

Bible Echo

AND
SIGNS OF THE TIMES

ILLUSTRATED.

VOLUME 7.

Melbourne, Victoria, January 15, 1892.

NUMBER 2.

Bible Echo & Signs of the Times.

ISSUED SEMI-MONTHLY FOR THE
AUSTRALASIAN BRANCHES
of the

International Tract and Missionary Society.

FOR IMPRINT AND TERMS, SEE LAST PAGE.

CHRISTIANITY AS A PRACTICAL CREED.

THE incongruity between the Christianity of Christ and the Christianity advertising itself from one end of America to the other is the subject-matter of all Lowell's humorous works. If the doctrines of the New Testament were put into

civilization would fall down like a house of cards. In America, as in England, Christianity is non-existent as a practical creed; and this is by far the most amazing phenomenon that history has ever shown. In the Buddhistic countries there is a real relation between the social doctrine and the social organism. It is the same with Islam; but in the

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so-called Christian countries of the Western world, the social doctrine and the social organism contradict each other at every turn. The incongruity is absolute. Life in London and in New York is one harlequinade. It is Lowell's apprehension of this incongruity which explains what has been called his blasphemy. A disciple of Christ making mouths at the blasphemous Jewish mob would be open to the same charge.—*Athenæum*.

HUMAN nature is dead to spiritual impulses, inert to raise itself in any degree to a better, higher plane. Faith, hope, and love are inspired by the gospel of Christ in the heart of every believer; and these become quickening principles, arousing the energies, strengthening the heart, purifying the soul. Faith and hope dwell on earth, not in heaven; they are human attainments prepared of God for fallen man. They belong to an imperfect state. But love is of God, for "God is love." It is like God, eternal. Its influence extends forever. There is no power that can resist it, and no influence can dim its lustre, or corrupt its sweetness. Love suffers long, rejoices in the truth, beareth all things, believeth all things, endureth all things.

SPEAK THOU THE TRUTH.

SPEAK thou the truth. Let others fence
And trim their words for pay;
In pleasant sunshine of pretense,
Let others bask their day.

Face thou the fact, though safer seem
In shelter to abide;
We were not made to sit and dream—
The safe must first be tried.

Where God has set his thorns about,
Cry not, "The way is plain;"
His path within, for those without,
Is paved with toil and pain.

One fragment of his blessed word
Into thy spirit burned
Is better than the whole, half heard,
And by thine interest turned.

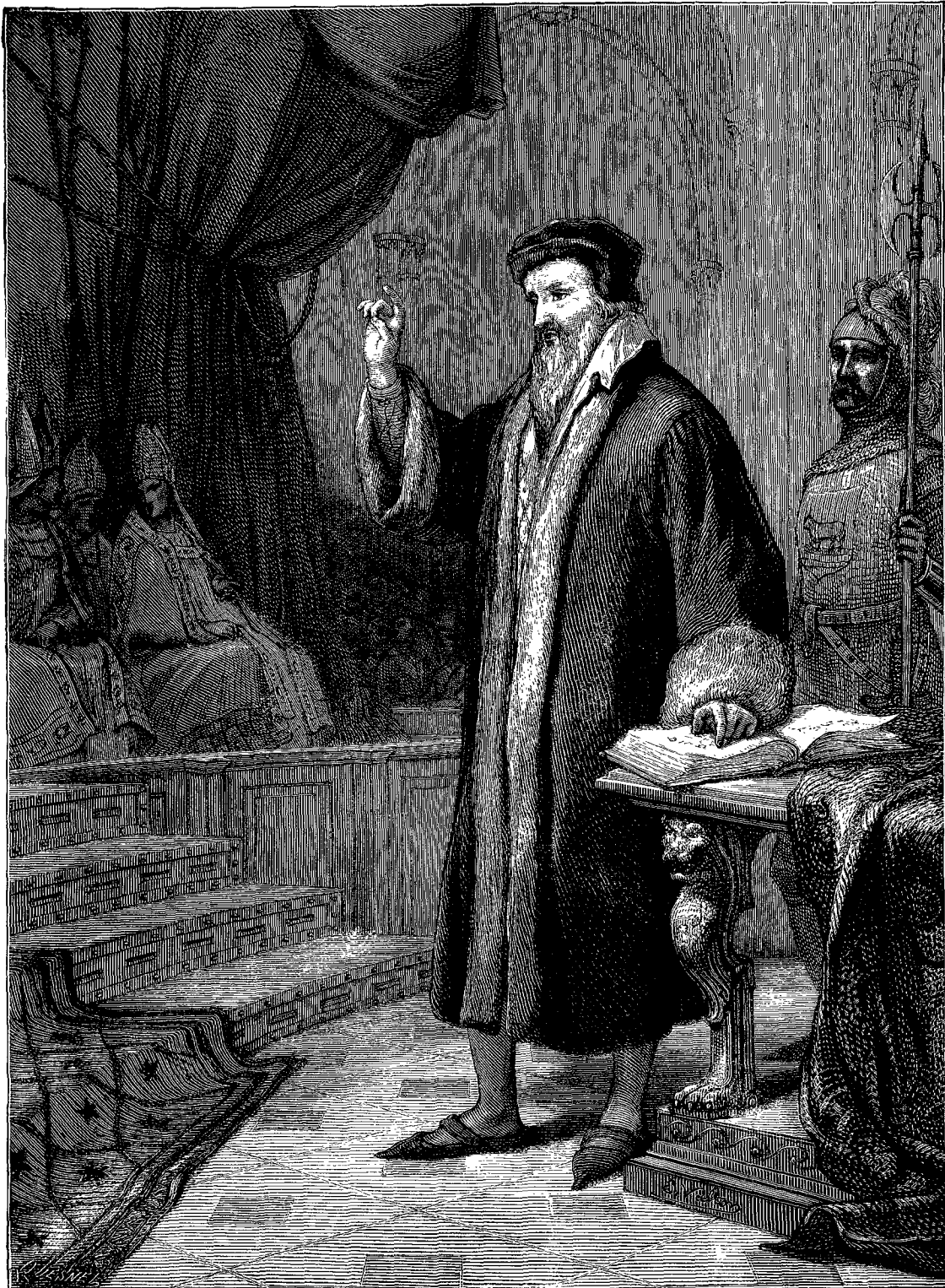
Show thou the light. If conscience gleam,
Set not thy bushel down;
The smallest speck may throw its beam
O'er hamlet, tower, and town.

Be true to every inmost thought,
And as thy thought, thy speech;
What thou hast not by suffering bought,
Presume not thou to teach.

Hold on, hold on—thou hast the Rock;
Thy foes are on the sand;
The first world-tempest's ruthless shock
Scatters their shifting strand.

While each wild gust the mist will clear,
We now see darkly through;
And justified at last appear
The true, in him that's true.

—Dean Alford.



WYCLIFFE BEFORE THE CONVOCATION AT OXFORD. ("Men of the Reformation," page 19.)

general practice for a single day in the country that, besides a few true Puritans, has produced Barnum, Jay Gould, and McKinley, the entire structure of

"AND YE ARE CHRIST'S."

DEAR is the treasure that is won through loss,
Priceless the pearl from deadly seas upturn;—
But we who know the story of the cross
In sad procession once to Calvary borne,
Still we go doubting, and faint-hearted mourn
That good is evil, that our gold is dross;
Or cry, despairing, that God's billows toss
Our souls forsaken on a sea forlorn.

Yet we are Christ's. O Saviour of mankind,
Whose tears, whose agony of bloody sweat
Made us thine own on desolate Olivet,
Convince us who are deaf and dumb and blind,
That death nor hell, nor any powers that be,
Can wrest the souls which thou hast won, from thee

—Mary Bradley.

General Articles.

"YE ARE COMPLETE IN HIM."*

MRS. E. G. WHITE.

"For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge. And this I say, lest any man should beguile you with enticing words. For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." Col. 2: 1-10.

MARK the words of the last clause, "Ye are complete in him." Is not this a wonderful statement? Notwithstanding all our various temperaments, our different defects and imperfections, notwithstanding the attacks of the enemy, his grievous temptations and suggestions, we are said to be complete in him who is the head of all principality and power. Very much is presented before you in the words which I have read; but we shall be able to notice only a few of the points contained in this scripture. But we desire that you should be able in some measure to comprehend the possibilities to which we may attain in our Christian life. We are to walk even as Christ walked, or the words of inspiration would not so present the course of the follower of Christ. "As ye have therefore received Christ Jesus the Lord, so walk ye in him."

In order to attain to this high calling of God in Christ Jesus, you must begin the day with your Saviour. The very first out-breathing of the soul in the morning should be for the presence of Jesus. "Without me," he says, "ye can do nothing." It is Jesus that we need; his light, his life, his spirit, must be ours continually. We need him every hour. And we should pray in the morning that as the sun illuminates the landscape, and fills the world with light, so the Sun of righteousness may shine into the chambers of mind and heart, and make us all light in the Lord. We cannot do without his presence one moment. The enemy knows when we undertake to do without our Lord, and he is there, ready to fill our minds with his evil suggestions that we may fall from our steadfastness; but it is the desire of the Lord that from moment to moment we should abide in him, and thus be complete in him, accepted in the Beloved. God designs that every one of us shall be perfect in him, so that we may represent to the world the perfection of his character. He wants us to be set free from sin, that

we may not disappoint Heaven, that we may not grieve our divine Redeemer. He does not desire us to profess Christianity, and yet not avail ourselves of that grace which is able to make us perfect, that we may be found waiting in nothing, but unblamable before him in love and holiness.

I hear one say, "I can never reach that standard." But this is what you must be, or you will never enter heaven. We want to gain heaven; for there, there is no disappointment, no sorrow, no sin, no one who shall say, "I am sick;" no burial trains there, no mourning, no death, no parting, no broken hearts; but Jesus is there, peace is there. O, we must be with him; for in his presence is fulness of joy, at his right hand there are pleasures forevermore. And it is here that we must behold him, and become changed into his image. "We all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." How much comfort it gives to behold him here by the eye of faith, that we may by beholding be made like him, but what will it be to behold him as he is, without one dimming veil between?

And who is he? He is the One who has made an infinite sacrifice in our behalf, the One who has brought eternal redemption to our view, and should we behold in him all he is to us, how gladly would we yield our hearts to him, to love him and obey him. Can we not do this now? Is there not used that we behold him by faith and become changed into his image, when we know that the world is covered with moral darkness like the pall of death, that as we reflect light into the gloomy pathway of those who are in perplexity and error, they may see that there is brightness and attractiveness in the Christian's hope? But all this depends upon your reception of the Holy Spirit. It is your privilege to be anointed from on high, or you cannot represent Jesus as he is, and the world cannot take knowledge of you that you have been with him and have learned of the divine Teacher. You are to walk in him, to love him because he first loved you.

Jesus did not seek you and me because we were his friends; for we were estranged from him, and unreconciled to God. It was while we were yet sinners that Christ died for us. But he has promised to give us his Holy Spirit, that we might become assimilated to his nature, changed into his image. Therefore we must put away everything like passion, impatience, murmuring, and unrest, and find a place for Jesus in the heart. We must have the buyers and the sellers cleared out of the soul-temple, that Jesus may take up his abode within us. Now he stands at the door of the heart as a heavenly merchantman; he says, "Behold, I stand at the door and knock, if any man hear my voice, and will open the door, I will come in to him, and will sup with him, and he with me." "Open unto me; buy of me the heavenly wares; buy of me the gold tried in the fire." Buy faith and love, the precious, beautiful attributes of our Redeemer, which will enable us to find our way into the hearts of those who do not know him, who are cold and alienated from him through unbelief and sin. He invites us to buy the white raiment, which is his glorious righteousness; and the eyesalve, that we may discern spiritual things. O, shall we not open the heart's door to this heavenly visitor?

But every one who is Christ's, who has tasted of the powers of the world to come, has crucified the flesh, with the affections and lusts. As the physical nature is sustained by the food we eat, so the spiritual nature must be sustained by the Word and Spirit of God. God desires us to have a healthful experience. We shall be feeble and dying Christians if we have the experience described by the apostle as fashioned after "the rudiments of the world, and not after Christ." We must have Christ abiding in our hearts by faith, and then we shall

manifest the fruits of the Spirit, which the Word of God declares are "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

But sometimes those who profess to be followers of Christ, will say, "You must not be surprised if I am rough, if I speak bluntly, if I manifest temper; for it is my way." But is not Heaven surprised at such manifestations, since the plan of salvation has been devised, since an infinite sacrifice has been made on Calvary's cross, that we might reflect the image of Jesus? Will *your way* lead to heaven? Suppose one should come up to the pearly gates, and say, "I know that I have been rude and unkind, and it is my disposition to lie and to steal; but I want an entrance into the heavenly mansions;" would *that way* give him an entrance into the portals of the heavenly city?—No; it is those who keep Christ's way that will enter there. He says, "I am the way, the truth, and the life; no man cometh unto the Father, but by me." If any one thinks he can climb up some other way, he will find that it will not lead him to the mansions of glory. We want Christ's way. His life must be in us, even as blood is the life that nourishes the body. Jesus has said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. . . . He that eateth my flesh, and drinketh my blood dwelleth in me, and I in him." We should study that we may understand the meaning of these words; for they are of vital importance to us. Jesus has explained their significance. He says, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life."

(To be continued.)

SOME MEN OF THE REFORMATION.

WYCLIFFE.—(Concluded.)

W. L. H. BAKER.

AS SPACE will allow us to but briefly trace the outlines of this great and good man's history, we will first speak of his—

LIFE-WORK.

Although leading an active life, and engaging in a variety of exercises, we will for the sake of convenience look upon this work as three kinds, and in each of these he was a great man. As we have already seen, Wycliffe loved the Bible; and although others were walking in the maze of skepticism, and were benighted in the fogs of Catholicism, he had early found the way of life and delighted in the simple story of the cross. He was bold in that truth which makes men free. Fearing God and obeying him, whom else should he fear? He became a *great preacher*. In his sincerity and devotion, he preached with a power that was rarely known in those days. As we now look back upon him, one is almost astonished at the clearness of his ideas and the amount of truth which he possessed, in which he exceeded many of his eminent successors who arose in a later age for the purpose of performing the work which he so nobly began. He preached to the common people and to all who would hear. His purity of life gave great power to what he uttered, and he was attended by crowds of people. In addition to his own preaching, he trained others to preach, who went out, and in the market-places, fairs, and waysides taught the people. In this way much good was done; for it must be remembered that the people did not have the Bible at that time, and they were sadly in need of instruction. That Wycliffe was an active man is certain when we consider that there are now said to be ninety-six works in Latin and sixty-five in English written by him, and that his published sermons number two hundred and ninety-seven. Besides these, it is said that there are forty-six works which are lost. Surely he must have been a busy man as well as a great preacher.

But he was also a *great debater*. In his time Eng-

*A discourse preached in Federal Hall, North Fitzroy, Melbourne, December 19, 1891.

land was overrun with mendicant friars, who drained the country of its revenues and encouraged superstition among the people. Against this class of people Wycliffe's attacks were very severe. Not only did he bravely encounter them in open debate, but he wrote many tracts against them. In 1379, during the declining days of his life, worn with the continued attacks of his enemies, and incessant toil, he became sick. It was with joy that the friars heard that their enemy was dying. Representatives from the different orders gathered around his bedside and earnestly besought the dying man to retract what he had said against them. Waiting until they had finished, he indicated to his servants to raise him upon his couch, whereupon he fixed his keen eyes upon them and said in a loud voice, "I shall not die, but live, and again declare the evil deeds of the friars." And so it turned out. He arose from his sickness and again prosecuted his work.

Now we are to consider the greatest work of his life, the *translation of the Bible* into the English language. This was the first complete translation of the entire Bible into English that had ever been made, and to Wycliffe belongs the honor of this great work. We do not know just when he began to translate, but it is evident that for many years he had the work in contemplation. The work was finished in 1382. It had been a great undertaking. But another perhaps as great remained. That was, How should it be published? It will be remembered that there were no printing presses in those days, so every copy must be written by hand, and it required nearly a year of careful toil for one person to copy one Bible. But anxious friends gathered around, and many hands made light work. It is surprising to know how many copies of the Bible were thus produced. And now, after the

stormy years that followed his career, there are some fifteen copies or more of that first Bible in existence. About eight years after the translation was made, the whole was revised by Richard Purvey, Wycliffe's intimate friend and curate, and whose manuscript is still in existence, being preserved in the library of Trinity College, Dublin. Of Purvey's revision, there are now, after five hundred years, one hundred and seventy copies existing. But there is another feature in the life of Wycliffe which we must not overlook, and this is the

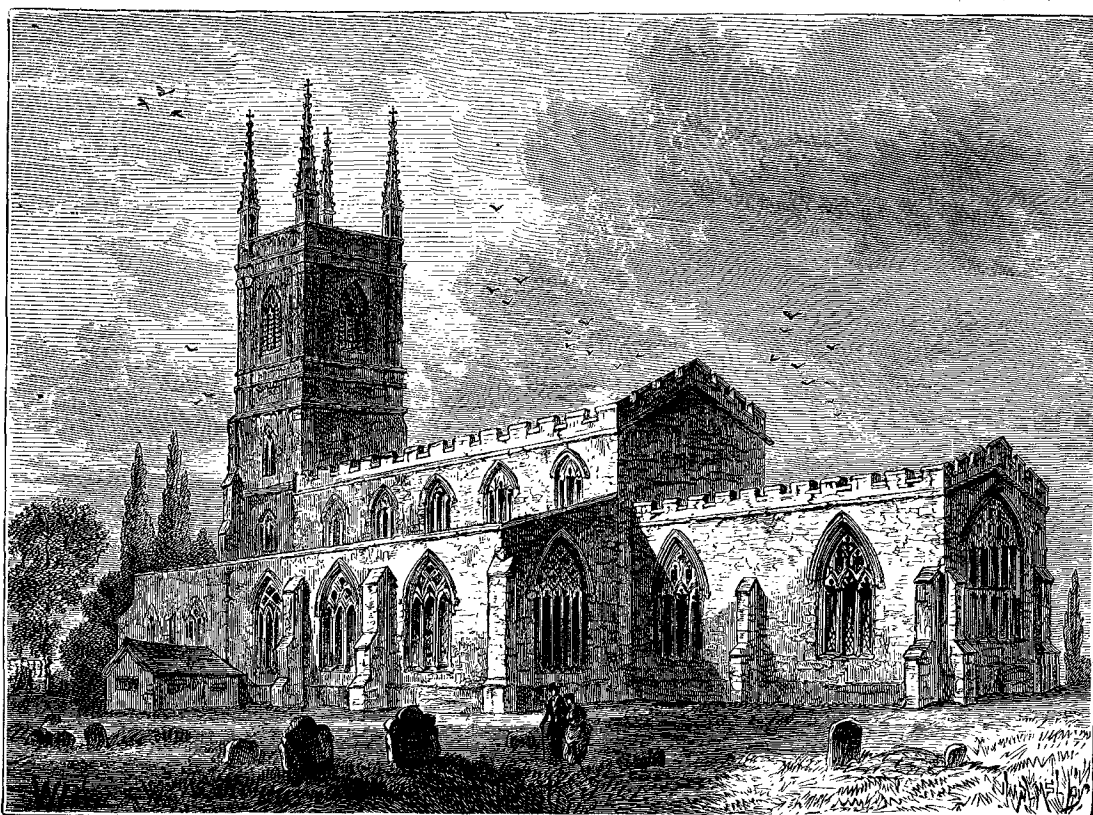
PERSECUTION

to which he was almost continually subjected. Many men would have been crushed, or given up in despair. And many of a more timid nature were destroyed, but they could not destroy this noble soul. He did not seem to care what happened to him; he was only intent on doing the work which God gave him to do, and so God took care of him. We cannot here minutely speak of the different bulls which were hurled by the pope against this pious and innocent man. Neither can we pause to relate his various trials, in some of which he stood ably defended by England's bravest sons; in others, without any human support, as in his trial before the archbishop of London at Black-friars' Hall, and lastly before the Oxford Convocation, where he boldly declared that "truth shall prevail," after

which he deliberately walked out of the assembly and retired to his home at Lutterworth, no one daring to lay hand upon him. During his life he had spoken very plainly against the corruptions of the Romish Church and their begging priesthood, for which he had incurred the displeasure of the entire body. But he had fought a good fight, and had given to the people the Bible in their own language, his greatest life-work. After this his end soon came. But his enemies were not to take his life, notwithstanding their ardent desire to do so. His work was over, and now we speak of his—

DEATH.

On the last Sunday of the year 1384, as he was speaking to his beloved congregation at Lutterworth, just as he was preparing to administer the ordinances he was suddenly seized with paralysis. The attack was so severe that he could not speak, and from that time his voice was forever hushed. He lingered for a few days, and then on the last day of the year died a peaceful and quiet death. He was laid away to rest in the churchyard immediately adjoining, to await the resurrection, when the Lifegiver



WYCLIFFE'S CHURCH AT LUTTERWORTH.

shall triumphantly descend and awake his sleeping saints. However, he was not long to remain here. About forty years after, his enemies, who could not destroy him when alive, exhumed his remains, although it is said they were not quite certain as to the identity, burned them, and cast the ashes into the little Swift that runs near the village. Sometimes it is said that "God buries his workmen, but carries on his work." So Wycliffe was succeeded by a number of faithful men and women who took up the good work which he laid down. These were known as the Lollards, of whom many were imprisoned, burned, and in various ways destroyed, until it seemed as if the work was a failure, and that the Morning Star of the Reformation had shone in vain. But no. The precious seed of truth was wafted to other countries, and soon in other lands, as we shall presently see, the heavenly plant began to thrive.

THAT QUESTION ANSWERED.

R. HARE.

"If I was sure that God required me to keep the Sabbath, I would keep it." This statement has been repeated a thousand times over, sometimes by honest-minded persons, but most frequently by those who are seeking an excuse that will justify their course of action. Well, what evidence will

make you sure? Who will answer "that question," Does God require me to keep the Sabbath?

Suppose the world could wake up to-morrow, and read in letters of fire, over the beams of the rising sun, "The seventh day is the Sabbath," would it be unquestioned evidence?—Not so! Men would at once begin to cavil. Some would explain it as merely an optical delusion; others as an incidental phenomenon of nature; while others would enter into learned dispute as to the possibility of a known seventh day. The Master said, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." No evidence can be stronger than the Word of God. To it we turn, but only to read—in the beginning of the record, across the portal of the centuries—in words of living light: "God blessed the seventh day, and sanctified it." No other day was ever blessed; no other day ever sanctified.

Suppose, again, that God would condescend to answer that question himself, with a voice that would make the mountains tremble and the earth quake; would that be convincing evidence?—Oh no! for

this is just what has been done. The rolling clouds of darkness and flame fold round the trembling peaks of Sinai, while the blast of the archangel's trumpet proclaims the presence of Deity. A moment the tempest is hushed, and the earthquake rumble dies away. In that awful silence the voice of Jehovah declares to his people: "The seventh day is the Sabbath of the Lord thy God." And that this great fact might never be erased from human thought, it is prefaced by "remember." Nor is that all; it was engraven by the finger of God, with the other commandments, on a table of stone, and then reached from out the darkness, by that unseen hand, to the only man in

the world that God could trust. The name of no other day in the week has ever been written or spoken by God; neither has the observance of any other been commanded.

Suppose, once more, that the Son of God would come and spend thirty years among men; and every week during that thirty years would keep the seventh day; that in his teaching he would point out and exemplify its claim upon man; would that enable you to be sure?—Nay! for such is the testimony concerning him. Twenty years of business life in Nazareth, and forty days of fasting and temptation in the wilderness did not drive from the mind of Christ his devotion to the Father's law. When both were ended, and Jesus returned "in the power of the Spirit" to begin his ministry, "as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." Notice the Son of God had followed this practice until it was spoken of as "his custom." In his noble defense of the hungry disciples when they plucked the ears of corn, he declared: "It is lawful [according to law] to do well on the Sabbath days." Here a law is recognized enforcing the Sabbath. That law permits works of mercy on the seventh day, but prohibits "all thy work."

When instructing his disciples, events were pointed out that would take place forty years in the future;

but during these years he would have the disciples pray that their flight "be not on the Sabbath day." In thus linking it with their future deliverance, there was no possibility left that they could either forget or trample upon its claims. Thus in his life, his work, and his teaching, the Son of God recognized and enjoined God's claim upon the seventh day.

Suppose yet again that the inspired writers who had been with the Master, listened to his words, and then proclaimed them to the world, should answer "that question," and uphold God's statements respecting the Sabbath, would that make you sure?—Let us see. Matthew left his work as custom-officer for Rome, followed Christ, and six years after the crucifixion wrote his Gospel. Hear him: "In the end of the Sabbath, as it began to dawn toward the first day of the week." Here the Sabbath comes before the first day, so it must be the seventh day. Luke, the learned physician who "had perfect understanding of all things from the very first," and penned his record twenty-eight years after the resurrection, writes of the day thus: "That day was the preparation, and the Sabbath drew on." The disciples rested that Sabbath according to the commandment. "Now upon the first day of the week, they came to the sepulchre." Why?—To do the work they would not do on the seventh day.

Mark wrote his Gospel over thirty years after the scenes of Calvary, and one year after the great Gentile prophet had penned his last epistle. Mark had labored with Paul in the missionary field, and had the advantage of all the revealed knowledge given to that "least" yet greatest of all the apostles. Hear his answer to "that question:—" "Now when the Sabbath was past, . . . very early in the morning, the first day of the week, they came to the sepulchre." Here, again, the first day follows the Sabbath. John, the beloved disciple, who leaned on the Master's bosom, and to whom God presented the sublime scenes of Revelation, pens the last volume of inspired history. In it the marvellous story of Christ is told over again, more than sixty-three years after his ascension. When telling of the impotent man restored, the testimony is borne: "On the same day was the Sabbath;" and when Christ spoke in self-defense, he charged the Jews with seeking his life because he had "made a man every whit whole on the Sabbath day." Did John and Christ mistake the day?—No; for we read that by national consent—both the Jewish and the Roman—the bodies were removed, "that they should not remain upon the cross on the Sabbath day." As the sun sank behind the hills of Judea, the Master slumbered in that new tomb, and rested, as he had done at creation and all through his earth life, during the sacred hours of that seventh day.

Here, then, we stand at the close of the first century of gospel history. Paul's life has ended under the stroke of the executioner at Rome. Peter, like his Master, has been crucified. James has been stoned by order of the Sanhedrin. Matthew has suffered martyrdom in Ethiopia. Mark and Luke have closed their labors more than twenty years ago. John, the last and best beloved, is left to close the record. Will he not chronicle the Sabbath changed? Will he not in Apocalyptic vision, loving epistle, or Gospel narrative, tell of a change that must revolutionize Christianity?—No; his lips are silent. And when we try to discover in his seven letters, that deal with church life from that time till the present, something that would indicate the change of creation's landmark, it is only to read the solemn warning against "that woman Jezebel." Posing as a prophetess, she had introduced sun-worship into Israel of old, while her spiritual seed were destined to seduce the church of God, and introduce the modern sun-worship that has taught men to trample on the Sabbath of the Lord in favor of the "venerable day of the sun." John mentions

the first day twice, but only as the day that followed the Sabbath. No holy title or sanctity is ascribed to it, and no command is given respecting it. Do you believe the testimony of God, of Christ, and the apostles when they declare with a mighty and unanimous voice, "The seventh day is the Sabbath of the Lord thy God"? No other or greater evidence will be given; for if they believe not "Moses and the prophets, neither would they be persuaded though one rose from the dead." God has given all the answers to the questions of men that he ever will give. It now remains for the honest-hearted to believe and obey.

CENTRAL EUROPE.

FLORENCE J. MORRISON.

As we proceeded south from Berlin, we travelled in the vicinity of the Thuringian Forests, a mountainous district several hundred miles in extent. These, together with the giant mountains, form a part of the Great Sudeten chain, which attains an average height of 4,000 feet. The lower slopes of these mountains are covered with silver firs, pines, larches, and beeches, which terminate at a certain height, when the region of the dwarf pine begins. This in turn gives place to gentians, hawkweed, Icelandic mosses, etc., which in character are Alpine.

Wittenberg, a German town of 14,000 inhabitants, on the Elbe, formerly a fortress town, and one of the cradles of the Reformation, was a residence of the electors of Saxony down to the middle of the sixteenth century. In 1760, it was bombarded by the Austrians; in 1813, occupied by the French, and one year later taken from them by the Prussians. While stopping here, we visited places connected with the history of the Reformation. The first was a building erected in 1564, lately restored, and now used as a seminary for clergymen. The court contains Martin Luther's house, which was a part of the old Augustine monastery. The first floor has been restored in the style of the period, and fitted up as "Luther Halle," or museum, and contains articles that belonged to Luther's reminiscences of the period of the Reformation. In Luther's room the furniture is arranged as when occupied by him; his silver drinking goblet, chair, bench, and stove of colored tile of his own design, which reaches nearly to the ceiling, together with the rosary that belonged to his wife, Catherina von Bora, Luther's pulpit, and modern paintings representing Luther before the Diet of Worms, and engaged in his translation of the Bible, the Ten Commandments, etc. His lecture room contains the same seats and old "cathedra" and other furniture as when he lectured in it. The statue of Melancthon stood there with the head bowed, and an expression as if listening to the powerful voice of the lecturer as he breathed forth the mighty truths of the Bible, which had been kept from the people by the oppressive papal power for so many hundreds of years.

On the same street, a little farther up, is the old church where Luther preached. The wooden doors of this church, to which Luther affixed his famous 95 Theses, were burned in 1760 by the French, but were replaced later by metal doors ten feet high, bearing the original Latin texts of the Theses. Above, on a golden ground, is the crucifix with Luther, and Melancthon at his feet. In the interior of the church just in front of the pulpit are two brazen slabs with inscriptions which mark the graves of Luther, 1546, and Melancthon, 1560. Our guide lighted a candle, and in his German bade us follow him; we did so, and descended several stairways underground, when we came into a dark room, where only the dead reside. Two rows of coffins, or boxes, separated by a narrow passage, extended the length of the room. These contained the bodies of noted persons, the inscriptions dating from the twelfth to the sixteenth century. In the market-place, under a Gothic panoply, is the statue

of Luther, bearing the inscription: "Ist's Gottes werk, so wird's bestehn; ist's menschen werk, wird's untergehn" (If it be God's work, it will endure; if man's, it will perish).

On our way to the station, we observed an oak tree standing in a small garden, which marks the spot where Luther publicly burned the papal bull on Dec. 10, 1520. Luther selected this spot because it was where the clothes of those who had died of the plague used to be burned. While looking upon this beautiful spreading oak tree, not yet half a century old, in the calm twilight of a summer evening, we contrasted the surroundings with those when Luther's bonfire lighted up the country, and tried to picture in our own minds the great exciting scene as it must have been on that occasion.

Eisenach, another German town, which was connected with the early life of Martin Luther, is situated in the finest part of the Thuringian Forests, and about eight hours' ride by rail from Wittenberg. We arrived here in the night, and after a few hours' sleep started early next morning on our way up the mountain to Wartburg Castle. We passed through the street in which Martin Luther sang when a boy to get money to continue his school; and the house is still standing where the wealthy lady lived who took Luther in and gave him a home for two years while attending school here in 1498.

Wartburg Castle is reached by several routes. Carriages convey persons to within a short distance of the castle; donkeys are furnished those who desire to be carried to the castle, and a number of foot-paths lead to the spot. We chose the latter, and leisurely wound our way up the picturesque wooded path, the precipitous sides of which were luxuriously clothed with moss and ferns moistened by the trickling water gushing out from between the ledges of the rocks. The castle, twelve hundred feet above the sea, was founded in 1070, and occupied by the Landgraves of Thuringia down to the extinction of the family in 1247, and is now the occasional residence of the Grand Duke of Weimar. This castle is said to be one of the finest existing secular buildings of the Romanesque style, and consists of the Vorburg, the Ritterhaus (chapel), the apartments of the Landgraves, the old tower of defense, the south tower, and the drawbridge, the way of entrance, which in ancient times was drawn up at night. The object of the restoration of this castle has been to present a faithful picture of the condition of the castle in the twelfth century, its most glorious era, when it was a scene of the contests of the greatest Mediæval German poets.

It was in this castle, too, where Martin Luther, at the beginning of the sixteenth century, found an asylum, and where the mighty struggle for religious liberty took its rise. Interesting reminiscences of the Reformer, who was intercepted on his return from Worms and conducted to this castle by his friend, the Elector Fredrick the Wise, are still preserved. The room in which Luther was confined has undergone little alteration, and contains Luther's table, drinking vessel, his full armor as "Junker Georg," bookcase, bedstead, letters in a glass case, portraits, and other memorials where the great Reformer zealously worked at his translation of the Bible from May, 1521, to March, 1522. A mark on the side of the wall in the room, the guide informed us, was where Luther threw his ink bottle at the devil.

Martin Luther, born at Eisleben, Nov. 10, 1483, of poor parentage, had a hard struggle in early life to obtain an education, and at the age of twenty-two became an Augustinian monk; two years later he became professor of philosophy at Wittenberg. He visited Rome on business connected with his order in 1510, and became a Doctor of Theology. In 1517 he strenuously opposed the sale of indulgences by the Dominican Tetzl, in condemnation of which he affixed his famous ninety-five Theses to the church

door at Wittenberg. His antagonism against the Roman Church increased, when in 1520 he was formally excommunicated by the pope. With this he solemnly renounced all connection with Rome, and publicly burned the bull of excommunication. The next year he was summoned by Emperor Charles V. to the Diet of Worms, where he rigorously defended his doctrines, but was nevertheless declared an outlaw. On his return he was surprised and taken prisoner, while riding through the Thuringian Forest, by order of his friend, the Elector of Saxony. Supposing himself in the hands of his enemies, he was carried to Wartburg Castle, where he remained ten months disguised as a young nobleman and was known as "Junker Georg."

During his imprisonment, he worked at his translation of the Bible, of which, on his release, the New Testament first appeared. He then returned to Wittenberg, where he continued to condemn the abuses of the Roman Catholic Church. He married Catherina Von Bora, who had previously been a nun, and had escaped from her convent.

Martin Luther's biographer says of him that he spent a life of unremitting labor as a reformer, a translator of the Bible, a poet, and a musician. The Germans justly regard him not only as the illustrious founder of their religious liberty, but as the talented linguist and grammarian who developed and first established the use of pure modern German.

Timely Topics.

CHRIST'S MISREPRESENTATIVES.

It is in many ways a great calamity to society that religion is no longer a guarantee of reliability—we should rather say a profession of religion is no longer an assurance of a person's fidelity or a recommendation of good character. The distinction between religion and a profession of it, should ever be kept clear. The failure to thus distinguish attaches to religion itself the shame which belongs to those who make it their business to hide rascality under a cloak of sanctity.

The numerous exposures, which are now startling society, of the astounding crimes committed by men of high standing in religious circles, are rapidly undermining the little confidence heretofore placed in a Christian name. They are destroying confidence in humanity too. The now notorious "Rev." Clutterbuck, and equally so Mr. Whalley of England, each of whom, hiding his true character under a sanctimonious name, has despoiled his friends of £30,000. In our own colonies similar circumstances are continually coming to light, till the impression that a profession of religion is a sure sign of rascality is becoming quite general. And even honorable Christian men feel inclined to say but little about their faith on account of the stigma attached to the cause of religion from these circumstances.

But religion remains unchanged. Its principles are the everlasting principles of righteousness. Satan teaches his agents to operate their wicked schemes under the guise of Christianity. This affords a shield to screen them from suspicion, and at last ends in bitter reproaches that fall upon the cause of Christ. Christianity should not be judged by the conduct of those who caricature it or misrepresent it. It should be tested by the lives of those who live it out, and bring forth its legitimate fruits.

It behooves the church to raise high the standard; to watch her own reputation with jealous care; to exact from her members a consistent walk. Too often sins are winked at or excused in some popular members, whose means and influence are more highly esteemed than the honor of the Christian name. But with the utmost vigilance, the church

will not be able to keep her borders pure. Even with the twelve apostles there was numbered one devil. Evil goes everywhere, a generic characteristic, and is most active in the courts of virtue. But righteousness is a personal quality, and wisdom is justified of her children.

THE CURSE DEEPENS.

THE influenza, or *la grippe*, seems to have come to stay among us. This is, we believe, its fourth season in America and the older World; we at the antipodes have passed three seasons. When warm weather comes on, it simply transfers its operations to the other hemisphere and there keeps up its work with a vigor and virulence that is ever increasing. Its course in the colonies during the past winter was much more marked than formerly. We now learn that in the United States and Europe it is making itself most severely felt. Many thousands are prostrated in the large cities; and it would not be exaggeration to say that thousands are falling victims to its ravages.

A son-in-law of the celebrated Dr. Koch, Dr. Pfeiffer, claims to have discovered the bacillus peculiar to this disease, but the remedy is not yet forthcoming. It will be proper for us to expect a return of this epidemic when the damp and chilly weather of July shall render the system susceptible to the attack of these enemies of human life. There is no form of life, animal or vegetable, but has its special enemies. As time goes on, the effects of the curse become constantly more marked. "The earth waxes old like a garment." Like a worn suit of clothes it will soon be removed, purified, renovated, created anew in its pristine glory. The effects of sin will all be removed; and none shall hurt or destroy in all the holy mountain.

UTOPIA IS BEYOND.

HUNDREDS of people have been captivated by the solution of the problem of human happiness given by the author of "Looking Backward." In his dream he pictures a state of society bound together by the ties of common interests, where the prosperity of each individual produced comfort for the whole, and where the frailties of the flesh were met with the systematic sympathies of the community at large. Such an arrangement is brought forward as makes every one mutually dependent upon others; and renders him individually independent of any of the vicissitudes of poverty or distress incident to life as it now is.

Other hundreds have discovered that the story is but a dream, and Doctor Leete and his lovely daughter are myths whose home is in the regions of an ingenious imagination, beyond the bounds of human attainment.

It seems that these ideas took concrete form in the minds of some people in California, and under the leadership of a man named Haskell a colony was formed on the co-operative principle that every man is every other man's brother. The colony was called Kaweah. But alas for the hopes built upon human nature, the scheme after a brief run exploded with disastrous results.

Mr. Haskell laments in the following language:—

"Instead of the fraternal, friendly feeling hoped for, one found Kaweah divided into factions, and factions of factions. Discussions about what Brown had to eat, and how Smith was pretending to be sick to escape work, were met with. Instead of an interest in literature and art. Miss Doe had been seen walking with Richard Roe, and Mrs. Poe quarreled with her husband; Master Brown had been ignored at the children's party and had no chance to speak his piece, and Miss Mary's poem had been rejected by the editor of the colony paper out of the merest jealousy. Gossip and tittle-tattle were almost unbearable. It was kick, kick, kick, until one longed for the large city again, where his next-door neighbor is unknown."

To the Christian philanthropist the reason of this failure will be apparent as the light of day. There is no remedy for wretchedness except in Jesus Christ. Man cannot save himself from himself. Selfishness, the root of every bitterness, must be eradicated before love can prevail. Nothing but the grace of Christ can change the nature of the heart. Devoid of that grace, it is forever impossible for men to love their neighbors as themselves. With no higher aim than earthly objects, it is impossible for the mind to rise to the conception of the true object of life.

THE HASTE TO BE RICH.

It will be a good day for us all when we learn to have implicit confidence in the warnings of God's Word. Long ago it was written that "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." The many cases of embezzlement and robbery now being brought to light, prove this. But besides these notable cases it is evident that the entire condition of the business world has been revolutionized, or thrown into confusion, by this same lust for sudden wealth. Men become weary of the ordinary ways of getting a living by actual production; they rush to the cities, where speculation or high wages hold out their tempting baits. They plunge, venture, and struggle, generally sinking lower, involving the interests of others, so that when failure comes it affects a wide circle. Other businesses suffer; other men are thrown out of employment; desperation drives multitudes of such men to extreme measures of dishonesty or suicide. Many live to suffer with their unfortunate dependents.

The whole tendency of modern commercial life is only evil continually. The influence of mining ventures, of land booms, of oil wells, of stock gambling, of horseracing, of dishonest gain of a thousand sorts—all these are unsettling the minds of young men and driving the older ones mad. They cannot bide the farm while so many are delving in great piles of gold. The consequence is that agriculture is neglected, natural resources are undeveloped, while the cities become congested with swarms of men unemployed, dissatisfied, suffering.

IS IT PEACE?

THE year 1892 opens with a peaceful aspect of affairs in the Old World. The different rulers are comforting their people with assurances of continued quiet. How much these assurances are really worth, we have all learned by the repeated experiences of the past few years. One week all is peace, the next war clouds are scudding in every direction. Affairs in Egypt are not at all settled. The question of the occupancy of that country, Algeria, and other regions on the southern shore of the Mediterranean, is seriously troubling England, France, and Spain. The Khedive of Egypt has had an untimely taking off by the hands of ignorant doctors, at least the *learned* doctors say so, and this change in the government may result either favorably or otherwise in the interests of peace.

There are some uneasy heads under crowns just now; especially so the Czar of Russia. Some time since it was generally understood that he was to meet Emperor William, but in a mysterious manner he shaped his course in another direction. The world wondered if it meant peace or war. Now it transpires that it meant that the Czar was afraid for his life. Not without reason either, for the vigilant Nihilists had planted dynamite beneath the rails over which he was to pass. Wires were laid connecting with electric batteries in the woods, where persons were concealed waiting to blow the train to atoms. This came to the ear of the wary autocrat, who could not see that duty lay in that direction, hence changed his plans.

The Home Circle.

MINISTRY.

FANNIE BOLTON.

"That thy benefit should not be of necessity, but willingly."

GOD is the minister true ;
Love is his nature and name ;
Falleth on good and on evil
His blessed sunshine the same.
Lilies bloom by the wayside,
And 'mid tangled brier his rose,
And lowly violets are blooming
In paths where nobody goes.

So prodigal, so overflowing,
Is God in his ministries,
His censers swing out with fragrance
From flowers that nobody sees.
Thick are the stars of his heavens
E'en o'er the desolate seas,
And away in the depths of the forest
Are the songs of the birds and the bees.

Innumerable gifts, all gl'ial things,
All bright and all beautiful,
All are from God ; unceasing
His measures, divine and full.
The invisible things of the Father
Are told in his gifts divine ;
For all that he hath he hath given,
And he, he himself is thine.

O grudging heart, and O selfish,
Withholding, measuring, lest
Thou shouldst measure a measure o'erflowing,
And some famishing soul be blest,
Behold the glorious image
Of the Minister great and true ;
Pressed down, heaped up, overflowing,
Unmeasured, his love for you.

And One from the throne of his glory,
From the adoration above,
From the songs of the worshipping angels,
From the Father's bosom of love,
Stepped down to the lost and unloving,
Baring his breast for their loss,
From the infinite heights of his glory,
To the unfathomed shame of the cross.

And even amid heaven's rapture,
In the very bosom of love,
Christ pleads that his fallen creatures
May dwell in his courts above.

"I will that they also be with me,
My glory, my all to share."
O heart, canst thou grudge still, and measure,
Since Heaven desires thee there !

O grudging heart, and O selfish,
Look long on the love divine ;
Behold, till in fair transformation,
The beauty of God is thine.
Draw, draw from the Fount of compassion
Until thou canst furnish a feast
Where a crust would suffice. With thy giving,
Give thy heart to the lowest and least.

HOW MRS. ELLIS WAS LED.

"He leadeth me, Oh, blessed thought !
Oh, words with heavenly comfort fraught !
Where'er I go, what'er I do —"

"I WONDER," thought Mrs. Ellis, suddenly stopping in her song, "I wonder if it can be, if it really is—"

'Still 'tis God's hand that leadeth me.'

"Of course, I suppose it is mainly in the important affairs of life, but whatever I do, wherever I go? Well, I should like it to be so, only it seems too much to ask." Mrs. Ellis was going down town, and a little prayer went up for divine guidance.

Such a beautiful morning as it was! Mrs. Ellis felt glad that she was obliged to be out; it was much too pleasant a morning to spend in the house.

"But ever so many will have to," she thought. "Miss Carpenter will have to sit in that little stuffy parlor of hers and sew all day long. I might take her some lilies, and a saucer of lemon jelly and cake. I don't suppose she stops to get much dinner, and that might taste good."

Just about that very time Miss Carpenter was taking a peep into her pocket-book. It looked very thin and empty as she took it up, and a glance inside showed that it was as empty as it looked.

"No," she said with a little sigh. "I cannot afford any extras; but I am so tired of dry bread and tea, I should like something dainty and nice."

"There," said Mrs. Ellis, as she picked a handful of lilies, "I believe that I am ready, and I think that I will go down Maple Avenue. It is longer, I know, but it is so much pleasanter."

At the corner, however, she spied Dr. Mason's big dog sitting in his gateway. Now, Mrs. Ellis was afraid of dogs in general, and Dr. Mason's dog in particular, as he was apt to be cross and think that no one had a right to pass his master's house unmolested. So when he gave a little growl, as he saw her standing on the corner, she quickly made up her mind to go the other way, even though it was much hotter and dustier.

Half-way down Pearl Street, who should she meet but her old school-friend, Mrs. Graves.

"O Grace, I am so glad to see you," she said, taking Mrs. Ellis's hand in hers. "We're so troubled and anxious, I came out to walk to see if I could not divert my mind a little. Frank is afraid he will lose his situation; in fact, he knows he will soon. You see, the senior partner has a nephew who wants the place. He is the only son of his mother, and she is a widow with four little girls to bring up. Mr. Ames feels that he must help him, and Frank has been with them the shortest time of any clerk. He is very kind; he told Frank just how it was, and offered to recommend him highly. He will try to keep him until he can find a good place, but the applicants are more plentiful than the places."

"I was led, as surely as can be," exclaimed Mrs. Ellis. "Uncle Horace was in this very morning. He said his head clerk was going to leave on account of his health, and he wanted to know if we could tell him of anybody to fill his place. Of course he can get plenty by advertising, but he prefers some one he knows. Have your husband go to his office this very noon, and tell Uncle Horace that Providence—and Grace—sent him."

"Yes," thought Mrs. Ellis, as she saw her friend's face lighten, "I am sure that I was led this way; and now that I'm here, I think I ought to stop and see Miss Bradford. She has been sick and shut up so long, she must get tired, and be glad to see friends."

"Oh," said the invalid, as Mrs. Ellis entered the room, "I've been wishing so much all the morning that some one would come in to see me. I have lain here and stared at these four walls until I am nearly frantic, and the doctor says I may have to lie here for months more. I just made him tell me."

"I know what I'll do," thought Mrs. Ellis, as she started on her way once more, "I'll send her two or three pictures from the spare room to keep for awhile; they will be something new to look at. Now, I wonder whether I had better go to Clark's or Barton's for that silk. Here is Upton's, though; I might try here. It would save me some steps if they should have it."

So in Mrs. Ellis went, and found just what she wanted; but the clerk's face touched her kind heart, it was so wan and haggard.

"You do not look able to be here," she said kindly, as she waited for change.

"No," answered the girl, "I am not. The doctor says it is killing me, and I must take a vacation. But vacations are not for poor folks. I must work or starve."

"O Mrs. Ellis," said Mrs. Judge Bond, as they met at the next corner, "I am so glad to see you; for you always seem to know a way out of all our difficulties. I believe that our needs and necessities fit into each other's, only I never know

where to find those that I am in need of. I haven't a doubt, though, but you can tell me just where to lay my hands on the very specimen of humanity who needs just what my necessity requires. Our Ruth has given out. Nervous prostration, the doctor says, and he wants her to go to the seaside for the summer. But sea air does not agree with the baby. I must take him to the mountains, and, strange to say, I haven't, just now, a friend or relative I feel like asking to go with Ruth. She would not require care, only companionship, but we will gladly pay all expenses and more."

"You go into Upton's to the silk counter, and you will find a young girl there dying for just what you have to give her; she's a perfect lady, and Mr. Upton will vouch for her, I know."

"There, I said you would have a remedy. I shall never worry again, but send to you directly in any emergency."

"I am so glad I came this way," thought Mrs. Ellis again. "I will never start anywhere again without asking God to guide me. Oh, there's a poor little cripple with some flowers, I must get some of them. Business lively?" she asked, as she counted out her pennies.

"No, ma'am, I haven't sold but just two bunches, and I want so much to sell them all; for I was going to get some strawberries for my mother. She has been sick, and don't eat anything. I was sure she would like some berries, if I could only get them."

"So am I, and now I know some people who I am sure would like your flowers; if you will come with me, I will take you to them."

Half an hour later, a happy little fellow trudged home with a basket of the biggest and most luscious strawberries you ever saw and fifty cents in his pocket.

"He leadeth me, O blessed thought," sang Mrs. Ellis softly to herself, as she laid aside her things. "I am sure that he has this morning. It makes me think of that verse: 'The steps of a good man are ordered by the Lord.' I do believe it makes a difference just where we go sometimes; but then, God will surely guide us the right way if we only ask, and I mean to, always, even if I'm only going down street on an errand."—*Examiner*.

THE GIRL TO BE AVOIDED.

THE Ladies' Home Journal: She is the girl who takes you off in one corner and tells you things that you wouldn't repeat to your mother.

She is the girl who is anxious to have you join a party, which is to be "a dead secret;" and at which, because people are very free and easy, you are uncomfortable and wish you were at home.

She is the girl who tries to induce you, "just for fun," to smoke a cigarette or to take a glass of wine, and you don't know, and possibly she doesn't, that many of the sinners of to-day committed their first sins "just for fun."

She is the girl who persuades you that to stay at home and care for and love your own, to help mother, and to have your pleasures at home and where the home people can see them, is stupid and tiresome; and that spending the afternoon walking up and down the street looking at the windows and the people, is "just delightful."

She is the girl who persuades you that slang is witty, that a loud dress that attracts attention is "stylish," and that your own simple gowns are dowdy and undesirable. She doesn't know, nor do you, how many women have gone to destruction because of their love of fine clothes.

She is the girl who persuades you that to be on very familiar terms with three or four young men is an evidence of your charms and fascination, instead of being, as it is, an outward visible sign of your perfect folly.

She is the girl who persuades you that it is a very

smart thing to be referred to as "a gay girl." She is very, very much mistaken.

Of all other girls, she is the girl who, no matter how hard she may try to make you believe in her, is the girl to be avoided.

HINDOO MARRIAGES.

PERCY T. MAGAN.

A South African heathen always rejoices at the birth of a daughter; for he knows that when she is old enough to have a suitor, he himself will be enriched by receiving at least six or eight cows as a dowry for her. But not so with Hindoo parents. The event is pain and grief to them. According to custom and the rules of caste, they must give the girl a large amount of jewellery, and also present a handsome sum to the one who takes her. More than that, they must make a feast and bid all their friends. Everything must be carried on in royal

Useful and Curious.

THE FUTURE ELECTRO-LOCOMOTION.

THE enormous mass of extra dead weight due to the carrying of the boiler, fuel, and water in the old locomotive will be entirely unnecessary in the railways of the future which will be propelled electrically. Unquestionably the future electro-locomotion will show a motor on every axle, or at any rate upon two axles of each car, and every car running as a unit, in which case they can run coupled together in a train or not, as may be convenient.

NATURAL GLASS.

A MINERAL discovery of unusual value is reported from Kamouraska in Lower Canada. It is stated that an entire mountain composed of silicates, otherwise known as vitrifiable stone, of a purity certified by

been made with the hull. But wooden ships rigged with ordinary rope rigging still show the same percentage of casualties as formerly, when they are not properly fitted with lightning rods and the proper precautions taken to maintain their efficiency.—*Electrical Review.*

PETROLEUM LIGHTING.

THE American Automatic Lighting Company, of New York, is introducing a new system of illuminating by petroleum. The oil is fed directly to the wick of the lamp, but only as fast as it is consumed; this is effected by the means of a syphon and reservoir, the latter being either placed in the building or outside; and the feed reservoir may thus be removed from danger of fire. It is claimed that lamps operated in this manner give more nearly perfect combustion than in any other method of burning petroleum for illuminating purposes; that the lamps having no reservoirs, there is consequently no drip; that oil being automatically fed to flame, no appreciable consumption of wick takes place, and the lamps do not need trimming. It is also claimed that the light is equal to that of gas or electricity at about one-fourth the expense. The New York, New Haven, and Hartford Railway Company is adopting this system in its new stations.—*Industries.*

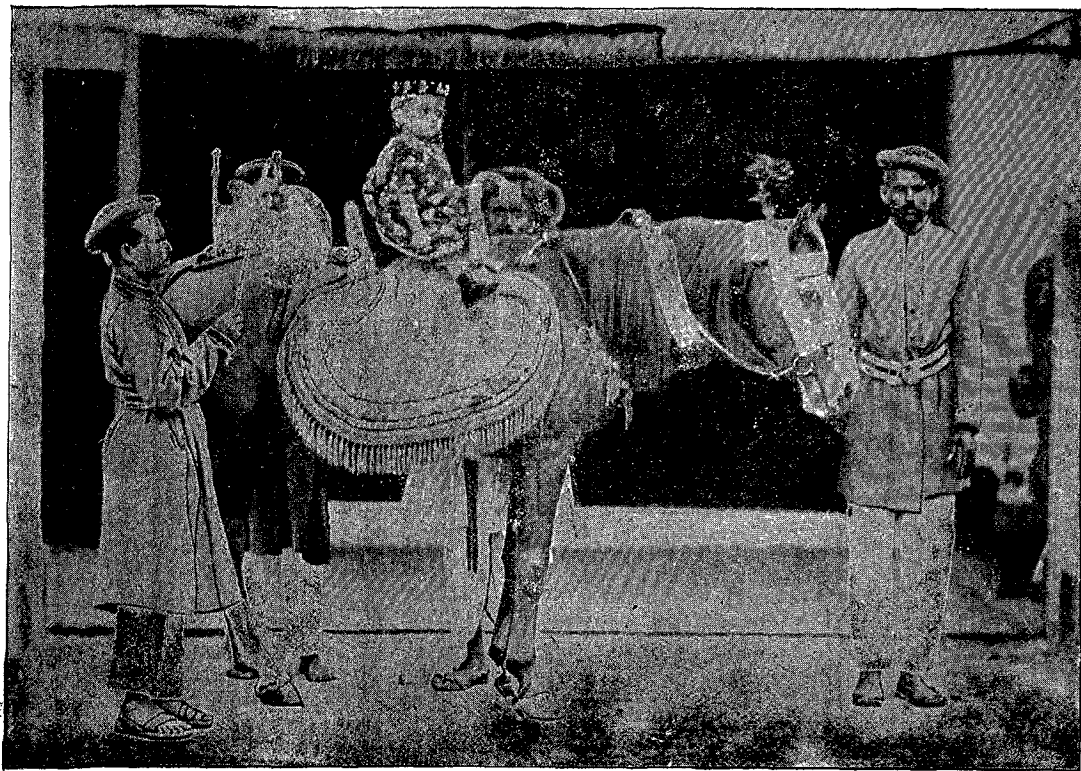
CHINESE JUSTICE.

In many respects the Chinese are a most rational and practical race. Here is a case in point: During a recent anti-foreign-devil riot at some place between Tong-tu and Kaiping, the mob, by way of emphasizing its patriotic sentiments, destroyed a good length of the railway that has recently been carried through the district. The local Mandarin, instead of using the forces under him to quell the riot, sent his soldiers to assist in the pious work. The embankments were leveled for some distance, and the rails thrown into the river, and an attempt was made to destroy the bridges.

Mr. Kinder, the head engineer of the line, laid the state of the case before the Toatoi of Tientsin, who is the head director of the undertaking. The Toatoi sent for the Mandarin, and addressed him thus:—

"To please yourself and friends, you have destroyed the railway track. To please me, you will put it back just as it was before. If, one month from today, the trains are not running the same as before, you lose your head, and your family and ancestors are disgraced. Mr. Kinder estimates the damage and loss by non-running of trains at 50,000 teals (about £12,500), which sum you will have to pay out of your own funds to the company. For labor, all your officials, soldiers, and townsfolk will work as you direct, receiving no money for their labor, and all salaries are stopped until the repairs are complete. I shall appoint a board of punishment to return with you with power to torture and imprison any one who makes the least disturbance or trouble."

The Mandarin begged for mercy on the plea that, as the country was all under water, he could not possibly get mud and stones wherewith to build the embankments. The Toatoi saw the force of this plea, and said he would give him a chance. He could pull down any of his forts he liked in order to provide material for the repair of the railway, and he would give him three months after the railway was completed to rebuild his forts at his (the Mandarin's) own expense. In rather under three weeks the trains were running again, and they are now rebuilding the forts. How long would it have taken to bring about the same results in England?—*London Truth.*



style, and they sometimes mortgage all they possess, even their homes, to raise money for merriment on this occasion.

From a work on Hinduism the following quotation is clipped, concerning an interesting and curious part of the ceremony: "The ceremony cannot be commenced till after the 'Jyotishi,' or family astrologer, has fixed the auspicious day and hour. The bride is given away by her father, or his representative, at her own home. Perhaps the most important part of the proceeding is the 'Saptapadi,' or the leading of the bride three times around the sacred fire,—each time in seven steps,—the offering of the burnt oblation, by the bridegroom, the binding together of the bride and bridegroom by a cord passed around their necks, and the tying together of their dresses. The rite is of course commenced by the worship of the god Ganesa, who wards off the obstacles by which all undertakings are liable to be thwarted through the malice of the demons." It is easy to recognize whether a Hindoo girl is married or single; for the former always has a small vermilion spot painted on her forehead. After the above-named ceremony, the bride who is sometimes little more than an infant, is placed on a horse, and a procession takes place.

Though the little bride is thus fêted, and borne to her husband's house with so much pomp and ceremony, marriage to her is too often the beginning of trouble and anguish. If the husband dies, and his life is no more secure in India than in other countries, a life that is worse than death is the portion of the unfortunate widow.

the provincial engineer to average 98 per cent., has been found. This material is used for the manufacture of the finest glass, and it is believed to exist nowhere else on the American continent in such purity. The provincial Government has been asked by a deputation to guarantee 4 per cent. interest for ten years on £20,000, if a local company subscribes that amount, to develop the new industry, and has promised to consider the request if the principal municipality concerned is prepared to take a fair share of the risk.—*Iron.*

LIGHTNING AT SEA.

FOR some time past it has been remarked that ships at sea are far less often damaged by lightning now than was formerly the case when wooden ships were so much in vogue. This has been noticed even in the tropics, where violent storms are very frequent. According to some returns made of the statistics that have been accumulated since 1879 by the German authorities, this is due to the general use which is now made of wire rope for rigging purposes as well as to the fact that the hulls of ships are usually constructed of iron or steel. Thus the whole ship forms an excellent and continuous conductor, by means of which the electricity is led away into the ocean before it has time to do any or serious damage. Captain Dinklap, who has had charge of the commission appointed to investigate this question, states that no case has been recorded where a ship rigged with wire rigging has sustained any damage from lightning, except in a few instances where continuous connection had not

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 15, 1892.

THE ALL-IMPORTANT QUESTION.

No question of which the human mind has any cognizance compares in importance with that which relates to the eternal destiny of those who are so rapidly passing across the stage of earthly life. The importance of salvation in the kingdom of God transcends any question of earthly import in the same ratio as a glorious eternity excels in interest a few brief years of disappointment. The question becomes, through the conditions attached to it, an individual one. Mankind will not be saved as a race. Men and women will not be saved by nations and communities. Family connections or even church relations will not of themselves secure to any person an entrance to that world of immortal glory. The test of scrutiny will be applied singly to each individual member of every family—father, mother, son, and daughter. This being so, it will be necessary for each one to have made the required preparation. Let each one, therefore, seriously seek a true answer to the question, What must I do to be saved?

It is necessary that the inquiry should come from a sincere and earnest heart. It will do us no good to inquire the way unless we are willing to follow it. But sincerity of itself will not be accepted as a sufficient qualification to the inheritance of eternal life. Sincerity or conscience, unenlightened, has led many souls away from God, into darkness.

Turning to the Book for an answer to this question, we find such expressions as these: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." "By grace are ye saved through faith." "Believe on the Lord Jesus Christ, and thou shalt be saved." "He that believeth on the Son hath everlasting life." From these scriptures, which are but samples of an extensive class, we get the idea that faith in Christ is an essential condition in the plan of salvation. If they were to be taken as furnishing a complete outline of these conditions, one would conclude that faith was *the*, the *only* requirement of the gospel of saving truth. It has been said that the way to originate a sect in religion is to choose a certain line of ideas, cull the Bible for texts that can be made to support them, dwell on those texts, and close the eyes to all others. It is true that error arises more frequently from ignoring the teachings of the Scriptures than from misrepresentation of those that are brought forward. A failure to blend the various features of divine truth will produce a distorted and imperfect view of God's will.

As illustrative of this, we refer to those who tell us, "We have nothing to do;" "only believe;" and other kindred expressions, because they have their eyes upon the scriptures already noticed, but have not stopped to consider other declarations equally weighty. These fail to comprehend the obligations of Christianity; they fail to make thorough work in combating evil, and through presumption come short of the glory of God. The Saviour says: "Not every

one that saith unto me, *Lord, Lord*, shall enter into the kingdom of heaven: but he that *doeth the will* of my Father which is in heaven." Again: "If thou wilt enter into life, keep the commandments." It is written: "Not the hearers of the law are just before God, but the *doers* of the law shall be justified." "Blessed are they that do his commandments." "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." From these and many similar scriptures we learn most emphatically that there *is* something to be done. Jesus says, "Strive [agonize] to enter in at the strait gate; for many, I say unto you, shall seek to enter in, and shall not be able." He does not say, "Strive to believe." The Christian way is represented as a racecourse, a battlefield, where continued, patient exertion only will secure the prize.

With these last scriptures before their minds, some people can see nothing else. Like the Jews in Paul's day, ignoring God's righteousness, and endeavoring to establish their own, they make an utter failure, either through Pharisaism or its opposite fatality—despair.

The religion of Jesus is intensely practical in its operations and effects. There is much that passes for religion that is such only in name. But this will not stand the test of the Judgment. A profession of faith in Christ is *not* of the slightest avail only as faith works righteousness into the heart and life. Legalism is a failure through the weakness of the flesh. The law is holy, just, and good; it is perfect and spiritual. If any man kept it, he should live by it. But it cannot justify the sinner, nor impart strength to the helpless. It cannot repair a broken character; it can approve of nothing but perfection. Faith was never intended as a substitute for well-doing. It is as true to-day as in olden days that "to obey is better than sacrifice." Jesus came not to save his people *in* their sins, but from them. But how is this to be done, since there is no intrinsic merit in faith as an abstract principle, and since we cannot, unaided, attain through the law the requisite righteousness? Faith is the principle which connects humanity with God. By faith we get out of self into Him in whom all fulness dwells. By faith we come to know God. We see him revealed in his Son; we see the same character in his law. Out of weakness we become strong. Faith becomes a guide, a light, a motive power; yea more, it brings Christ into the heart, who drives out evil and reigns as the "spring of every motion." His grace removes sin and cleanses every stain; his presence shines away our darkness; his counsels teach of righteousness; his strength enables us to conquer sinful tendencies, "casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

Faith, then, becomes an agent for righteousness by bringing us into working relations with the grace of God, through whose help we walk in ways of holiness, through whose grace and mercy we obtain remission and cleansing from sin. To the question whether we can do anything to merit salvation, we say, No. To the question as to whether we shall obtain it by doing nothing, we say as emphatically, No. Abraham believed God, and it was accounted righteousness, because his faith was a mighty power to bring his life into harmony with God's word. It united his heart to God, and God's heart to his. In itself faith has no virtue; but applied to sacred truth it works wonderful results. By it the weakest becomes possessed of divine strength. By it saints have wrought righteousness, obtained promises, overcome the world. By it we overcome.

WHEREFORE DIDST THOU DOUBT?

S. N. H.

THE truth of God and his work upon the earth should ever be believed with all the heart. No person is strong in God without an unfailing faith in him and in his Word. We are poor and weak, and possess nothing of ourselves that will recommend us to God. Nor by ourselves can we accomplish anything in the world; but we can be strong in God and in his truth, and unshaken in our faith. The beloved disciple many times uses the expression, "Hereby we know" "we are of God; he that knoweth God heareth us, and he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error." It is this unbounded confidence that gives peace and happiness, strength to the spirit and rest to the soul; but skeptical doubts destroy the peace and joy that would otherwise have reigned in the heart; they take their flight at the very approach of doubt.

What has happened that this well-grounded faith should give place to skepticism—that poor thing with empty hands and empty heart, which nothing has wherewith itself to bless; and nothing gives others therewith to bless and help them? Who benefits a man by giving him a needless doubt?

What has happened? Have any of the fundamental truths of that Book from which we draw our light been satisfactorily proved to be erroneous, or out of date, and unfit for the world's present use? Have any of these sacred ten brief laws which form the basis of all sound legislation and right government, and all true justice and settled morality, been discovered to be superfluous and needless? Has any great secession among the mass of believers in any portion of the world taken place, and have they been found in a body going back to the world and renouncing their faith? Individuals have gone back from every church—gone back and walked no more in the true way, just as they have in every age since the days when Christ said to the twelve, "Will ye also go away?" Have any considerable body of ministers resigned their posts, and said they could no longer carry on the work with honesty, or with comfort to themselves, or with reasonable prospect of success? Individuals have done so just as, in the apostles' days, some at least went back to the safe lines of ecclesiastical organization at Jerusalem, preferring that rather than to be stoned at Lystra, and put into jail at Philippi with sore backs from the previous scourging. But the work itself has marched steadily onward, and the frontier line has rolled steadily outwards, and has rolled outwards more widely and rapidly during the last ten years than it did during the previous quarter of a century. What, then, has happened? Has any contrary order come from the great administration above, countermanding the last urgent order given on earth, "Go ye into all the world, to every nation, and kindred, and tongue, and people"? With the assurance, "Lo, I am with you," go on, and fear nothing. As long as these words are true, there is no need to fear for this work or the results.

If there are men that are skeptical about the progress and success of the truth, such skepticism must rest on the slender base of individual and subjective opinion. It cannot in any sense be said to rest on the broad base of undoubted historical fact, or because the truth has not moved as God would have it from the very beginning.

There are probably a few men who mean what they say. They have written books and spoken in terms of the bitterest hostility against the work of God. What I mean is this, there are

men who are law-haters. That is not surprising. There are men, a few, who hate everything that is good on the earth, men's rights, and religion itself. Macaulay makes this statement: "Whoever does anything to depreciate Christianity is guilty of treason against the real civilization of mankind." This may be true in principle respecting those who would oppose the progress of the commandments of God and the faith of Jesus Christ.

But let us notice some of the reasons that lead individuals to doubt and question the work of God.

1. It is a non-recognition of the real difficulties of the work and the nature of the opposing forces. They have not duly considered that Satan makes a special attack on every advance of the work of God in the world. When the Lord would bring his people from Egypt into the wilderness, Satan, through his agencies, wrought miracles, the same, apparently, as were wrought by Moses. When Christ made his first advent on the earth, it was opposed by Satan, who took possession of the minds and bodies of many men. It is no marvel that to that church preceding the second coming of Christ there will be difficulties and opposing forces occasioned by the natural views taken of the work. And yet the needs of the cause will not be fully understood, and in consequence of it individuals will be led to question and doubt the work itself.

2. Some have defective information and limited views, both as to the nature of the work, and the character of the field into which the workers have entered. The great breadth of the field should be taken into account. A battle is not lost because a single point or eminence has been yielded, or a regiment driven back. Apparent defeats have often resulted in the greatest victories. Men may not be able to comprehend the real nature of the case on account of being misinformed. The informers may have been sincere; but they may not themselves have taken in the real nature of the work itself.

3. Men lack oftentimes a comprehension of the details of the work. We can only see those things which appear to the general view. We see facts as they are developed; but we may not be able to comprehend the real nature, that is the real details, of our work, and of the methods which must sometimes, and without any choice, be followed—because to the actual worker on the spot no other course is open—to reach the real and final ends aimed at. These particulars and details are often only known by those who have been in direct contact with the work itself. Doubts often arise on account of mistakes that have naturally been made in connection with the work. It is not pretended that in our short-sightedness, the very best and most suitable methods so far as details are concerned have in every case been followed; or that the work can be done merely by good intentions. We have found by experience that a man will not succeed in any phase of the work simply because he has a good soft heart. Even those who are connected with the work itself may not notice the changes that come over a field in ten, twenty, or thirty years. Satan is alert to oppose and hinder every enterprise. A wise general will learn to adapt himself to the circumstances which arise from time to time, that he may be successful and gain a victory for the truth of God.

4. Another cause for doubts is the defects that are seen in the men who are directly connected with the work itself. The ideal is usually quite correct, and if there were no defects in men, but they were sufficiently equipped with knowledge and perfect characters, and equal to their work, and always retained these moral and spiritual

qualifications, it is certain that they would be remarkable characters. But we should remember that each human infirmity clings to individuals connected with God's cause, and each weakness that makes itself apparent is so much deducted from a man's power, rendering him less fit for his work. This true force is a spiritual force, and can only appear in a life that gathers its strength from much meditation and prayer and sweet communion with God; from converse with the realities that are beyond the range of sight, from a deep impression of things eternal, possible only to a certain clearness of spiritual vision. Some men reach this; but such men are few, and God by his grace accepts individuals now as Christ did when here upon earth. He brought those wholly unfitted for the work in connection with himself, and by his work, and by an experience in actual labor for souls, led them to a state of spiritual attainment that made them successful in turning hearts to him. Because we see defects of this character in men, it should not lead us to question the work of God, or to have doubts regarding it.

These causes which we have mentioned must always be considered in connection with the Lord's work. But one being was ever perfect on earth, and that was our Lord Jesus Christ. It is an established law in God's economy in natural and spiritual things that permanence is brought about by a gradual development, whether it be good or evil. Hasty growth and hasty efforts of all kinds fall early to decay. This law is almost universal wherever development is concerned. The law is not of our making, and it is not in our power to prevent its operation. All organic life conforms to it, and human society has an organic life. The work of present truth is not to perfect some single individual only, in the work of God, but it is to perfect a people, and fit them to stand before the throne of God without spot or wrinkle or any such thing. The work of present truth has been developing for nearly half a century, and now before us lies the greatest work to be accomplished since its beginning. Above all things necessary to fit us for this work, we say, Study your Bibles and learn its truths for yourselves.

Give the laborers your sympathy, for they need sympathy as well as bread. Laborers are but men, and they live by both. It is true that he who aids the work the best he can, "himself forgetting, with love to Christ, his help inciting," is generally the man who is least troubled with doubts about the reality and success of the Third Angel's Message. We have never known of those who have sincerely aided this portion of Christ's cause ever being much troubled as to the certainty of its success. It seems strange that any who have seen the rise and progress of the Truth from the beginning should ever have any doubts on the main questions. If you owe nothing to Christ, then nothing bring, in prayer or coin, sympathy or help. But is it true that there are any who owe nothing to Christ? Can any say, We owe him nothing? If not, then let our doubts and skepticisms cease, and our confidence be perfected in truth. For there are many who from a feeling heart can exclaim:—

"The cloud of doubt is o'er our heads suspended.

We ask ourselves, Wherein have we offended,
That so estranged are we from many hearts?

"Our hand has never in the fight grown tired.

What fault in acting, or what sin in aiming,
Has made us fail in that which we desired?

"Without reserve, I'll tell it clear and bold.

Upon the Alpine pinnacles of thinking
Full many a heart is frozen icy cold.

"Say, does your kindly sympathy allure,

To give the help wherewith the heart is swelling,
And have you helped, when help was in your power?"

CHURCH AND STATE.

A STATE CANNOT BE A THEOCRACY.

J. O. CORLISS.

A STATE is distinct from a nation in its essential features. While the latter is the product of nature, and may be wholly unpolitical, as in the case of some aboriginal tribes, the former owes its very existence to political machinery, and is wholly the creature of the people. In the words of another: "The state emerges from, and is upheld by, society, and is therefore subservient to its ends. The true office of the state is simply to disembarass the free interaction of the constituents of society; to secure justice and peace; to guard against excess and disorder. It is to keep the road clear for the footsteps of society, not to show the way; to regulate its movements, not to inaugurate them; to secure co-operation and harmony between the social elements, not to generate these elements or their laws of affinity." It therefore follows that while a nation might become a theocracy, as in the case of Israel, a state could not possibly have such a form of government, since in that event it would cease to be a political compact.

This will perhaps be more clearly seen by examining the nature of a theocracy. The word "theocracy," in its Greek form, is defined as "rule of God." In other words, it relates to a past form of government, in which God was recognized as supreme ruler in civil as well as spiritual affairs. He not only made and proclaimed the law by which his government was administered, but without any voice of the people, expressing their preference, he appointed all officers, through whom the affairs of the nation were to be regulated. Officers thus appointed were but agents of Jehovah, and as such, were amenable only to him for their official acts. Even though the people might be dissatisfied with the course of any official, they had no power to remove him from office. He was appointed to his position by a power infinitely above the people, and could only be removed from it by the same authority which appointed him to the place.

The moral law of Jehovah adopted as the civil code of the nation, its penalties were enforced by the civil rulers. This statement must of course be taken in a modified sense. None who were punished by the civil ruler under the theocracy, received the full penalty designed to be inflicted upon the incorrigible transgressor of God's law; for the punishment inflicted by the civil ruler even then was only temporal. The Judgment of the great day alone is competent to decide what punishment adequately meets the requirement of God's law. The civil ruler of that day did, however, make that law the basis of every outward offense, and punished accordingly. It mattered not whether the transgressor violated only that portion of the law which regulated his dealings toward his fellow-man, or that which ordered his religious worship; it was all the same. The civil magistrate was duly authorized to administer punishment in either case.

Not a move was made in anything, in fact, without explicit direction from Heaven. During all the wearying marches of Israel from Egypt to Canaan, God talked with Moses through the fiery, cloudy pillar, and from above the mercy-seat, directing and counseling him in all the affairs of the nation. The reasons for this are obvious.

1. Accepting Jehovah as their God, they not only became a distinct people, among the idolatrous nations by whom they were surrounded, but they thus gave their consciences into the

keeping of Jehovah, to be regulated by his moral law.

2. By this act they were no longer their own, but the peculiar people of God. In other words, they became the subjects of God's church, or kingdom, on the earth. It was therefore his privilege to prescribe the rites and ceremonies of their religious worship.

3. As their acknowledged king, he was absolute sovereign of their body politic; and as such it was his prerogative to make his own laws, choose his own method of governing, proclaim war, and make peace with surrounding nations.

Therefore, in appointing his officers of government, God chose to make them ministers of religious as well as of civil affairs. They not only administered punishment to the uncivil; but it was their duty to declare who were clean and who were unclean, who were to be shut out from the congregation and who were to be admitted. In all these matters *the people had no voice*; but in everything, both civil and religious, were to inquire of the law at the mouth of those whom God had appointed to teach all the statutes which the Lord had spoken unto them. See Lev. 10:11.

Though one of the most highly favored of God, Moses had not the privilege even of naming his successor. Joshua was called of God to fill the place soon to be made vacant by the death of Moses; and although the people had no voice whatever in his selection, yet when Joshua had received his charge in the sight of the people, they readily accepted him as their leader under God.

It was the same in the nomination of the judges who governed Israel. The people accepted them as rulers appointed of Heaven, through whom the will of God was to be revealed. In the days of Samuel the prophet, however, the people became restless under that form of government, and asked to have a king and a government like the other nations around them. 1 Sam. 8:4-7. The Lord instructed Samuel to grant their request, if, after telling them what hardships such a change would bring to them, they should still persist in their desire. Accordingly Samuel told them, from God, that a king would rob them of their sons, to be his servants in various ways, and that he would take their fields, vineyards, and olive gardens, with a portion of their flocks, and bestow them upon his officers of state. But the people refused to heed the warning, and cried still more ardently, "Nay; but we will have a king over us." Verse 19.

And yet God did not desert that people. He pointed out through his prophet who should be their king. They had no voice whatever in the selection. Saul rejected the directions of God in governing the people, and was therefore deprived of his kingly office, to give place to another of God's chosen rulers. David was anointed by Samuel to govern Israel in God's name. Solomon succeeded him and "sat on the *throne of the Lord* as king instead of David his father." 1 Chron. 29:23.

This "throne of the Lord" was occupied by a succession of kings, each commingling his own ideas of government, more or less, with the instructions for this purpose formerly given by Jehovah, until the kingdom of Israel could no longer be recognized of God as the government which he had appointed. He therefore gave up the kingdom to be overturned by other nations, exclaiming: "I will overturn, overturn, overturn it; and *it shall be no more until he come whose right it is*, and I will give it him." Eze. 17:16-19; 21:25-27.

"FROM FAITH TO FAITH."

E. J. WAGGONER.

"Therein [in the gospel] is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith." Rom. 1:17.

THIS expression has been the subject of much learned discussion by theologians, and very few of them are agreed as to its meaning. The fact that learned men are disagreed in regard to it, need not frighten us from it with the thought that it cannot be understood; for we read that things hidden from the wise and prudent are revealed unto babes. If we are but simple enough to accept the obvious Scripture meaning, as explained by the Scriptures, we need not be in darkness.

One of the greatest causes of the failure of many people to understand the book of Romans, and indeed any other portion of Scripture, is a failure to hold to first principles and Bible definitions. Men attempt to define some terms according to their theological training, and find it hard work to make them fit. Then if they at one time accept the Bible definition of a term, they do not adhere to it, but give it some other meaning the next time they meet with it. This can lead to nothing else but confusion.

The term "the righteousness of God" is an expression indicating God's character, and his character is set forth in the Ten Commandments. They sum up the whole duty of man, which is to be like God. The law cannot, as a matter of course, be perfectly represented in the life of any person who transgresses it, and so the gospel was devised that man might in Christ find the perfect righteousness of the law. The gospel is the power of God unto salvation to every one that believeth, because it makes manifest the righteousness of God. The verse teaches that the righteousness of God is revealed from one degree of faith, to a higher degree of faith, and consequently that righteousness must ever be on the increase. This is shown by the quotation which the apostle makes to prove his statement. It must be that the righteousness of God is revealed from faith to faith, he argues, because it is written, "The just shall live by faith." The force of this is found in the fact that the Christian life, which is the result of faith, is progressive. The Christian life is a continual growth. Peter says: "Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Pet. 3:17, 18. The only way to keep from falling from that which we have, is to grow. David says of the righteous man that "he shall be like a tree planted by the rivers of water." Ps. 1:3. This means continual growth.

We read of the path of the just, that it "shall be as the shining light, that shineth more and more unto the perfect day." Prov. 4:18. But "the just shall live by faith;" therefore it must be that their faith increases.

To the Hebrews the apostle wrote: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection." Heb. 6:1. And in the epistle to the Philippians Paul said: "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:12-14. Here is set forth a continual reaching

out for some higher attainment. The calling of God in Christ Jesus is a calling to holy or righteous living; for we read: "But like as He which called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy." 1 Pet. 1:15, 16, Revised Version.

This righteousness to which we are called, and for higher attainments in which we must constantly press, is obtained only by faith, as Paul expresses his desire to be found in Christ, not having his own righteousness, but that which is through the faith of Christ, the righteousness which is of God by faith. Phil. 3:9. Therefore, since righteousness comes only by faith, and it must increase, it follows that faith must also increase. So it was not a vain prayer which the disciples uttered, when they said, "Lord, increase our faith." Luke 17:5.

That faith is susceptible of growth, is plainly declared by the Scriptures. Paul had hope that when the faith of the Corinthian brethren was increased, he should be helped by them to preach the gospel in the regions beyond them. 2 Cor. 10:15, 16. To the Thessalonians he wrote that he prayed exceedingly night and day, that he might see them, and might perfect that which was lacking in their faith. 1 Thess. 3:10. And still later he wrote: "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth." 2 Thess. 1:3.

Their faith grew, and as a consequence their charity abounded. Charity, or love, is the fulfilling of the law. It is the manifestation of the righteousness of God, and is a result of true faith; for faith works by love, and the only righteousness which will be accepted when the Lord comes is that which is by the faith of Christ, "the righteousness which is of God by faith." Such being the teaching of Scripture, there is no reason why we should not understand Rom. 1:17 just as it reads: The righteousness of God is revealed, or manifested, from faith to faith.

One or two notable instances recorded in Scripture will illustrate this. The apostle records that "by faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace." Hebrews 11:31. This case has been a cause of stumbling to some who have not given careful thought to it. It is well known that Rahab lied to the men sent by the king of Jericho to seize the spies (see Joshua 2:2-6), and they imagine that in saving her God placed a premium on lying, and that it is right sometimes to lie. Neither is true. Rahab was saved, not because of her lie, but because of her faith. She, in common with all the people of Jericho, had heard how the Lord dried up the waters of the Red Sea, and how he had led the Israelites; but she alone, of all the inhabitants of Jericho, believed that the hand of the Lord was in the matter, and that he had given the land of Canaan to the Israelites. She had simple faith, but was totally ignorant of God's law. In the code of heathen morality, lying was accounted a virtue, and she knew nothing better. But her faith made it possible for her to be saved, and brought her into a place where she could learn righteousness. As a natural consequence, her faith in God would increase when she learned more of him. In her case we have a clear instance of the revelation of the righteousness of God from faith to faith.

The same thing is true of Cornelius. He feared God with all his house, and gave much alms, and "prayed to God alway." As a consequence, an angel was sent to him, directing him

to send for Peter, who should tell him what he ought to do.

The sum of the whole thing is that it is faith that brings God near to us. If we first believe that he is, he will reveal himself to us more fully. If we rejoice in that light and walk in it, our faith will be increased, and that will bring more light. As with Rahab, so with all. God does not grant us a blessing because we are righteous, but in order that we may become righteous. When our faith brings us to Christ, it is that we may learn of him. To our faith we add virtue and knowledge. But as faith comes by hearing, and hearing by the Word of God, it follows that the more we really know—accept—of the Word of God, the greater will be our faith. And so, increasing daily in faith, the just go on from strength to strength, until the dawning of the perfect day ushers them into the immediate presence of God.

Bible Student.

LESSONS FROM THE GOSPEL BY MARK.

Lesson 19.—February 6, 1892.

Parable of the Vineyard.—Mark 11:27-33; 12:1-17; Parallels: Matt. 21:33-46; 22:15-22; Luke 20:1-26

1. What questions was Jesus asked by his enemies after the cleansing of the temple? Mark 11:27, 28.

2. What motive inspired their questions? Luke 19:47; Mark 12:13.

3. How did Jesus answer them? Mark 11:29-33.

4. What important parable, among others, did he then speak? *Ans.* The parable of the vineyard let out to wicked husbandmen. Mark 12:1-9.

5. What are the principal features in the parable? *Ans.* The householder, his servants, his son, the husbandmen, and the vineyard. See note 1.

6. Who is represented by the householder? Isa. 5:7.

7. What does the vineyard represent? Ps. 80; Isa. 5:7, first part.

8. Who are the servants? Mark 12:2-5; 2 Chron. 36:15, 16; see also Acts 7:52.

9. After the treatment the husbandman gave his servants, what did the Lord of the vineyard do? Mark 12:6.

10. How did the husbandman treat him? Verses 7, 8.

11. Who is represented by the son? John 1:32-34.

12. For what purpose did he come? John 3:17.

13. What did Christ say would be the doom of those husbandmen? Mark 12:9. See note 2.

14. By what scripture did Jesus show that the parable was justly applied? Luke 20:17; Ps. 118:22.

15. Whom does this rejected stone represent? Acts 4:10, 11.

16. What application did Jesus himself make of the parable? Matt. 21:43, 44.

17. How did this affect the Pharisees? Matt. 21:45, 46.

18. What plans did they lay to entrap Jesus? Mark 12:13; see also Luke 20:20.

19. What question did they ask? Mark 12:14.

20. How did the wisdom of Christ meet their craftiness? Verses 15, 16.

21. What great principle did he set forth? Verse 17.

22. How were even his enemies affected by his wisdom? Same verse; Matt. 22:22.

NOTES.

1. QUESTION 5.—There are always features in every parable which will not fit the case to which the parable in general applies; for it is impossible that any material thing should perfectly represent the spiritual. It is not best, therefore, to spend the time in trying to make every detail fit somewhere. We have the chief characters and features in the householder, his vineyard, which he let to husbandmen, his servants, and his son. There are certain other features which are also fitting. The tower which was built in the vineyard doubtless applies to the temple; the hedge round about it, to the holy laws, rites, and ceremonies which separated Israel from the world; the place for the wine-fat is evidently Jerusalem. But here it is well to pause. The going into the far country and the receiving of fruit at a specified time are consistent with the parable; but they are not designed to have any special application, further than this, that God looked for his people to bring forth fruits all the way along. A parable is not designed to apply in every particular. The great practical lesson should be the thing which we should seek to understand, not the details of the parable.

2. QUESTION 13.—It seems, by comparing the different accounts, that Jesus first asked the question, "What shall therefore the lord of the vineyard do?" The people, carried along by the manner and eloquence of Jesus, and not realizing the application of the parable, are constrained to reply: "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons." Jesus then repeats the solemn sentence which the Jews, in their sense of justice, had pronounced: "He shall come and destroy these husbandmen, and shall give the vineyard to others." They see then its application and its force, and reply, "Let it not be;" they would have it otherwise. This must not come upon the holy nation. This protest Jesus meets by quoting from their own Scriptures. Luke brings this out with peculiar force. Jesus paused, looked upon them, and said, "What is this then that is written?" Luke 20:17. Have ye not read this scripture: "The stone which the builders rejected, the same is become the head of the corner?" It is only as we combine the accounts of the evangelists, many times, that we get the full force and beauty of Christ's teaching.

Lesson 20.—February 13, 1892.

Love to God.—Mark 12:18-44; Parallels: Matt. 22:37-46; Luke 20:27-47; 21:1-4.

1. After the defeat of the Pharisees, what class came to Jesus? Mark 12:18.

2. What question did they ask him? Verses 19-23.

3. How did Jesus answer the question? Verses 24, 25.

4. How did he prove by the Scriptures that they erred? Verses 26, 27. See note 1.

5. What question did one of the Pharisees then ask? Verse 28; see also Matt. 22:34-36.

6. What was our Lord's reply? Mark 12:29-31.

7. From what scriptures did Jesus quote these precepts? Deut. 6:4, 5; Lev. 19:18.

8. What did Jesus say of these two commandments? Mark 12:31, last clause; Matt. 22:40.

9. What did the scribe say of our Lord's answer? Mark 12:32, 33.

10. What did Jesus say to him? Verse 34.

11. In what is the law of God specifically comprehended? Ex. 20:1-17; Deut. 5:22.

12. What is the highest manifestation of love? Rom. 13:10.

13. How only can the law be kept? John 6:28, 29.

14. Can we love God without loving our neighbor? 1 John 4:16, 20, 21.

15. Can we love our neighbor without loving God? Verses 7, 8, 10.

16. Through what agency is this love given us? Rom. 5:5.

17. How willing is God to give us his Holy Spirit? Luke 11:11-13.

18. How must we ask? Mark 11:24.

19. By what further questions did Jesus endeavor to teach them the truth of his mission? Mark 12:35-37.

20. What warning did he give the people? Verses 38-40.

21. What instance of self-sacrificing love did he point out? Verses 41-44.

NOTE.

1. QUESTION 4.—The Sadducees were the higher critics, or religious infidels, of their time. They accepted the writings of Moses, but for the most part rejected the other Scriptures, holding that there would be no resurrection. They brought to Jesus one of their stock cavils, one of the hard theological nuts, so to speak, with which they had so often silenced the Pharisees. Jesus first tells them their error, and shows them that they limit God's power. He then, from the writings which the Sadducees professed to believe, showed that there would be a resurrection. He takes for the basis of his argument a truth admitted by all, that God is a God of the living. It would be no glory to be the God of the dead; for death came by sin. But in the writings of Moses, God calls himself "the God of Abraham, the God of Isaac, and the God of Jacob." Now all knew that these men were dead and buried; how, then, could God be the God of the living in being their God?—For the very simple reason that in God's purpose they still lived, for he would raise them from the dead. He calls those things that are not as though they were (Rom. 4:17), for in his purpose they are. If the souls of Abraham, Isaac, and Jacob were in heaven, and God called himself their God and the God of the living because their souls were there, the words of Christ were the veriest nonsense. Jesus quoted the scripture to prove "as touching the dead, that they rise;" and that he did prove it, the tacit admission of the Sadducees bears witness.

REVISING SINAI.

THE revision craze, it seems, has gone so far in Presbyterian circles that it is proposed to change the wording of the fourth commandment, making it read, "In six *creative* days the Lord made heaven and earth," etc., instead of "in six days," as it now reads. In reference to this, the *Philadelphia Press* of Aug. 31, 1891, quotes the following letter from a foreign mission worker, under the heading—

"A WOMAN'S PROTEST."

"DEAR DR. PATTERSON,—I am 'only a woman,' and I am very far away from the scenes of battle, but I hear some echoes of the noise in my far-away home. I am glad, very glad, that *you* contend so earnestly for the faith once delivered to the saints, and for which so many of them have lived and died. I have no doubt you are right about the ability of that 'grave and reverend Committee on Revision;' but I do wish they could have left without revision what God wrote with his own blessed fingers on the first table of stone.

"When I read that clause, 'six *creative* days,' it reminded me of what a brother-in-law of mine once said to his father, 'I think, sir, if you had been at the creation, you would have risen to move an amendment.' And it seems to me these 'fathers and brethren,' if they had been on Sinai, would have surely said, 'Dear Lord, it will never agree with the views of the nineteenth century, and with the feeling of the church of that day, for you to write, 'for in six days the Lord made heaven and earth;' please do revise it, and write to please the advanced thought of that time "in six *creative* days.'"

"Now that may sound as if I think them presumptuous, and I do. They may tinker at Calvin's work and at the work of the Westminster divines, and I shall never dispute their right; but when they attempt to change the word of the Lord of hosts, I think it is time for all reverent souls to let their voices be heard. It may be possible that they can use much more fitting words than the Creator could in describing his own work; but I doubt their ability very much, and think they might at least step reverently where angels would fear to tread.

"Now, Dr. Patterson, you see I did not write to the 'editor;' I do not mind letting you have my views, but I would not dare to question so much learning. How quenched I would be! But does it not seem terrible to you for them to dare change his own word? and am I wrong just to feel indignant at the very sight of that clause?"

From the field.

THE MASTERS CARE.

It was twilight, night dews were falling
Softly upon the hills,
And the shepherd's voice was calling
The white-fleeced flocks from the fields.

By the door stood the Master, waiting,
With tenderly patient care,
Till the last of the flock should be folded
Safe in its shelter there.

Said the Master to him who brought them,
"Are all of my sheep safe home?
For with costly price have I bought them,
And none must be left to roam."

"Yea, Lord," the hircling answered;
"I have counted them o'er and o'er
As I led them from far distant pastures,
Safe home to the sheepfold door.

"Not one of thy sheep is missing."
But the Master, with anxious care,
Called over again the number
Of those that should be there.

"Ninety and nine"—one missing,
The weakest of all the band—
Ah, shepherd! no glance like the Master's,
No care like that of his hand.

Then the Master went into the sheepfold,
Calling each sheep by name;
Only ninety and nine gave answer,
His labor was but in vain.

Then into the gathering darkness,
And out o'er the rocky way,
Went the Master, saying softly,
"I must search for the one astray."

Through the long night hours he wandered,
With never a thought of the cost,
Saying only, "My strong ones are sheltered;
This weak one must not be lost."

From the hills which the dawn was purpling,
'Mid the chorus of nature's psalm,
Came the Master home rejoicing,
With the lost sheep safe on his arm.

Of the pain of that wearisome journey
His whitened lips were dumb,
But the thorn-scarred feet were witness
Of the way through which he had come.

A QUIET SPOT.

IN our last number we noticed the arrival of Mr. J. R. McCoy of Pitcairn Island. We have enjoyed extremely well our association with this brother. The island, as most of our readers are aware, is located in about the same latitude as Sydney or Auckland, about 3000 miles east of New Zealand, being one of the most easterly of the Polynesian Group. The island was settled by the mutineers of the ship *Bounty* over one hundred years ago. The mutiny was caused by the overbearing cruelty of the commander, and was unattended by loss or injury of life. The captain and mate were put into a provisioned boat and set adrift, and reached land in safety. The men procured wives in Tahiti and settled at Pitcairn. About the middle of this century, the population of the island threatened to overcrowd its capacity, so the home government arranged in 1858 to transfer the people to Norfolk Island. But some sighed for home, and returned.

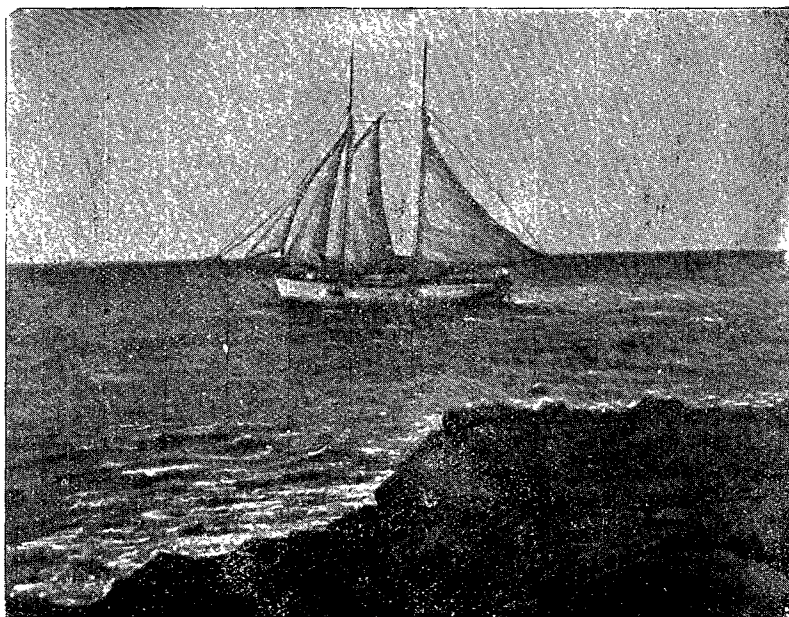
The island lies out of the ordinary paths of commerce; but occasional ships call there on their passage, where they take in supplies of fruit and vegetables, and leave such articles as the islanders may require. The people are all thorough Christians, believing the Bible and in their simple faith trying to live it out. There are many features of this lonely life as related by Bro. McCoy that are full of interest to those who are in the highways of life, in contact with the world at large. As he contemplates life in such a lovely, secluded spot, one is almost led to covet its quiet rest and peace. The cut on this page shows the missionary schooner *Pitcairn*, standing off the shore of the island.

MINUTES OF THE S. D. A. CONFERENCE.

THE fourth annual session of the Australian Conference was commenced in Federal Hall, North Fitzroy, Dec. 27, 1891. The President, G. C. Tenney, occupied the chair. There were forty delegates present, besides a large number of brethren from Victoria; New South Wales, South Australia, and Tasmania. Meetings of a devotional character were held each day, and were made very profitable by the timely instruction of Mrs. E. G. White, Elders W. C. White and G. B. Starr. Before the close of the Conference proceedings, we were made glad by the presence of Bro. E. H. Gates and his wife, and Bro. McCoy of Pitcairn Island.

Two new churches were admitted into the Conference, viz., Geelong, and Latrobe, Tasmania.

In the address of the President, several matters of deep interest were touched upon, bearing upon the work for the coming year, the following remarks were made: "Since our last Conference, a continual stream of blessing has flowed to us from our Heavenly Father. Considering the dangers to which we have been exposed by the prevalence of



influenza and other forms of sickness, we may thank God for the preservation of our lives. Yet notwithstanding the changes we have experienced, God has prospered us in temporal and spiritual things. We have no cause for discouragement, though we may confess to feeling oppressed by the magnitude of the work which lies before us."

Being authorized to appoint the committees, the chairman announced the following: On Nominations, D. Steed, G. Foster, A. Ballingall; on Resolutions, G. B. Starr, A. G. Daniells, W. H. B. Miller; on Auditing, J. G. Shannan, Carl Fehlberg, Thos. Thatcher, C. J. Parsons, A. Reekie, J. Saunders.

The following resolutions were carried:—

WHEREAS, The providence of God has seemed to open the way in our large cities for visiting and holding Bible-readings with families, and there are some in our field who, by reason of past experience, are qualified to conduct this line of work, therefore—

1. *Resolved*, That immediate attention be given to the Bible-reading work, and that suitable persons be selected and thoroughly trained for this kind of labor.

2. *Resolved*, That it is the sense of this Conference that a few men of devotion, energy, and piety should be selected to engage in the colporteur work; to visit those portions of the field where the largest number of books have been sold; to assist in further investigations those who have become interested in any part of the Truth and furnish them with further reading matter; to solicit their subscriptions for our periodicals; and to reach others as the way may open.

3. *Resolved*, That we hereby express our appreciation of the deep interest manifested by our General Conference in the welfare of the work in our country; and that we are especially grateful that, in the order of God's providence, they have commissioned those who have lately reached us from America, to visit, counsel, and assist us at the present juncture of our experience.

This resolution was carried by a rising vote of the congregation.

WHEREAS, There is an increasing demand for educated laborers in Australasia and adjoining fields, and in view of the fact that many young men and women now stand ready, and are waiting to enter a school where they may receive education and training for the work; and—

WHEREAS, The distance and travelling expenses to America are so great as to make it impracticable for any large number to attend our colleges; therefore—

4. *Resolved*, That it is our duty to take immediate steps toward the establishment of a school in Australasia.

5. *Resolved*, That six persons be chosen by this Conference, to act with two to be chosen by the Conference in New Zealand to represent that field, and one chosen by our missionaries in Polynesia to represent that field, to act as a Committee on Location.

6. *Resolved*, That a committee of seven on organization and plans be elected by this Conference.

7. *Resolved*, That in the interval preceding the location of this school, the erection of buildings and opening, the Executive Committee be authorized to arrange for and conduct such terms of a workers' training school as they deem advisable.

A very deep interest was exhibited in all these resolutions.

The Committee on Credentials and Licenses, reported as follows: For Credentials, G. C. Tenney, G. B. Starr, W. L. H. Baker, R. Hare, D. Steed, A. G. Daniells, W. D. Curtis; for Licenses, George Foster, C. J. Anderson.

Ship Missionary, Victoria, C. J. Robertson.

The Committee on Nominations reported: For President, A. G. Daniells; Secretary, George Foster; Treasurer, Echo Publishing Co.; Executive Committee, W. C. White, G. C. Tenney, W. D. Curtis, J. G. Shannan.

The following were elected as a Committee on Location for the school: G. C. Tenney, for Queensland; J. H. Stockton, for W. Australia; H. Muckersy, for Victoria; R. Shannon, for Sydney; J. G. Shannan, for Tasmania; Thos. Thatcher, for S. Australia; E. H. Gates, for Polynesia and New Zealand. And these on Organization: W. C. White, A. G. Daniells, G. C. Tenney, H. Muckersy, N. D. Faulkhead, G. B. Starr, W. D. Curtis.

The proceedings terminated Jan. 1, 1892, and the Conference adjourned.

G. C. TENNEY, *President*.

G. FOSTER, *Secretary*.

AUSTRALIAN SABBATH-SCHOOL ASSOCIATION.

THE first meeting of the fourth annual session of the Australian Sabbath-school Association convened Dec. 28, 1891. After the opening exercises, the minutes of the previous session were called for and read.

A statement was presented comparing the membership, contributions, etc., of the former quarter with the standing of the last year. It was thus seen that we have reason to be thankful to God for the success of the past. But however much has been accomplished, there is yet opportunity for great advancement. Faithful personal effort will do much to secure this, and such effort should be engaged in by all who have a part in this work.

One encouraging feature was noticed in the interest in us shown by the officers of the International Sabbath-school Association, as indicated by their frequent letters. One of these letters, from Mrs. Vesta Olsen, the Corresponding Secretary, was read. Extracts from another letter written by C. H. Jones, the President, showed with what interest he had been observing the development of the work in this country.

W. C. White made a few remarks on the Sabbath-school work. He said the true object of the Sabbath-school is the church at study. It is right to make use of every opportunity to develop in young and old an interest for all mankind. There-

fore in contributing, a worthy object should be held before the mind.

G. B. Starr made a few suggestions relative to the study of lessons, which should be so well prepared during the week that the paper may be dispensed with by teachers and pupils at the hour of recitation. He also said our teachers must be converted before they can bring their scholars to Christ. We cannot trust those who are unconverted to be officers and teachers in our schools.

The balance sheet, which showed the Association in good condition, was considered and accepted.

The chair, being empowered to appoint the usual committees, named the following: On Nominations, R. Hare, G. Foster, and J. Shannan; on Resolutions, W. D. Curtis, J. Collins, and J. H. Stockton. The meeting then adjourned to call of chair.

A second meeting of the Association convened Friday morning, Jan. 1. After singing hymn No. 1198, Bro. Woods led in prayer. The minutes of the previous meeting were read and approved. The Committee on Resolutions being called upon, presented the following report:—

WHEREAS, The blessing of God has attended this department of the work during the past year, as shown by increased membership and contributions, therefore—

Resolved, That we express our gratitude to God for his goodness, and that we devote ourselves more fully to him in extending this work.

WHEREAS, In the opening of the work in this country much assistance was rendered by Sabbath-schools in other places, therefore—

Resolved, That our schools devote an appropriate portion of their contributions each quarter to such enterprises as may be recommended by the International Sabbath-school Association.

WHEREAS, The *Sabbath-school Worker* is especially intended to assist those who are engaged in this work, therefore—

Resolved, That we endeavor to induce all who are doing Sabbath-school work to read and study this journal.

Resolved, That we approve of the excellent publications embraced in "Our Young People's Library," and that we recommend our schools to place the same in the hands of their youth.

WHEREAS, The Sabbath-school, guided by the good Spirit of God, is a great blessing to all who attend, therefore—

Resolved, That we put forth earnest effort to urge upon all who are not now attending to become members of our Sabbath-schools.

WHEREAS, The Sabbath-school paper, *Our Young Friends*, is an interesting and useful paper in connection with the Sabbath-school work, therefore—

Resolved, That we heroby express our appreciation of the efforts of the Echo Publishing Co. in furnishing us with this interesting journal, and that we endeavor to secure for it a wide circulation.

WHEREAS, There are surplus funds in the treasury of the Sabbath-school Association, therefore—

Resolved, That £10 of said funds be donated to the Australian Tract and Missionary Society for the purpose of purchasing a missionary library.

After some discussion, these were all unanimously adopted.

The Committee on Nominations presented the following: For President, W. L. H. Baker; Vice-President, W. Miller; Secretary, Mrs. E. Carter; Executive Committee, W. L. H. Baker, W. Miller, Mrs. E. Carter, J. Large, Tasmania, Chas. Parsons, Sydney. These persons were duly elected to their respective offices. Meeting adjourned *sine die*.

W. L. H. BAKER, *Pres.*

GEO. SHANNAN, *Sec. pro tem.*

THE correspondent of the *Daily Chronicle* at Tiflis, telegraphed on Sunday night, November 1: "M. Pobednosteff, Procurator of the Russian Holy Synod, is finishing up a long career of persecution by terribly drastic measures against his Protestant fellow-countrymen. His most recent *coup* was the arrest a day or two ago of four of the chief leaders of the Protestant or Stundist movement who were still at large. These are Bagdasarianz, leader of the Protestant Armenians; Kalveit, leader of the German Baptists; Mazayeff, chief Presbyter of the Russian Molokans; and Lavashoff, leader of the

Methodists. These men have been torn from their families without a word of notice, and sent under police escort, secretly, for a term of five years to some mountain district near the Persian frontier, where their only neighbors will be fanatical Mussulmans.

"In addition to these prominent members of the protesting sects, 110 members of both sexes have recently been banished to Gerusi, a small village in the province of Elisabethpol. Among these are Baptists, Methodists, Molokans, and Old Believers. I have just learned that they are in the greatest distress, and obliged to beg their daily bread from the Armenians and Tartars around them.

"The most terrible feature of this persecution is that the sanctity of family life is deliberately invaded by the Russian authorities. Parents are torn from their children lest their influence should contaminate their offspring, and among the 110 exiles in Gerusi are not a few whose children have been literally kidnapped and placed under Orthodox guardians.

"It is exceedingly difficult to send help to these unfortunate sectaries. Their letters all pass through the hands of the police, and their friends in Russia fear it to be known that they are sending them the means of life, lest they also be suspected and share the same fate."

News Summary.

Yellow fever is raging in several Brazilian towns.

The International Sanitary Congress at Vienna was opened on the 4th inst.

Two large iron-working establishments of Sunderland, Eng., are working on the eight-hours system.

Edison is said to employ 200 women in work upon the delicate details of his electrical inventions.

The Pope has graciously withdrawn his objections, and now the Emperor of Austria proposes to visit King Humbert of Italy.

The Crown Prince of Japan, who is at present a pupil in the School for Nobles in Tokio, is said to be a bright and industrious boy.

The great diamond company in Kimberley, South Africa, is reported to have made a clean profit last year of one million pounds sterling.

The eldest son of the Prince of Wales, who is soon to be married to the Princess Victoria Mary of Teck, is suffering from a severe attack of influenza.

A terrible mine explosion is reported from a town called Krebs somewhere in the United States, by which it is feared two hundred lives have been lost.

In the vicinity of Broken Hill, where the people are suffering grievously from a water famine, experiments at rain-making have been unsuccessfully tried.

Until recently, the Royal Palace at Berlin has been lighted only by candles. Emperor William has had gas put in, and is now arranging for electric lights.

Owing to the immense number of recruits wanted in the French army, the standard of height has constantly been reduced. It is at present little more than five feet.

Great Britain has a longer seacoast line than any other nation in Europe—2,755 miles—with Italy second, 2,472 miles; Russia stands third and France fourth.

The first colony of Russian Jews sent out by Baron Hirsch to the Argentine Republic reached that country in October. There were one hundred and fifty families.

The German Government is practicing economy in the management of the railroads by a general reduction of wages and the dismissal of a large number of employés.

Siam has decided to make an exhibit at Chicago which shall eclipse the one it made at the Paris Exposition, where it carried off the honors in the Oriental section.

A deputation of English Quakers who have visited Russia for the purpose of finding out the exact condition of the famine sufferers, implore all nations to unite in giving prompt aid.

In the United Kingdom twelve per cent. of the working classes are women. The proportion of working women to the entire population is higher than in any other country.

Russian officers who have visited France for the purpose of studying the military system of that country, speak in high terms of the organization, strength, and equipment of the French army.

Mr. Moss, the British Resident in the Cook Group, says that the export trade of these islands is £50,000 a year, and might be increased. The islands have recently come under British protection.

Mohammed Tewfik Pasha, the popular Khedive of Egypt, has fallen a victim to influenza and ignorant doctors, at the age of thirty-nine. He is succeeded by his eldest son, Prince Abbas, who is in his eighteenth year.

The colored people of Georgia are prosperous, and gradually acquiring wealth. They returned fifteen per cent. more of property this year than they did last. They have returned £2,839,345 worth of taxable property.

The trouble between Chili and the United States relative to the Balmacedist refugees who sought protection at the United States Embassy, has been settled, and the refugees have been taken on board an American war ship.

It is reported that Pope Leo XIII. is convening a council of the leaders of the Roman Catholic parties throughout Europe, before whom proposals will be laid for the conduct of an agitation in favor of a return to the temporal sovereignty.

Some idea of the strength of the drink traffic in foreign countries may be gathered from the fact that Belgium has 5,500 schools and 136,000 drinking shops. For public instruction it spends £600,000, while for intoxicating liquor it spends £5,000,000.

Great shoals of mackerel, which appeared only a few years ago off the Irish coast in the autumn, have appeared again. This, it is said, is concurrent with the unaccountable disappearance of mackerel from the northeast coast of America.

The *Tahiti*, a vessel engaged in the Pacific-island trade, has been wrecked, and it is feared that the officers and crew, numbering sixteen men, together with three hundred natives of the Gilbert Islands, have been lost. The natives were under contract to labor on the coffee plantations of San Benito, Mexico.

Natural gas has been discovered in Middlesborough, England. During borings for salt, at a depth of 800 feet an outburst of gas and water occurred, and the gas, on being ignited, burned for several hours with a flame 40 feet high. Americans engaged in the workings declare that the gas exactly resembles that of Pennsylvania, and a great interest is being manifested in the discovery.

A San Francisco paper tells of a captain in the British navy who, not long since, found two tribes on the Polynesian Islands carrying on a fierce war; one tribe, having become converted to Christianity, was trying to force the other to contribute to the purchase of an organ for public worship. There are a lot of people in this country fighting morally for a very similar object—for a law to compel others to observe the Sunday.

Theodore Bent, who was sent to investigate the famous Zimbabwe ruins in South Africa, writes home that these ruins are undoubtedly of Phœnician origin, and that the inscriptions and other evidence he has found unmistakably indicate the form of worship, the manner of decoration, and the system of gold smelting practiced by the vanished people who erected the structures. They are relics of a people far advanced in civilization, though the present inhabitants are mere savages.

The book-binders in London have taken the initiatory in establishing the eight-hours system. An understanding with employers has been arrived at by which the merits of the new order of things will be tested. The members of the trade at the beginning of the year entered upon the eight hours system, and it will be a tentative arrangement for twelve months, and at the end of this period masters and men will again meet to determine whether it shall be continued or not. No reduction is to be made in existing wages. Men and employers have met in an amicable spirit. Over 5,000 hands will be affected by the agreement.

Health and Temperance.

WHO'S TO BLAME?

W. J. EBDALÉ.

I MET a man with shoes worn down,
And feet sticking out at the toe;
He'd a brimless hat with a bit of a crown—
The picture of consummate woe!

The nose on his face was like a red lump,
His cheeks were streaky and blue,
He'd a little short pipe chewed down to a stump,
It was of the blackest hue.

His clothes were patched and scraggy—threadbare—
They clung together with dirt;
He drew his collar close up to his hair
To hide the want of a shirt.

With blood-shot eyes and sullen brow,
For drink he'd lick the dust;
Could any one think, to see him now,
He'd once been a man of trust?

"Poor wretch," I thought, "you've not all blame
For the miserable way you're in;
The state has a share in causing such shame
By selling beer, brandy, and gin.

"There's a reckoning day not very far off,
When a righteous Judge will show
Those who now do nothing but scoff,
They'll reap the tares they sow.

"The seller and buyer will both be there,
And those who made the laws;
It will then be seen who took a share
In such an unjust cause."

EVIL EFFECTS OF ALCOHOL.

THE agitation of the temperance question during the last fifty years has had the effect to provoke a thorough investigation of the nature and effects of alcohol, and its relations to animal life, which has resulted in the determination of certain facts in relation to this subject which may be said to be demonstrated so far as it is possible for anything to be conclusively settled by scientific investigations relating to the human system. One of the most active and efficient workers in this field has been Dr. B. W. Richardson, of London, Eng., who has long stood in the foremost rank of scientific physicians the world over. The late Dr. Parkes, the eminent English sanitarian, and Dr. Edward Smith, also recently deceased, the author of some of the most scientifically accurate works on diet extant, have also done much in this field, as well as many French and German investigators. We shall endeavor to present to our readers the results attained by these laborious investigations as simply and concisely as possible. The results determined are decisive, and admit of no ambiguous interpretation; and they should be treated and accepted with the respect and consideration due to scientific facts.

Effects of Alcohol Definite and Constant.—The relation of alcohol to living tissues, whether animal or vegetable, is always the same under the same circumstances. It is a *poison*, not only to man, but to lower animals and to vegetables as well. A leech thrown into alcohol dies in a few seconds. Plants whose roots are bathed in alcohol, even when very much diluted, not more than one part in a thousand of water, are retarded in their growth, become sickly, and die. It is a drug which is in the highest degree inimical to the whole animated creation. Every form of life is destroyed by it. It is in man, however, that its worst effects are seen. This is in one sense fortunate; for, as a brilliant writer wittily says, if lower animals were addicted to the drug in one-tenth the degree man is, in a short time there would not remain upon the face of the earth an animal which would be *tamable, workable, or eatable*. In whatever way alcohol is introduced into the body, whether through the stomach, through the skin, or through the lungs in the form of vapor, the effects are essentially the same.

Neither does it make a very great difference what form of alcoholic drink is taken, provided the same amount of actual alcohol is imbibed. From the strongest rum down to hard cider and small beer, the effects are those of alcohol.

Alcohol an Irritant.—Apply to the skin a small compress saturated with pure alcohol, covering it with oiled silk to prevent evaporation; in a few minutes the skin will be reddened and irritated as though a mustard plaster had been applied.

Take into the mouth a tablespoonful of alcohol. After holding it a few minutes, the whole mucous membrane will seem blistered and benumbed.

Alcohol a Narcotic.—The definition of a stimulant is that "which produces an increase of vital activity" (Webster). According to the popular belief, not only among the common people, but among physicians as well, alcohol is an agent which will accomplish this; but in the light of recent investigations, the popular belief is not the correct one. Alcohol decreases vital action, rather than increases it, and therefore cannot be a stimulant, except when it acts as an irritant by contact with delicate tissues. The best medical authorities now agree that this drug is a most powerful narcotic. It deadens the sensibility of the nerves, like ether, chloroform, and nitrous oxide. Chloroform and ether are both compounds which are made from alcohol. Half an ounce of alcohol held in the mouth a few minutes will so deaden the nerves of taste that they can appreciate no difference between salt and sugar, between sour and bitter. When alcohol is taken into the blood, it produces a similar condition in the brain and all the great nerve centres.

Says Dr. E. Smith, F.R.S., of alcohol, "I hold that its action, in all doses, is always that of a narcotic and paralyzer."

Says the eminent Dr. Richardson, "I cannot by any argument yet presented to me admit the alcohols by any sign that should distinguish them from other chemical substances of the paralyzing, narcotic class."

Alcohol destroys the blood. When this fiery drug is taken into the stomach, it is soon absorbed into the circulation, where it comes in contact with the corpuscles of the blood. The effect upon these delicate and important structures we can study by applying alcohol to the blood outside of the body; for the corpuscles will retain their life and activity for several weeks after being removed from the body, if placed under proper conditions. To make sure of no mistake about this matter, we will perform the experiment while we write. Our microscope, which will magnify one million times, being in readiness, we thrust a needle into a finger and thus obtain a tiny drop of blood. Placing it upon a glass slide, we adjust it upon the instrument and look at it. Although the film of blood in view is so thin as to be transparent, it is crowded with beautiful bi-concave discs, the red blood corpuscles, each of which is perfectly formed, though only 1-3500 of an inch in diameter. Now we apply a drop of alcohol, a very tiny drop; mark the effect. No sooner does it touch these little bodies than they begin to shrink, and soon lose all resemblance to their natural appearance. In a short time they are seen to be breaking up into fragments; and in five minutes from the commencement of the experiment the once beautiful and symmetrical little bodies which compose one-half of the blood, are reduced to broken fragments and shapeless masses. They have been fairly cut in pieces and eaten up by the alcohol.

The contact of alcohol with the corpuscles also causes them to lose their coloring matter, a very important part, as it is by means of this that they are enabled to perform their work as oxygen carriers. This effect may be observed in those which give no other evidence of injury from the alcohol.

"But what harm does this do?" says the drunk-

ard or the moderate drinker; "the loss of a few blood corpuscles cannot be of any great consequence." The ultimate effect is the same as though the supply of air was cut off from the lungs by a cord tightly drawn around the neck. The business of the red corpuscles is to carry oxygen from the lungs to the tissues. If they are destroyed, oxygen cannot be carried in sufficient quantity, and the blood becomes foul, being charged with large quantities of carbonic acid, the poisonous substance which ought to be replaced by oxygen. One of the quickest known ways of destroying life is to cause an animal to inhale a poisonous gas known as carbonous oxide, which has the effect to paralyze all the blood corpuscles. Alcohol does the same thing just in proportion to the quantity taken.

In addition to its effects upon the corpuscles, alcohol produces other serious changes. One of the most important of these is coagulation or thickening of the fibrine of the blood, which occasions the formation of little clots which are swept along in the blood current until they reach the finest capillaries, where they are lodged, thus obstructing the circulation, and, according to the eminent Prof. Carpenter of England, constituting the first beginning of organic disease of the nerve centres and other important organs. These minute clots often constitute the cause of boils and troublesome abscesses; and when they become large, as they sometimes do, they may produce instant death by the plugging up of a large artery in the brain, an accident which, there is every reason to believe, is not uncommon in cases in which large quantities of alcoholic spirits are taken.

Alcohol also greatly increases the amount of fat in the blood, probably by preventing the changes necessary to the complete digestion or assimilation of fat.

There is also reason for believing that alcohol has a paralyzing effect upon the white blood corpuscles, interfering with them in such a way as to prevent their passing out through the walls of the vessels in their usual manner.

It may be further objected that these changes do not occur unless very large quantities of alcohol are used. This, again, is an error. Dr. Carpenter is authority for the assertion that the changes in the corpuscles and in the fibrine of the blood take place when not more than one part of alcohol to five hundred of blood is employed. Thus it will be seen that the very weakest wines are unsafe, since none of them contain less than three to five per cent. Even small beer would be capable of doing mischief in this way. The weakest wines would need to be diluted with four times as much water, in order to prevent the injurious results described.—J. H. Kellogg, M. D., in *Home Hand-Book of Hygiene and Medicine*.

THE USE OF FRUIT.

WHILE fruit gives but little toward the nutrition of the body, it contributes materially toward keeping it in health. Bender found that fruit gives off a great deal of carbonic acid while on the tree and when stored in the house, so that it is not well for a person to sleep in a room where fruit is kept in large quantity. Uffelmann praises the fruit diet in chronic indigestion, gastric catarrh, especially after alcoholic excess, hemorrhoids, cerebral fluxion, scurvy, and hepatic affections. Calculus is almost unknown in cider districts. An exclusive diet of grapes was highly commended by Niemeyer in plethoric conditions generally, and in obesity.

A HIGH licensist believes in putting whisky into a man through a £200 funnel, and then putting the man into the gutter. A prohibitionist believes in putting the whisky into the gutter and saving the man.

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PUBLISHERS' DEPARTMENT

EDITORIAL NOTES

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

THOSE who had prepaid their subscription before notice of the change of price was given, will receive the BIBLE ECHO for the full time for which they have paid.

WE are happy to be able to resume in this number a series of articles by Bro. J. O. Corliss on Church and State. These articles were broken off abruptly some months since by the ill health of the author. At this time they should be read and studied with special interest by the people of these colonies. The circumstances which gave rise to these thoughts in the mind of a writer in America are apparently about to be experienced in these lands.

THE Conference in Melbourne was followed by an institute for instruction in Christian work, and devotional meetings, which extended over one week. It was attended with interest and success. At the close of the meeting the workers separated. Bro. A. G. Daniels and E. H. Gates visit Adelaide. Bro. and Sr. Starr go to Tasmania. W. D. Curtis expects to labor in Victoria with W. L. H. Baker the coming season, while Robert Hare joins D. Steed in N. S. Wales. Other workers are finding their places in various parts of the field.

ONE important feature of the institute was the conducting of a class for ladies in cooking and nursing the sick, taught by Mrs. Starr and Mrs. Gates in the former, and Miss Walling in the latter department. The class was large, and zealous in obtaining an insight into the elements of these useful arts. All expressed themselves as highly satisfied with the work of the teachers, who, though the time was very limited, were enabled to impart much information of a very practical nature.

As a fitting conclusion of the series of meetings in Melbourne, the ordinances of the Lord's house were celebrated on Sabbath afternoon, Jan. 9. It was a most impressive and solemn service, peacefully, joyfully solemn, as we realized the import of the sacred symbols which showed forth man's guilt and the Saviour's dying love. Over two hundred participated in the ceremonies.

SOME months ago the *Signs of the Times*, our valued coadjutor of Oakland, California, was cut down in size and reduced somewhat in quality (beg pardon). But it was simply letting go to catch breath and get a new hold. Now it comes to the battle again in a brand new outfit from top to toe, armed to the teeth with gospel truth. It is better, brighter, fuller than ever, which is saying considerable. As a faithful exponent of the truth as it is in Christ, we wish for it every success. We will have it sent to any of our friends who desire it one year for 8s.

JACOB prevailed because he was persevering and determined. His experience testifies to the power of importunate prayer. It is now that we are to learn this lesson of prevailing prayer, of unyielding faith. The greatest victories to the church of Christ or to the individual Christian, are not those that are gained by talent or education, by wealth, or the favor of men. They are those victories that are gained in the audience chamber with God, when earnest, agonizing faith lays hold upon the mighty arm of power.

Those who are unwilling to forsake every sin and to seek earnestly for God's blessing, will not obtain it. But all who will lay hold of God's promises as did Jacob, and be as earnest and persevering as he was, will succeed as he succeeded. "Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily."—*Mrs. E. G. White.*

At the late annual meeting of the Australian Health and Temperance Society, it was decided to merge the work of the organization into that of the Australian Tract Society. The report of the Secretary, J. H. Woods, showed that a good amount of work is being done in the line of the society, and being taken under the care of the larger body, its work, it is anticipated, will be materially increased. This step is not taken to obscure the health and temperance cause, but to render it more effectual in the dissemination of the truths pertaining to it.

MRS. E. G. WHITE, whose ardent labors during the Conference were greatly appreciated, has secured a convenient house in the fine suburb of Preston, where with her family of helpers she is now located. In company with other laborers, Sr. White is about to visit Ballarat for a brief time, and later on expects to go to New Zealand to attend meetings at Wellington and Napier.

WE have not yet received any definite word in regard to the time of the meeting of the New Zealand S. D. A. Conference, but are led to suppose it will be held in the latter part of March.

THE last mail brings the sad news of the death of Mr. R. M. King of Tennessee, U. S. A., whose persecution for laboring on his farm on Sunday after having kept the seventh day has attracted such wide attention. Bro. King's case was awaiting trial at the United States Supreme Court, to which it had been appealed. It is now transferred to a higher tribunal. The case is now in the hands of Him who proclaimed, "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." He is safe. The following account of his death will be of interest:—

"He left home Monday last to canvass for 'Bible Readings,' and the next day stayed with a friend who lives near his territory. After supper he complained some of palpitation of the heart, and also of a cold. When bed-time arrived, he asked if they should have family prayer. His friend said he might if he wished. Then he read a chapter in the Bible and prayed. After prayer he talked awhile about the way in which people should live, and said he had forgotten his heart trouble, and thought he would be all right in the morning. His friend then showed him his room, left him for the night, and went to his own room to bed; but he does not think he was in bed ten minutes when his wife awoke him, asking what was making that noise. He then went to Bro. King's room and called him, but received no answer. Taking a light and going in, he found him dead in bed. He was lying on his back, with his hands folded across his breast. There was no indication of his having made a struggle. Thus passed away one who had the courage to stand up for the truth in the thickest of the fight. May we all be as faithful as he."

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Printed and published by Echo Publishing Company, Limited, 14 and 16 Best Street, North Fitzroy, for the International Tract Society, and registered as a newspaper in Victoria.