in Moscow, and many are dying.

There is a very severe water famine in Broken Hill, New South Wales, where water is now sold at £2 per hundred gallons in some instances. The poorer classes especially are suffering most severely. Water is being gathered from old shafts and cattle tracks that are foul in the extreme, and fears are entertained that an epidemic will ensue. The outlook is said to be very serious.

For freight service on the Erie Railway, the Baldwin Locomotive Works, Philadelphia, have recently completed what is said to be the largest compound locomotive in the world. The weight of the engine alone is 135,000 lbs. It has three pairs of driving-wheels sixty-two inches in diameter. The weight on the wheels is 107,000 lbs. Its length is fifty-six feet. It is asserted that this engine can be run at a saving of from thirty to forty per cent. over the same size single-expansion engine.

The final accounts of the Paris Exhibition of 1889 show very satisfactory results. Including the State and Municipal subventions, amounting to 25,000,000 francs, the total receipts were estimated at 43,000,000 francs; but the actual income was 50,000,000 francs. From admissions it was anticipated that 14,500,000 francs would be received; the actual receipts from this source are returned at 21,500,000 francs. In the expenditure, again, the actual, amounting to about 40,000,000 francs, was less than the estimated outlay by 6,500,000 francs.

Health and Temperance.

THE BLIND SUMMIT.

[A Viennese gentleman, who had climbed the Hoch König without a guide, was found dead, in a sitting posture, near the summit, upon which he had written, "It is cold, and clouds shut out the view."—*Vide the Daily News of September 10, 1891.*]

SO MOUNTS the child of ages of desire,
Man, up the steep of Thought; and would behold
Yet purer peaks, touched with unearthlier fire,
In sudden vision virginally new;
But on the lone last height he sighs, "'Tis cold,
And clouds shut out the view."

Ah, doom of mortals! Vexed with phantoms old—
Old phantoms that waylay us and pursue—
Weary of dreams, we think to see unfold
The eternal landscape of the Real and True;
And on our Pisgah can but write: "'Tis cold,
And clouds shut out the view."

—William Watson, in the "Spectator."

WATER AND ITS USES.

The Hygienic Value of Water.—If we except pure air, it may safely be said that no other element in nature sustains so important relations to the living system as does pure water. An individual will live much longer on water alone than if deprived of drink. Water constitutes a large proportion of all our food, varying, in grains and vegetables, from fifteen to more than ninety per cent. If the water thus contained in solid food were wholly removed, an individual would doubtless be enabled to subsist longer on water only than on solid food so treated. Though water undergoes no change in the body, and hence takes no part in the development of force, it is absolutely essential to the performance of the vital functions, being necessary to enable the various organs to perform their offices in the maintenance of the vital activities.

Thirst.—Water is continually passing away from the body. The dry air entering the lungs by respiration absorbs it from the moist surface of the pulmonary membranes. A large portion is lost by evaporation from the skin, upon which it is poured out by millions of little sewers, the perspiratory ducts, for the purpose of washing away impurities from the system. The kidneys remove a considerable quantity, with poisonous excrementitious elements in solution. Through still other channels water is removed, aggregating, in all, the amount of five pints in twenty-four hours in the average individual. This loss must be made good, in order to preserve the requisite fluidity of the blood; and nature expresses the demand for water by thirst.

Regulation of Temperature.—The evaporation of water from the surface of the human body is one of the most admirable adaptations of means to ends exhibited in animal life. All of the vital activities in constant operation in the body occasion the production of heat. Sometimes the amount of heat is greater than is needed, and so great that it would destroy the vitality of certain tissues if it were not speedily conducted away. By evaporation of water from the skin, this is accomplished. When external heat is great, perspiration is more active than when it is less, and thus the temperature of the body is maintained at about 100° F. under all circumstances. By this wonderful provision of nature, man is enabled to exist under the great extremes of heat and cold presented in the frigid regions at the poles and the torrid climate of the equator.

Depuration.—Every thought, every movement, the most delicate vital action, occasions the destruction of a portion of the living tissues, which is thus converted into dead matter, and becomes poisonous. Many kinds of poisonous substances are produced within the body in this way. Some of them are very deadly, and must be hurried out of the system with great rapidity, as urea and cholesterine. Here the marvellous utility of water is again displayed.

It dissolves these poisons wherever it comes in contact with them, and then as it is brought by the current of the circulation to the proper organs—the kidneys, liver, skin, lungs, and other emunctories—it is expelled from the body, still holding in solution the animal poisons which are so rapidly fatal if retained.

Prof. Liebig and others have shown that the free drinking of water greatly favors the elimination from the system of the products of waste in the system. It not only increases the quantity of fluid eliminated by the skin, the kidneys, and the liver, but also the amount of solid matter. The free use of water also hastens tissue change, thus enabling a person by this means to rapidly change or renovate his tissues when such a change is desirable. Experiments have shown, further, that the free use of pure water as a drink encourages assimilation. It is well known that it is conducive to fatness. Thus it appears that water is the chief of all alterative remedies which can be administered internally.

It may be further mentioned that water is useful as an aid to digestion in dissolving the elements of food. It is also of very great value as a means of applying heat to, or abstracting it from, the body for remedial purposes, as well as for cleansing purposes, being the universal detergent.

Composition of Water.—Chemically considered, water is made up of two gases, oxygen and hydrogen, in the proportion of one volume of the first to two of the second, and by weight, of eight parts of the first to one of the second, as oxygen is sixteen times as heavy as hydrogen in equal volumes. Water contains in addition, in solution, a certain proportion of atmospheric air, unless the air has been removed by some artificial process, or unless the water has been recently produced by distillation. It is this dissolved air which supports the life of fish and other marine animals. A fish will die as quickly in water which has been boiled as if removed from the water entirely.

Organic Impurities in Water.—For years it has been known that water may be the means of conveying into the system poisons of the most serious character. It has been positively shown in hundreds of cases that typhoid fever may originate in this way,—most frequently does, in fact,—and there is reason for believing that diphtheria, dysentery, cholera, and other epidemic diseases, may be carried by means of water. The organic impurities of water are of two kinds: first, decomposing animal or vegetable matter; and second, living animalcules and germs. Both of these forms of organic matter are in the highest degree dangerous to health.

Filtration.—The only really efficient mode of purifying water, at least on any but a very small scale, is filtration. There are various forms of filters, of different degrees of efficiency. The chief filtering mediums are sand, spongy iron, and charcoal. Sand removes only the suspended matters. Spongy iron removes a small proportion of the organic matter, but impairs the water by impregnating it with iron. Charcoal removes the suspended matters, a great share of the organic matters, and animalcules and other low forms of life. Vegetable charcoal is very efficient, but animal charcoal is much more so. The filtering medium is employed either loosely packed or made into solid blocks or slabs.

Care of Filters.—The majority of people who purchase filters pay no attention to the directions for use which generally accompany them, and which must be attended to scrupulously or the filter will become a means of contamination instead of purification. The first thing essential in the care of a filter—and this is not often insisted upon by manufacturers—is that it should be allowed to become dry every day, or at least once in two or three days, being allowed to remain thus for an hour or two so that the charcoal may have an opportunity to absorb fresh oxygen from the air to enable it to continue its purifying process. The oxygen contained in the

charcoal when placed in the filter is soon consumed; and, unless often renewed, the filter will become worthless; and from the accumulation of organic matter may become a breeding-place for germs.

In order to be safe and efficient, a filter requires cleansing every few weeks or months, according to the amount of water filtered, and its quality.—*J. H. Kellogg, M. D., in Home Hand-Book of Hygiene and Medicine.*

WHAT EMINENT MEN THINK ABOUT TOBACCO.

SAYS Dr. Pratt, "Surely, if the dictates of reason were allowed to prevail, an article so injurious to health, and so offensive in all its forms and modes of employment, would speedily be banished from common use."

Sir Benjamin C. Brodie, president of the Royal Society, says that one of the worst cases of neuralgia he ever saw was caused by tobacco-using, and ceased with the habit.

The same author says that the habit produces amaurosis, and mentions cases in which the patients recovered upon discontinuing the use of tobacco.

Dr. Rush said in reference to tobacco, "It produces dyspepsia. It imparts to the complexion a disagreeable dusky color."

The Half-Yearly Abstract of the Medical Sciences for 1854 describes a case of *angina pectoris* resulting from tobacco-using.

Professor Lizars, in an excellent work on tobacco, says that its constitutional effects are "numerous and varied, consisting of giddiness, sickness, vomiting; dyspepsia, vitiated taste of the mouth, loose bowels, diseased liver, congestion of the brain, apoplexy, palsy, mania, loss of memory, amaurosis, deafness, nervousness, emasculation, and cowardice."

Dr. Johnson adds the following as local diseases resulting from tobacco-using: "Ulceration of the lips (not unfrequently of a syphilitic character), ulceration of the gums, cheeks, mucous membrane of the mouth, throat, tonsils, etc."

Dr. Johnson again says, "What is the testimony of facts?—Why, for one inveterate smoker who will bear testimony favorable to the practice, ninety-nine of the candid of these are found to declare their belief that this practice is injurious."

An able writer in the *Quarterly Journal of Science* says, in reference to tobacco: "Tobacco belongs to the class of narcotic and exciting substances, and has no food value. Stimulation means abstracted, not added force. It involves the narcotic *paralysis* of a portion of the functions, the activity of which is essential to healthy life. Tobacco adds no potential strength to the human frame. It may spur a weary brain or feeble arm to endure exertion for a short time; but its work is destructive, not constructive."

Scores of other great names might be added to the eminent medical authorities already quoted; but our space will only allow the addition of the following facts with reference to how tobacco was regarded in its early history:—

When first introduced into Russia, tobacco-using was punished by cutting off the nose.

In Turkey it was made a capital offense, as also in Persia. A Turk found smoking in Constantinople was led through the city with his nose transfixed by his pipe.

Pope Urban fulminated a bull of excommunication against users of it.

It was punished as an evil crime in Switzerland.

In 1616, King James published a "Counterblast to Tobacco," in which he describes the habit as, "A custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs; and in the black, stinking fume thereof, nearest resembling the horrible Stygian smoke of the pit that is bottomless."—*Facts about Tobacco.*

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

Place and Address of Meetings.	Time of Meeting.	
	Sabbath-School.	Church.
ADELAIDE—Bible Christian Chapel, Young Street	9:30 a.m.	11 a.m.
AUCKLAND—Machelvie St., Surrey Hills	2:30 p.m.	10:30.
BALLARAT—Societies' Hall	2 p.m.	3 p.m.
HOBART—Baptist Chapel, Harrington St.	2:30 p.m.	11 a.m.
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Bible Echo and Signs of the Times.

Melbourne, Australia, January 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

THE timely arrival of Eld. E. H. Gates and wife, of the missionary schooner *Pitcairn*, was an occasion of much joy to those assembled in the Conference! They reached Melbourne Dec. 31, having left their vessel in Auckland for repairs. Their experience for the past fourteen months is one full of interest, marked by many tokens of God's providence. Bro. and Sr. Read are in Norfolk. Bro. and Sr. Tay in Fiji. Accompanying Bro. Gates to Melbourne is Bro. J. R. McCoy of *Pitcairn*, formerly magistrate of the island. We are glad to welcome him to our midst from his lonely island home. His sister accompanied him as far as Norfolk.

THE annual meetings of the Echo Publishing Company have lately been held. The balance sheet shows a very satisfactory state of the business in general. The work is increasing in each line, and broader plans are being laid for future work. The following Board of Directors was chosen: G. C. Tenney, W. C. White, H. Muckersy, Wm. Bell, N. D. Faulkhead, W. J. Prismall, Byron Belden. Stockholders who desire it will be supplied with the balance sheet on application.

ACCORDING to appointment, the annual meetings of the S. D. Adventists of Australia convened in this city Dec. 24, and are still in progress. The attendance and interest have from the first been very good. A detailed account of their progress appears in another place, to which attention is called. The presence of a goodly number of delegates from other places and the friends from America contributes much to the interest of the occasion; but that which renders it most profitable is the large degree of the Divine blessing which rests upon the meeting. That this meeting will result in giving an impetus to the work in these colonies, there can be no doubt.

THE change in the price of the BIBLE ECHO, noticed in another column, does not affect the subscriptions that are paid in advance.

WE gratefully acknowledge the receipt from the author of a new volume entitled "The Two Republics," by A. T. Jones, U. S. A. The theme of the book from a casual glance we apprehend to be an examination of the basic principles of Roman history dating from the last days of the republic at the fall of Julius Cæsar, the effect of that government upon the human mind, upon human happiness and liberty. A comparison is then drawn from the history and present circumstances of the great American Republic. The tendencies towards persecution and restricted liberty now appearing in the United States are traced from origin to consummation. We have but just received the book, but are assured of its intensely interesting character. It will be sold by subscription.

FROM THE PITCAIRN.

LEAVING Auckland Nov. 12, with a fair wind, we started for Norfolk Island, stopping a few days at Whangaroa and Kaeo to consult with a ship-builder about repairs on our vessel. Here we had the pleasure of meeting with the Kaeo church, the first organization of S. D. Adventists in New Zealand.

We left Whangaroa with a stiff breeze, and hoped to reach Norfolk in a little over two days; but on account of calms, we were four days in reaching that place. Here we found that a good work was being done by Bro. Read and those who staid with him. Quite an interest had been aroused concerning the second advent of Christ and other subjects, and Bro. Read had his hands full in giving Bible-readings. Meetings were held every Sabbath, with a fair attendance. The book sales were small, there being scarcely any money in the island; but tracts were gladly taken and read. Some of the best families of the island are studying the truth with interest. Nothing could exceed the kindness of the people to the members of our company. Nearly everything needed in the way of eatables was supplied free of charge.

Our relations with the ministers of the island and the teachers of the Melanesian Mission, were of the most cordial nature, though some prejudice had previously existed. By invitation, I preached to a large congregation in the Methodist church, a goodly number from the other church being in attendance.

Our stay at the island was necessarily short, as we felt it very necessary to consult with Bro. White concerning our future labors; and so we again headed our vessel toward Auckland in order to meet the steamer from San Francisco. But no sooner had we started than the wind, which for several days had been very favorable, came around directly ahead; and for nine days and a half we were beating against dead head winds and heavy seas, or were hindered by calms. This was the most disagreeable trip we have had, and we suffered more than at any time since leaving home. In consequence of being thus detained, we again missed seeing Bro. White, though he remained a week at Auckland to see us after the departure of his company for Sydney. The vessel that carried him away was sighted by us a few miles from Auckland, as we sailed in. We at once decided to sail to Melbourne by the *Manapouri* that was due in a little over a week. The interval was spent in doing some necessary writing, and in holding meetings with the church at Auckland.

The church were much interested in the subject of missionary work in the islands, which was discussed at two missionary meetings. We tried to interest the young people to educate themselves for usefulness in God's cause, and had the satisfaction of seeing several decide to attend our school when it shall be started in Australia. At our last meeting we baptized four persons, three of them being the young daughters of a man living about thirty miles from Auckland, the result of the circulation of the BIBLE ECHO.

We gave the contract to repair our vessel to Mr. Brown of Auckland, and he has promised to finish the job by Feb. 1. The cabin as well as the fore-castle and galley, will be on deck.

Accompanied by my wife and Bro. J. R. McCoy of *Pitcairn* Island, I started for Sydney Dec. 22, reaching there in five days. The weather was favorable most of the way, though for a day and a half we had to contend with strong head winds and heavy seas.

Remaining one day at Sydney, we proceeded to Melbourne to attend the Conference there in session. Just what the next move will be has not been determined, but will be decided in council. E. H. GATES.

PROSPECTUS, 1892.

A NEW DEPARTURE.

IN order to ascertain the feelings of our readers in reference to the illustrating of the BIBLE ECHO, the experiment has been tried for a few issues with assuring results. While some state that the paper is good enough as it was, many others express their high appreciation of the change, and are persuaded of the increased favor it will obtain with the aid of a well-selected line of high class illustrations. The publishers are persuaded of this latter point, and willingly undertake the extra care and work thus involved.

We are promised for the first six months a series of articles on the great men of the Reformation, the first of which is now given. These articles will be well illustrated. The first page will be embellished with a good picture each number, and others will occur in appropriate positions in the journal.

We believe this important addition will enhance the attractiveness and interest of the paper for the general reader, and more especially for the home circle, where we desire to make it a welcome guest.

The present form of the paper will be generally preserved with its departments of Current Comments, General Articles, Home Circle, Useful and Curious, Timely Topics, Bible Student, From the Field, News, Health and Temperance, and Editorial articles and notes.

THE PRICE.

It has been acknowledged all around that the price of the BIBLE ECHO has heretofore been disproportionately low, especially so when the quality and quantity of its reading matter and the mechanical labor and expense are considered. To add the cost of the illustrations at the present price would be impossible or at least impracticable. Hence it is concluded to place the price of the BIBLE ECHO on the following liberal scale: Single subscriptions wrapped and posted free, 7s. 6d. per year; 4s. six months; 2s. three months. In clubs of five or more to one address, 6s. per year, post-paid. Single copies, 4d.

This is but a slight rise, but it will enable us to do a great deal for our paper. And in consideration of having about 3,000 square inches of beautiful illustrations placed before them during the year, we anticipate that none of our readers will object to the few extra pence required.

Now we invite earnest coöperation. We are prepared to offer special inducements to Tract Societies and agents. We hope that many of our friends will actively engage in extending the circulation of the ECHO. We confidently expect to make the coming volumes a grand success. Terms will be given upon application to any who may wish to engage in the work with us.

BRO. E. BRANDSTATTER of Bismarck, Tasmania, writes us of the death of Sister Appeldorf, wife of Bro. Peter Appeldorf, an esteemed member of the church at that place. While recovering from the effects of a severe accident, she was attacked by the prevailing influenza, to which she gradually succumbed. Sister A. was born in Denmark, and came to Tasmania in 1871. Over two years since, she with her family embraced present truth under the labors of Bro. David Steed. We visited her a few months ago, and although suffering from her injuries, she was evidently enjoying God's blessing and a good degree of confidence in her Saviour's love. She expressed her gratitude to God for afflictions, which had brought her husband and herself nearer to the Master. We believe she rests in hope.

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