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ONE PENNY

GENERAL ARTICLES

LIKE CHRIST.

Didst Thou seek shelter when, o'er Thy head
The clouds of muttering hatred burst?
When friends were fleeing, and, in their stead,
Came cross and spear and the raging thirst?

I ask not shelter, but ask to be
With Thine own resolute soul endowed,
In time of trial to stand like Thee,
To front the tempest, or face the crowd.

"And when the glory regilds the sky,
Thy spirit of service to me still give,
For I would be able Thy death to die,
Were I but able Thy life to live."

—Success.

TWO WORSHIPPERS.

BY MRS. E. G. WHITE.

"Unto certain which trusted in themselves that they were righteous, and despised others," Christ spoke the parable of the Pharisee and the publican. The Pharisee went up to the temple to worship, not because he felt that he was a sinner in need of pardon, but because he thought himself righteous, and hoped to win commendation. His worship he regarded as an act of merit that would recommend him to God. At the same time it would give the people a high opinion of his piety. He hoped to secure favour with both God and man. His worship was prompted by self-interest.

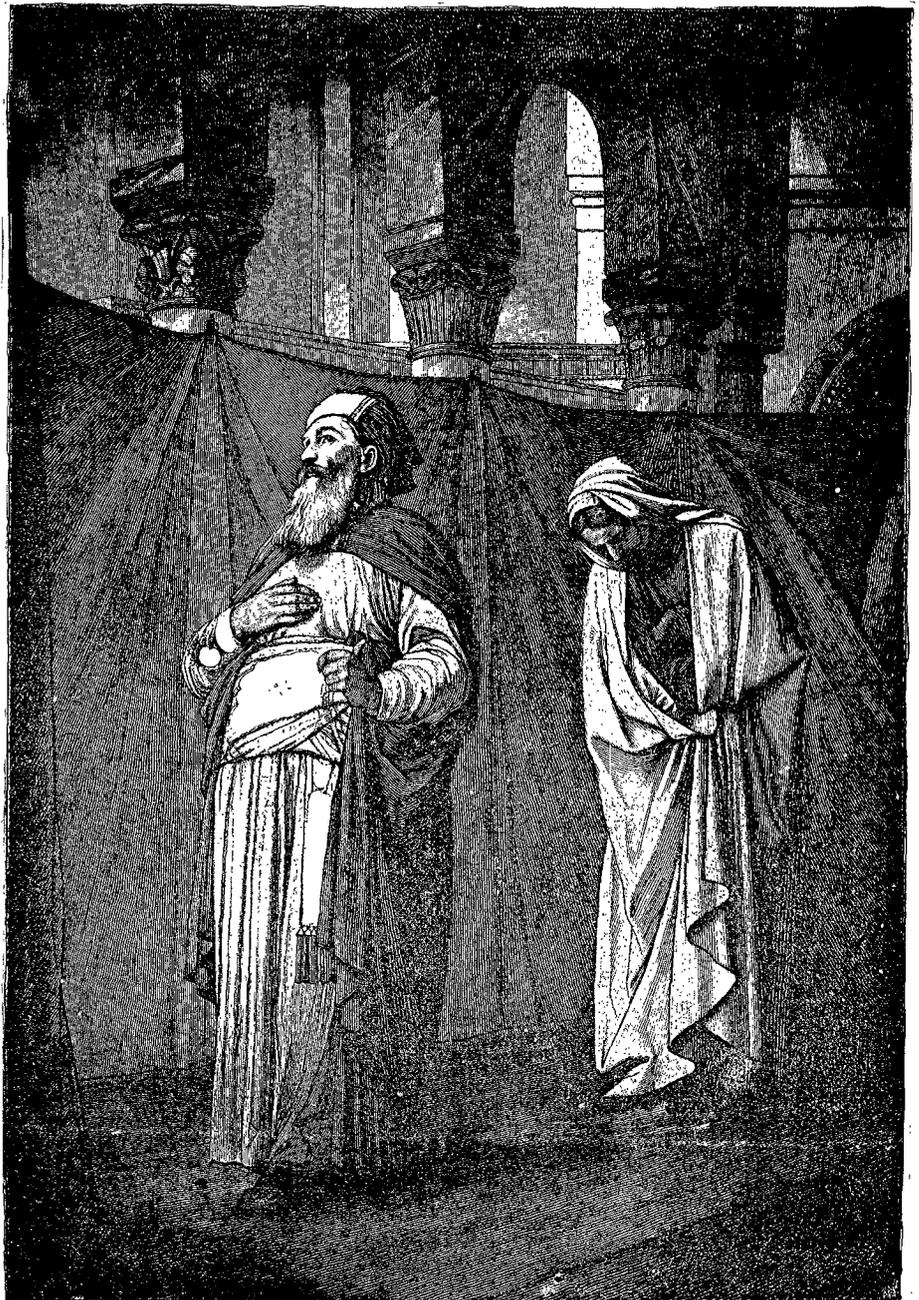
The publican had gone to the temple with other worshippers, but he soon drew apart from them, as unworthy to unite in their devotions. Standing afar off, he "would not lift up so much as his eyes to heaven, but smote upon his breast," in bitter anguish and self-abhorrence. He felt he had transgressed against God, that he was sinful and polluted. He could not expect even pity from those around him; for they looked upon him with contempt. He knew that he had no merit to commend him to God, and in utter self-despair he cried, "God be merciful to me, a sinner." He did not compare himself with others. Overwhelmed with a sense of guilt, he stood as if alone in God's presence. His only desire was for pardon and peace, his only plea was the mercy of God. And he was blessed. "I tell you," Christ said, "this man went to his house justified rather than the other."

The Pharisee and the publican represent two great classes into which those who come to worship God are divided. Their first two representatives are

found in the first two children that were born into the world. Cain thought himself righteous, and he came to God with a thank-offering only. He made no confession of sin, and acknowledged no need of mercy. But Abel came with the blood that pointed

with God. "Blessed are the poor in spirit; for theirs is the kingdom of heaven."

No outward observances can take the place of simple faith and entire renunciation of self. But no man can empty himself of self. We can only



The Pharisee and the Publican.

to the Lamb of God. He came as a sinner, confessing himself lost; his only hope was the unmerited love of God. The Lord had respect to his offering, but to Cain and his offering He had not respect. The sense of need, the recognition of our poverty and sin, is the very first condition of acceptance

consent for Christ to accomplish the work. Then the language of the soul will be, Lord, take my heart; for I cannot give it. It is Thy property. Keep it pure for I cannot keep it for Thee. Save me in spite of myself, my weak, unchristlike self. Mould me, fashion me, raise me into a pure and

holy atmosphere, where the rich current of Thy love can flow through my soul.

It is not only at the beginning of the Christian life that this renunciation of self is to be made. At every advance step heavenward it is to be renewed. All our good works are dependent upon a power outside of ourselves. Therefore there needs to be a continual reaching out of the heart after God, a continual, earnest, heart-breaking confession of sin and humbling of the soul before Him. Only by constant renunciation of self and dependence on Christ can we walk safely.

The nearer we come to Jesus, and the more clearly we see the purity of His character, the more clearly we shall discern the exceeding sinfulness of sin, and the less we shall feel like exalting ourselves. Those whom Heaven recognises as holy ones are the last to parade their own goodness. The apostle Peter became a faithful minister of Christ, and he was greatly honoured with divine light and power; he had an active part in the upbuilding of Christ's church; but Peter never forgot the fearful experience of his humiliation; his sin was forgiven; yet well he knew that for the weakness of his character which had caused his fall only the grace of Christ could avail. He found in himself nothing in which to glory.

At every advance step in Christian experience our repentance will deepen. It is to those whom the Lord has forgiven, to those whom He acknowledges as His people, that He says, "Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight." *Eze. 36: 31.*

It was when Moses was hidden in the cleft of the rock that he beheld the glory of God. It is when we hide in the riven Rock that Christ will cover us with His own pierced hand, and we shall hear what the Lord saith unto His servants. To us, as to Moses, God will reveal Himself as "merciful, gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin."

THE POWER THAT PARDONS WILL KEEP FROM SIN.

BY E. HILLIARD.

All are in need of pardon. None who bow in contrition of soul ever rise without it. Jesus, the King of grace, loves to grant it. But when He bestows this rich, heavenly boon upon the penitent one, He expects him to exercise the same spirit in freely forgiving others. In fact, our receiving pardon is made conditional on granting it to those who offend us. "For if ye forgive men their trespasses," said Jesus, "your Heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." *Matt. 6: 14, 15.*

The question often arises, as in Peter's mind, "How oft shall my brother sin against me, and I forgive him? till seven times?" Jesus replied, "Not until seven times; but . . . until seventy times seven."

We are not, however, to take this long forbearance on the part of the true follower of Christ as an opportunity to trespass against him, and then expect forgiveness because of his wonderful kindness and long-suffering. No! Jesus desires that every one of us shall be so permeated with this tender spirit of forgiveness that we will hate and abhor sin, and, therefore, be very careful how we give offence to others.

The disposition to pardon others will lead us, if there be a possible chance, to excuse the wrong-doer, instead of criticising and condemning him. This love, this willingness to forgive another, makes us strong against sin, and also gives grace to win others.

The same faith that claims pardon through Christ on these conditions can claim divine power to keep from sin. It is only through faith that we are kept by the power of God. It was by faith that Enoch walked with God, and pleased Him. His faith kept him so closely to the side of God that he was enabled to resist sin. The same power that pardoned him of sin, kept him from sin, and at last lifted him bodily into the immediate presence of God.

We must be pardoned from all sin, be filled with the spirit of forgiveness, and kept by the sin-pardoning power of our blessed Saviour, if we expect to be taken bodily into the presence of Christ and the holy angels.

A DEFINITE MESSAGE.

BY L. A. SMITH.

The gospel of Christ comes to the world in the form of a definite message. It presents no pleasing theories for dreamy contemplation, but great truths which call the soul to earnest action. Its language is clear and positive. "Repent ye, and believe," is the word of God to every individual of the race, speaking through all time without interruption or change. It presents before every man the present duty of his time, and thus speaks to him in language plain and definite.

From the lips of Christ, in the days of His earthly ministry, the message came. "Repent: for the kingdom of heaven is at hand." Nearer our own time the voice which proclaimed the same everlasting gospel to the earth, said, "Fear God, and give glory to Him; for the hour of His judgment is come." And later still, at a period including our own day, another voice from heaven sounds throughout the earth, warning against the worship of the "beast and his image," and the reception of his "mark." These messages must be given to all the world, and the servants of God, through whom they must be given, have thus presented before them the nature of the work which they must do. A message is put in their mouths suitable to the religious crisis of their day, and they are not to substitute for it a message of their own.

But this is just what the great majority of Christ's professed ambassadors have done. From them the world hears next to nothing of the "everlasting gospel," with its message of repentance, faith in Christ, the hour of

God's judgment, and warning against the worship of the beast. In its place has been put a man-made message, a compound of fable and human speculation, pleasant to the ear, but devoid of the burning truths which shine out in the message of salvation. It is no insignificant evidence of the times which we have reached, that some men should feel called to speak out by public manifesto in order that the world may know that they are still adherents of the old faith, still believers in the cardinal doctrines of Christianity. They are still sounding the message of "repentance toward God, and faith toward our Lord Jesus Christ;" but they constitute, alas! a very small and ever dwindling minority in the ranks of the world's religious instructors. The majority are messengers without a message, preachers of the gospel which is heard with passive indifference by the world and the church alike.

The gospel message must be preserved and given to the world in its purity. Saint Paul, that faithful minister of the word, bore testimony to the Corinthians that his speech "was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." So must be the speech of those who would be faithful ministers of the word of life to-day. The theological speculations of which the present time is so fruitful, and the vagaries of "higher" Scripture criticism, have no place in connection with the last gospel message. The object of this message is not to please men or excite their curiosity, but to apprise them of the solemn period which the world has reached, and to warn them of impending peril. It is a stirring and definite message, suited to the times for which it was prepared. Now, if ever in its history, the world needs a message of this nature to rouse men from the prevailing spiritual lethargy and blindness. Let the trumpet give a certain sound, that those who hear it may be warned to prepare for the battle.

READING OF PERNICIOUS LITERATURE.

BY D. H. KRESS, M.D.

In this literature the devil often appears as an angel of light. Truth is mingled with error. There is a few grains of good with pounds of evil. The devil uses good to deceive the elect if it were possible. But any reading that lessens our relish for God's word, or for good, wholesome reading, of which we have so much, is pernicious.

In reading and studying God's word that word becomes a part of us. The word is unconsciously made flesh, and we live it. We become living epistles, known and read of all men. Men will see the word of God in living characters in God's people. If we study love stories, or light literature, it, too, unconsciously becomes a part of us. It is made flesh, and we live it. In other words, we become living novels, or love stories, known and read of all men as love-sick fools. We become what we allow the mind to feed upon, for the mind controls the individual.

That is why God desires to write His law, or word, in our minds, that

we may delight to do His will. Even the reading of the newspapers is a dangerous thing. They are filled with crime, murder, etc. People read these things. This is the way the enemy sows seeds of murder, crime, and other wicked things in the mind, and at the time of the harvest, to our surprise, the tares appear. I believe nearly every murder, adultery, and sin in other forms, has had its seed planted in the mind sometime. The time comes when the conditions are brought about to develop this seed, and, like a mushroom, it often springs up in a night. Evils communicated in this way can only corrupt good manners. "Whatsoever a man soweth that shall he also reap." We cannot avoid the reaping, but we can avoid the sowing of evil seed in the mind that will produce that kind of a harvest. I fully believe when we are careful in these things, we can pass through temptations without being overcome, for the enemy will find nothing in us to respond to temptation. So he says, "When thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee." Isa. 42 : 2. "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? He that walketh righteously, . . . that stoppeth his ears from hearing of blood (such as murder, crime, or any other evil), and shutteth his eyes from seeing evil; he shall dwell on high; his place of defence shall be the munitions of rocks; bread shall be given him; his waters shall be sure. Thine eyes shall see the King in His beauty." Isa. 33 : 14-17.

It is while men slept the enemy sowed the tares. We must not sleep but remain wide awake. Our minds may be compared to the phonograph. As we speak into the receiver impressions are made upon the brain, which will afterwards be reproduced in the life. "By beholding we become changed." If it is necessary to look for something in these daily papers we should go through them with eyes closed to all headings of murder, etc., as well as frivolous things.

It is the Spirit of Christ that is in God's word that gives life. We partake of this Spirit as we read His word. By reading much of the literature written by evil men we partake of their spirit, and become like them. Especially should these daily papers be kept from the view of our innocent children, who cannot discern between good and evil. Love stories, even if sugar-coated with a good moral, should be kept out of our homes. It is still dangerous to partake of the tree of the knowledge of good and evil. It would really be a profitable thing for every Christian family to carefully look through the books they have in their homes to which the children have access, and cull out this light reading, and have a bonfire in the back yard.

"Eternal life," as defined by Christ in His intercessory prayer, consists in the knowledge of God the Father as 'the only true God,' and of Jesus Christ Himself whom God had sent. John 17 : 3. The saving knowledge of Christ is the saving knowledge of God. These two forms of knowledge are essentially the same."

THE UPPER WORLD NOT FAR AWAY.

The venerable Bishop Huntington aptly says: "The upper world is no farther off than it was of old, when its splendours shone on the heads of patriarchs and apostles, and on the hills of Judea whence their help came. Heaven does not hide itself; it is we that hide it. Its gates are never shut, day or night, and they open into your houses, your workshops, your streets, your schools, your closets, your congregations. Strong and steadfast, cheerful and contented, no matter how hard-worked, are they who are mindful of its nearness, sure of its reality, conscious of its helping and inspiring 'power.' Among all the popular liberalities of our day, why should we not be more liberal and abundant in faith? Whatever our private failure, in courage, temper, charity, the good and perfect gift of pardon comes down to every soul that seeks it. Lift up your eyes! Whatever the tokens of public welfare, liberty, safety, or power displayed around us—not unto us, but unto the 'Name that is above every name,' give glory!"

HELP EACH OTHER.

If any little word of mine
May make a life the brighter,
If any little song of mine
May make a heart the lighter,
God help me speak the little word,
And take my bit of singing,
And drop it in some lovely vale
To set the echoes ringing.

If any little love of mine
May make a life the sweeter,
If any little care of mine
May make a friend the fleetier,
If any lift of mine may ease
The burden of another,
God give me love and care and strength
To help my toiling brother.

—Selected.

"HIS COMMANDMENTS ARE NOT GRIEVOUS."

BY GEO. JOHNSON.

Why, then, do some people say those who attempt to keep them are under a yoke of bondage?

It is this way. God says, Those who continue to transgress My law will lose eternal life (Rom. 6 : 23), and sinful men, not taking into account their own weakness, say, "All the words which the Lord hath said will we do." Ex. 24 : 3, 7. But they learn by repeated failures that "in their flesh dwelleth no good thing" (Rom. 7 : 18), and that they are quite powerless of themselves to keep God's holy law. Too often, not knowing the Scriptures, nor the power of God, they say in despair: "This is a hard saying, who can hear it?" and they walk no more with Jesus.

They are then tempted to believe they can be saved without being obedient to God's law. This new light, as they think it is, they call "liberty," and declare all those to be in bondage who claim to be keeping the commandments of God. They remember how galling the yoke of Christ was to them, so they fancy it must be so to others. Such temptations have ever been common to man, and we may learn from the experience of others how to overcome when we are tried in like manner.

Paul's experience illustrates this truth. When he found he had no power to keep God's commandments, and the law of God appeared as an enemy, terrifying him by its demands, then, as Jesus did, he cried unto Him who was able to save him from death, and was heard for his godly fear. Heb. 5 : 7, R.V. He then knew that what was impossible to him was possible with God. He could now say, "The law hath been our tutor to bring us unto Christ." Gal. 3 : 24, R.V. "I can do all things through Christ which strengtheneth me" (Phil. 4 : 13), "and the life which I now live in the flesh I live by the faith of the Son of God." Gal. 2 : 20. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8 : 2), and the soul is brought into harmony with the law of God (Rom. 8 : 7), and he declares that the law is holy, just, and good. Rom. 7 : 12. He could then say with David, "Oh, how I love Thy law." Ps. 119 : 1. "I will walk at liberty, for I seek Thy precepts." Verse 45.

"WHEN'S" AND "WHY'S."

BY A. T. JONES.

WHEN Christ has said, "The Sabbath was made for man," WHY should any of His professed followers contend that it was made for the Jews only?

WHEN the Sabbath was made, it was to be a memorial of God's creative work (Gen. 2 : 2, 3; Ex. 20 : 8-11); then WHY should it cease to exist as long as His creative works remain? See Ps. 135 : 13.

WHEN the Lord wished to impress upon man the difference between Himself and the heathen gods, He always referred to the fact that He is the One that made the heavens and the earth (Isa. 42 : 5; 48 : 12, 13; Acts 17 : 24; Rev. 14 : 7), thus giving the facts on which the Sabbath commandment was based. WHY, then, should the memorial be abolished while the facts still continue?

WHEN the Israelites came out of bondage, and before they received the ten commandments at Sinai, they were told that the seventh day "is the rest of the holy Sabbath unto the Lord;" that "this is that which the Lord hath said;" and they were required to "keep" it (Ex. 16 : 22-30): WHY did the Lord tell them that it was the Sabbath, and require them to keep it, if it did not exist before the law was spoken at Sinai?

WHEN the ten commandments were given, WHY should nine of them be of perpetual obligation upon all the nations of the earth, and one—the Sabbath commandment—given only to the Jews, and this only from Sinai to Calvary?

WHEN the Scriptures plainly teach us that Jesus Christ is the Creator of all things (John 1 : 3; Col. 1 : 16); the Deliverer of Israel from Egyptian bondage (Ex. 23 : 20-23; 1 Cor. 10 : 4); the same One who spoke the law from Sinai (Ex. 20 : 2); and the Redeemer of the world (Isa. 43 : 7, 11; 44 : 6); WHY should not we honour Him by keeping as the memorial of His creative work, the Sabbath which He made, blessed, sanctified, and kept?



GOOD-BYE.

We say it for an hour or for years ;
We say it smiling, say it choked with tears ;
We say it coldly, say it with a kiss,
And yet we have no other word than this :
Good-bye.

We have no dearer word for our heart's friend,
For him who journeys to the world's far end,
And scars our soul with going ; thus we say,
And unto him who steps but o'er the way :
Good-bye.

Alike to those we love and those we hate,
We say no more in parting. At life's gate
To him who passes out beyond earth's sight,
We cry as to the wanderer for a night :
Good-bye.

—Selected.

WHAT CONSTITUTES MARRIAGE?

BY G. C. TENNEY.

The idea and plans of domestic life pervade the mind of God in all His works. He teaches us to call Him Father. We are His children. Heaven is home, and there all the children of God and their ministering servants, the angels, are to form one family, with Jesus, the Son, as elder brother.

The first consideration in the Creator's mind for the man, whom He had created in His own image, was to provide for him an earthly home. God saw that it was not good that man should be alone. His nature, bold, enterprising, strong, aggressive, needed the accompaniment of gentler, sweeter qualities, in which purity, patience, and faithfulness would dwell more securely. A creature was formed for him, of himself, beautiful, attractive, and altogether lovable. This creature was not designed for an independent, distinct life. She was as incomplete without the man as was man without the woman. The fact that the Creator employed a portion of the man in the creation of woman does not imply that it was to save labour or material simply, but that in His mind the two lives blended into one, and that in the perfect union of these lives is to be found God's ideal of the human unit. A man alone is imperfect. A woman alone is wanting, but husband and wife joined by the power that created them into one flesh comprise the divine idea of human perfection.

The history of social life was ushered in with a wedding. And to the present day godly marriage constitutes the basis and safeguard of respectable society. That first wedding was conducted by our Heavenly Father. It was He who "gave away" the bride and performed the ceremony. The happy bridegroom accepted his beloved spouse with the words: "This is now bone of my bones, and flesh of my flesh." And then the union was formed by the word of God: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh." There is no power that can thus unite two individuals but the power that created them. The ceremonies required by law and custom

do not unite hearts. Marriage is a divine institution, not only in its origin but in its character.

But there are very many living wedlock whose hearts and lives have never been blended and cemented into one by the power of God. No such thing was contemplated by them when the bargain was made. The man wanted a housekeeper, the woman wanted a house, and this led to "a match." In many cases unholy considerations than these form the basis of so-called marriage. Selfishness is the motive, and strife and misery are the result. Such things are a base perversion of the marriage ordained of God and sealed by His Spirit.

There is a remedy for such an unfortunate condition. Men and women who find that they have acted unwisely, and thus brought unhappiness upon themselves, may escape from the pit into which they have fallen. Not by the divorce court. Many legislators are seeking to relieve the situation by rendering divorce very easy. If we want to break down the barriers against immorality, and open the floodgates of antediluvian corruption, let us weaken the marriage bond. No; no; a thousand times! The remedy I would recommend is this: Let the man and woman go directly to the Lord and get truly married. The Lord is always glad to have us rectify our mistakes, and it is never too late. Ask Him to take away our selfishness. Ask Him to help us to be patient, forgiving, and loving even to those who are not all we wish they were. Confess mutual wrongs, and humbly ask God to speak those gracious words: "They shall be one flesh." Then believe that He has done it, and live as though it were true, and it will be.

AFFECTION IN THE FAMILY.

Slipshod family government and allowing children to tyrannise over one another are responsible for the absence of affection in families. Usually the older members of a family enforce unreasonable demands on the younger ones of the household. Or sometimes it is a tyranny of weakness—the younger members holding the whole family at bay.

One day the writer was making a call where the only children, two little girls, were sitting on the floor busy with their dolls. All at once the younger one broke out in a perfectly tearless, artificial wail. The mother turned and said sternly to the elder, "What's the matter with Katie?" The child stammered in affright, "She—she's cryin' 'cau—'cause I won't make her one like this," holding up a newly finished doll-garment. "Then give her that!" said the mother promptly. The child hesitated, and the younger one redoubled her wails. "Do you hear me?" said the mother, stamping her foot. "Give it to her this instant!" The child reluctantly obeyed, and the mother turned and calmly resumed the conversation.

I continued to observe the two children, and saw the older girl scowling with malignant hatred, while the younger one, with triumphant, taunt-

ing looks, adorned her doll with the ruffled garment.

Many times afterward I heard this mother lamenting that her children quarrelled constantly, acting as if they fairly hated each other." I was too polite—or too cowardly—to say, "It is your own fault; your injustice to them is destroying their natural affection for each other."—*Mrs. Garrett Webster.*

"THERE CAME OUT THIS CALF."

Aaron professed to be greatly astonished that the calf should come out; but of course the calf took its shape from the mould in which it was cast; and who prepared that mould but Aaron himself?

Do we not see just the same thing to-day?

Hear how that father laments over his son: "I could not have believed he would turn out so badly; he takes no notice of anything I say to him." But when he was a child he was allowed to have his own way if he only teased and cried long enough. It was much easier to give the child what he cried for than patiently to teach him that he would never get anything by crying for it. Much easier, a few years later, to let him choose his own companions and follow his own pursuits than to take some care about these things, so as, at the same time, to keep his affection, and maintain a wise and firm control over him. The mould was made, and the result might have been expected.

Look at that mother, who is breaking her heart because her daughter is obstinately bent on marrying a godless young man! Yet the mother suffered her child to go where she would not have thought of going herself. True, the girl had professed conversion, but she was not taught how the Lord loves obedience, and how there can be no fellowship between light and darkness. "You know young people must have a little pleasure," was made the excuse for all sorts of worldly frivolity, and what has come out of the mould is nothing more than might have been looked for.

When Eli was very old he feebly remonstrated with his ungodly sons, and they did not heed him; but God's charge against Eli was that he did not restrain them when he might have done it. 1 Sam. 3:13. How different that which God could say about Abraham—"For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Gen. 18:19.—*The Believer's Pathway.*

"At the end of all things is God. No movement can be inaugurated, no current set in motion, in the great world of human thought and action, which will not come to a final reckoning with Him."

"The humanity and the divinity of Christ alike appear in the resurrection of Lazarus. When 'Jesus wept' tears of sympathy, we see His humanity. When the same Jesus said, 'Lazarus, come forth,' and the dead man was instantly made a living man, we see His divinity."

THE BIBLE ECHO

E. W. FARNSWORTH - - - EDITOR.

"WHEREFORE THEN SERVETH THE LAW!"

The apostle asks this question himself, in anticipation of some one else doing so. In Gal. 3 he discusses how we are saved, and how we are not saved. First he says: "Abraham believed God, and it was accounted to him for righteousness." Verse 6. Thus it is clear that a man is made righteous, and thus saved from sin, by faith, and not by works of law. And then he adds, "Know ye therefore that they which are of faith are blessed with faithful Abraham." Verse 7. They are saved just as Abraham was. And in this way "God would justify the heathen through faith," for He said, "In thee shall all nations be blessed." Verse 8. "So, then, they which be of faith are blessed with faithful Abraham." Verse 9. "But that no man is justified by the law in the sight of God, it is evident, for the just shall live by faith. And the law is not of faith." "Christ hath redeemed us from the curse of the law, being made a curse for us." "If the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise." "Is the law then against the promises of God? God forbid." Verse 21.

It being true, then, that we are saved by grace through faith, that we are "not justified by works of law," "that Christ has redeemed us from the curse of the law," all this, and much more, being true, "wherefore then serveth the law?" Of what use is it? What purpose does it serve in the work of salvation?

The answer is given in verse 24. "Wherefore the law was our schoolmaster (pedagogue) to bring us unto Christ, that we might be justified by faith." That surely is a good thing. God then has provided an instrument to bring sinners unto Christ, that they might be justified by faith. Let all the people say, Amen. This is surely what is needed. How grateful we should be that God has manifested His goodness to us in this respect. The part then that the law has to act in the salvation of sinners is to bring them to Christ. The apostle says, the law was our schoolmaster, or, rather, pedagogue. Strictly speaking, the pedagogue of ancient times was a disciplinarian. He might, and often did, combine school-teaching with discipline; but the leading idea connected with the word and work of a pedagogue, here translated schoolmaster, was that of a disciplinarian. He was usually a domestic servant, or slave, whose business it was to see that the boys were kept in order. He must accompany them to the school, turn them over to the schoolmaster to be taught, and then accompany them home, and see that they were not dis-

orderly. Other translations make this thought prominent.

Dr. Young translates it as follows: "So that the law became our child-conductor to Christ, that by faith we might be declared righteous."

Dr. Conybeare renders it this way: "Thus, even as the slave who leads a child to the house of the schoolmaster, so the law has led us to (our teacher) Christ, that by faith we might be justified."

The Twentieth Century New Testament renders the passage thus: "So that the law has proved a guide to lead us to Christ, in order that as a result of faith we may stand right with God." What a blessed result. The law desires that the sinner shall stand right with God. And so it lays hold on him, and, if he does not persistently resist, it brings him to Christ, and here, in the fountain open for sin and uncleanness, he is washed "whiter than snow," his "sins all taken away."

And this reminds us of what is said of the work of Christ, "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God." 1 Peter 3:18. The work of the law, and the work of Christ then, are identical, the design of each is the same. That we might come to the Father, "that we might stand right with God."

AN AWFUL DOGMA.

BY G. B. THOMPSON.

The above title can, we think, be truly applied to the doctrine of the eternal torment of the wicked, based on the inherent immortality of the soul. If man has by nature an immortal, never-dying soul, then it follows that those who make up that mighty caravan of the lost which is continually passing down into the grave, are weeping and wailing in torment from which there is no deliverance forevermore. The time during which they must writhe in unspeakable anguish is expressed by a poet as follows:—

"Infinite years in torment shall I spend,
And never, never have an end.
Ah! must I live in torturing despair
As many years as atoms in the air;
When these are past, as many millions more
As grains of sand that bound the ebbing shore;
When these run out, as many more behind
As leaves of forests shaken by the wind;
When these are spent, as many more to flow
As blades of grass on hill and dales that grow;
When these run out, as many on the march
As starry lamps that gild the spangled arch;
When these are gone, as many millions more
As every moment in the age before;
When all these doleful years are spent in pain,
And multiplied by myriads yet again,
I must in that fierce grief in misery lie,
And madly writhe to all eternity."

Reader, this is an awful doctrine. It is a terrible charge to bring against God, the God of love and mercy, that He will thus deal with any of His creatures. We are sometimes told that it is a gloomy doctrine which teaches that the dead are quietly sleeping in the silent tomb until the resurrection. Gloomy, forsooth! What could be more gloomy and doleful than the hideous dogma of the above lines, which are but an expression of the teaching of modern theology? To think that at this very hour there are myriads of poor, lost mortals who

once lived and walked the earth as we do now, screaming with pain and anguish in the lurid flames of hell fire, and that the number is daily augmented with thousands more, is revolting. Mr. Benson, a believer in the immortality of the soul, and necessarily a believer in the eternal torment of the wicked, describes the exquisite scene thus:—

He [the Lord] will exert all His divine attributes to make them as wretched as the capacity of their nature will admit. . . . They must be perpetually revealing their enormous sums of guilt, and still running deeper, immensely deeper, in debt to divine and infinite justice. Hence after the longest imaginable period, they will be so far from having discharged their debt that they will find more due than when they first began to suffer. . . . His fiery indignation kindles, and His incensed fury feeds the flame of their torment, while His powerful presence and operation maintain their being, and render their powers most acutely sensible, thus setting the keenest edge upon their pain, and making it cut most intolerably deep.

We feel safe in saying that such teaching has strengthened infidelity in many a heart. Many, believing that such a dogma was taught in the Bible, have been unable to reconcile it with the idea that God is love, so have discarded the Scriptures as the divine word of the Lord.

But it is clearly shown from consulting a few texts that such theology is an entire perversion of the gospel and Scriptures of our Saviour. Life and immortality were brought to man through the gospel. 2 Tim. 1:10. Only through the gospel can man live forever. When man sinned, he forfeited his life, and if the plan of redemption, as taught by the gospel, had not been instituted, he would never possess either immortality or eternal life; for they are the gift of God. Rom. 2:7. Sinners are "alienated from the life of God," and have life only by laying hold of it by faith in the Lord. Eph. 4:18; 1 Tim. 6:12. The Lord gives eternal life to the sheep, those who hear His voice and follow Him. John 10:27, 28. But none except those who follow Him will live forever. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36. "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:12.

The finally incorrigible have not the Son of God. It is for this reason that they are lost, and they therefore have no life; and having no life, they are dead. "The wages of sin is death." Rom. 6:23. Nowhere in the Bible is it stated that the punishment of sinners will be eternal torment. Having chosen death, they will receive it; and when eternally dead, they can not be in torment.

By holding out before the sinner life, by promising life to those to whom God has not promised life, the sinner is strengthened and confirmed in sin. Ezé. 13:22.

Reader, eternal life and eternal death are set before us. Deut. 30:19. The Lord compels none; He permits us to choose. Let us heed His loving admonition to "choose life," that we may live; for only those who make this wise choice will be granted the boon of an eternal existence.

— Our — Young People

"A VERY LITTLE WHILE."

A little while, the privilege shall cease
To find the lost, and lead them into peace;
The time to sympathise will soon be spent;
Then cheer and comfort, with Christ's smile
content.

Live to be missed; the Master served for you,
Follow His footsteps, thus be His servant
true;

Where sorrow dwells, where pain and tears
abound,

There, in the Master's name, be serving found.

—Selected.

THE FAMOUS ASPHALT LAKE.

Asphalt is being dug out of the famous tar lake of Trinidad—the most notable existing source of the material in the world—at the rate of eighty thousand tons per annum. There are still four and a half million tons in sight, but at this rate the supply could not last long were it not that the lake of bitumen referred to is receiving a constant accretion from the bowels of the earth. This accretion is reckoned as amounting to about twenty thousand tons yearly, and would suffice to restore the lake to its original condition if it were allowed to remain undisturbed for a few years.

This wonderful lake of pitch has an area of one hundred and fourteen acres, and recent soundings made in the middle of it have shown its depth to be one hundred and thirty-five feet in that part. Near the centre it is semi-liquid and bubbling, but elsewhere it has so hard a surface that a man on horseback can ride over it without danger of breaking through the crust. Scattered over its surface are a number of small islands which have no proper roots in the earth, so to speak, but are composed merely of accumulations of soil, though trees of considerable size grow on some of them. These islands are not stationary, but are carried slowly from place to place by the movements of the lake. Now and then one of them is entirely engulfed.—*Saturday Evening Post.*

PARAGUAY AND URUGUAY.

BY CORA E. ROGERS.

Paraguay is one of the most fertile and beautiful portions of South America. The northern part is mountainous; there are also numerous savannas and wooded plains. Asuncion, the capital, was founded in 1536, and stands on the side of a hill. The houses are mostly low, and built of brick and adobe. Some were built nearly 300 years ago.

The lower classes in Paraguay have no word for home, and the houses are usually called "ranchos." The rancho is a thatched-roof mud house, and every nook and corner is generally made use of. Though the Paraguayans are very superstitious, being great believers in witchcraft, they are an orderly and law-abiding people. They are very fond of tobacco, and the

women use it as much as the men. They are also great drinkers of maté, sometimes called Paraguay or Jesuit tea. The latter name is given it because it was the Jesuits who first taught the people to cultivate it. When they came to Paraguay they found the shrub growing wild. Now the people are so fond of it that they frequently rise in the middle of the night, kindle a fire, and drink from half a dozen to a dozen cups of the steaming beverage.

The population of Paraguay numbers about 400,000, and the principal language is the Guarani, an Indian tongue.

Uruguay is south-east of Paraguay, and east of Argentina. Though the country is fertile, it is little cultivated. It has an area of about 72,172 square miles. The country's wealth is obtained from its pasturage, which supports large numbers of cattle and sheep. Barley, wheat, and maize are cultivated. Pears, quinces, apricots, grapes, and peaches are some of the fruits.

There are few railroads in Uruguay, and bridges are rare. Monte Video, the capital, is a very attractive city. It is pleasantly situated, and the streets are always swept by cool sea-breezes. The mountain which gives to Monte Video its name is over 500 feet high, and can be seen twelve miles out at sea. A lighthouse stands on the summit.

Uruguay has less territory than Paraguay, but more people. The population is about 787,000.

GOD'S RELATIONS.

BY MADGE YOUNG.

Sometimes we hear people claim relationship with eminent men and women—such as are considered so by reason of rank, or wealth, or, perhaps, because they have done deeds that have brought them out of obscurity and made them famous. How proudly those people speak of this relationship, however remote it may be! It almost seems as if the fact of their ability to claim such kinship sheds a peculiar lustre upon the one who claims it.

If it is such an honour to be thus connected with a poor, finite being, how much more so to be related to Him who is the "Lord of lords and King of kings"! The great ones of earth, as a rule, do not wish to claim even an acquaintance with their poor and obscure relations; no, they would probably consider it something of a disgrace. Not so the "King of kings." He calls His people His sons and daughters, and bids them call Him by the nearest and dearest name—Father.

On one occasion when Jesus was speaking to the people, someone told Him that His mother and brothers were outside and wished to speak to Him. He took the opportunity to tell the multitude of the relationship that He bore to His followers. He asked the question, "Who is My mother? and who are My brethren?" Then "He stretched forth His hand toward His disciples and said, Behold My mother and My brethren! For whosoever shall do the will of My Father

which is in heaven, the same is My brother, and sister, and mother." So Jesus is waiting to claim kinship with us too.

One day a young girl was speaking of her descent from the great reformer, John Knox. She spoke of the fact with a certain amount of pride. She felt it an honour to have such a celebrated ancestor as good John Knox; but how much more Christians are honoured in having for a Father the great Creator of the universe whom the reformer was so proud to serve.

The beloved John says, "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God." Let us, then, always be ready to declare with gladness our relationship to our loving Heavenly Father, and glory in the fact that our dear Redeemer is our Elder Brother, and that He graciously acknowledges the relationship.

THE GOVERNMENT OF THE TONGUE.

BY BESSIE PACKHAM.

Many people think it quite enough to take care of their actions, while they neglect what is nearly as important, and quite as difficult—the government of the tongue. Now, the apostle tells us, that "the tongue is an unruly member." "Behold," he says, "how great a fire a little spark kindleth." And so it is. A few words spoken in haste or carelessness may lead to consequences of which the speaker will repent all his life long; for we should remember that words once uttered cannot be recalled. We may repent of them, and acknowledge that they should not have been spoken; but as soon as they have been pronounced, they are no more in our power.

One form of evil words is used by those who speak harshly of their neighbours. No one but the Searcher of hearts can tell what a person's motives may have been for acting in a particular way, or what his opportunities of learning his duty. In speaking of the conduct of our neighbours, then we should remember this, and also that harsh words do not become those who are themselves liable to err.

Another way in which the tongue becomes a dangerous member, is in the habit of repeating incorrectly what we hear, or of adding to it some trifling circumstance which is not true. A story repeated from mouth to mouth, with but a small addition from each single tongue, becomes in the end quite a different one from that which was first related. And in this way it is that many misunderstandings and quarrels take place, and spread dissension through a whole neighbourhood. When we speak peevish, harsh, or unkind words—when we say more than is true, or less than is true, in the things we relate—we must not think to excuse ourselves by saying, "Oh, these were merely idle words, not spoken with any intention to do harm," since it is said in Scripture, "That every idle word that men shall speak, they shall give account thereof in the day of judgment."

THE WORK AND WORKERS

Pastor G. W. Reaser reports thirty-one native converts added to the church recently organised at our Matabele Mission near Bulawayo, South Africa.

Could you do better missionary work than to place the "Bible Echo" in the homes of your friends and neighbours? Show them a sample copy, tell them of the good things it contains, and ask them to subscribe.

Our friends in Wellington and Christchurch, N. Z., have begun the sale of the "Bible Echo" on Saturday nights. They report encouraging progress, and anticipate larger sales as they obtain more experience.

The interest in connection with the tent meeting at Kensington, Adelaide, S. A., still continues. About thirty have decided to walk in the light which has come to them, and others are deeply interested.

A friend, when renewing her subscription to the "Bible Echo" writes: "I am very glad indeed to be able to renew my subscription, for I have felt its loss during the last twelve months very keenly indeed. It is a living friend, strengthening and sustaining one in the fierce battles with self."

The Victorian camp-meeting, held at Footscray, Melbourne, has been largely attended, and a deep interest has been manifested from the first. The weather has been favourable. On account of the desire expressed to have the meetings continued, the services will be extended. We hope to give our readers a full report of the meeting next week.

Pastor W. I. H. Baker writes from New Zealand: "We have succeeded in finding a good place for our camp-meeting. The Lord has given us all we asked for. We asked for the best and have obtained it. The meeting will begin January 15, 1903." We shall give further particulars concerning this meeting in a future issue of the "Bible Echo."

One young man in North Fitzroy sells thirty copies of the "Bible Echo" every Saturday evening. He finds that the people buy the paper readily, and take it regularly. His example is worthy of emulation. Another young man at his first trial sold twenty-three copies in one evening. We hope the success of these workers will encourage others to go and do likewise.

"GRAPE SHOT."

In the "Grape Shot" leaflets published by H. I. Hastings, the following extract is taken from the one entitled "Priests and Bakers."

"It is claimed by some that religion is a device of priests, to gull the people and get a living out of them. We might just as well claim that eating bread is a device of bakers, because bakers get their living by making bread; and so might say that bakers have fooled the people into the idea that they like bread, and must have bread,—bread every morning, bread every night,—simply that bakers may make a very good thing out of it. But the fact is, men ate bread before there were any bakers, and if all the bakers were dead, there would still be bread baked and eaten.

"There is a great deal of very poor bread, but still people will have it. I never blamed

Pharaoh for hanging his chief baker, if he did not bake any better bread than some of the bakers do nowadays; but still men are bound to have bread, even if it be inferior in quality; and if the quality be scant, they still say, 'Half a loaf is better than no bread.'

"So there is also a large amount of very poor religion and poor preaching, but still men will have it. Why?—Because the appetite for religion is just as natural as the appetite for bread; and if to-day you should demolish every church and every chapel, kill every minister and burn every Bible and hymn book, tomorrow men would gather among the ruins of their temples, and would be preaching, and praying, and singing again all over the land; just as, if you should tear down all the bake shops, there would still be bread baked and eaten.

"When the French infidels proclaimed that there was no God, what was the next thing?—They made themselves a god of their own, and carried about and worshipped, as the Goddess of Reason, a dissolute woman, who afterward lost her own reason, and died in a mad-house. Even French infidels would have something to worship, and Voltaire himself said, 'If there were no God, it would be necessary to invent one.'"

THE FRAGRANCE OF GOD'S KNOWLEDGE.

The fragrance of the incense spread out for miles around the tabernacle in the wilderness, so that anyone in the neighbourhood would be attracted to find out what it was, and thus be drawn to the house of the true God, there to learn of Him. And so in every human earthly tabernacle where Jesus dwells, His sweet presence will shed its perfume all around to draw others to Him.

"As some rare perfume in a vase of clay
Pervades it with a fragrance not its own,
So when Thou dwellest in a mortal soul
All heaven's own sweetness seems around it
thrown."
—Present Truth.

All the promises of Christ's first advent were literally fulfilled. Why should anybody think of trying to spiritualise the promises of His second coming?

OBITUARY

PARSONS.—Died at his home, Mt. Roskill, Auckland, N. Z., Nov 9, 1902, of heart disease, Bro. David Parsons, aged 72 years and 10 months.

About fifteen years ago, under the labours of Pastor A. G. Daniells, he accepted the light of the third angel's message, maintaining his integrity to the cause then espoused, steadfastly unto the end. In face of a solemn conviction that his days were numbered a peaceful and joyful hope was expressed by him in word and countenance, of obtaining a part in the "first resurrection." Clear consciousness was retained to the last moment, when he quietly fell asleep in Jesus, leaving a widow, four sons and one daughter to mourn the loss of a loving and affectionate husband and father.

Thus we laid him away to await the glorious re-union with his loved ones on the glad morning of the resurrection, when the Life-giver shall come to call him home. Words of comfort were spoken from 1 Thess. 4: 13-18.

Funeral service was conducted at Purewa by the writer. G. A. WANTZLICK.

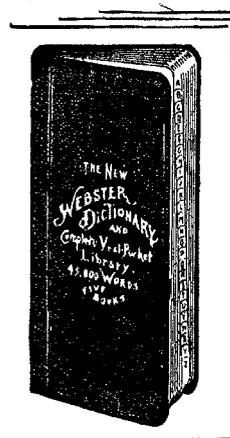
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A tree will not only lie as it falls, but will fall as it leans. The great question everyone should bring home to himself is this: "What is the inclination of my soul? Does it, with all its affections, lean towards God or away from Him!"

Never do what your conscience condemns, however you may be urged by others, or whatever immediate pleasure the act may promise. A wounded conscience will give you pain, and the pleasures of sin will soon turn to wormwood and gall."

"There is never a promise in the Bible but a child of God may say, 'This is mine;' therefore they are called the heirs of promise. The promises are like a garden of flowers, pale in and enclosed, which no stranger may gather, only such as will become children of the family.

One more number completes the present volume of the "Bible Echo." The last number of the present year will bear date December 22, and there will be none dated December 29, so our readers and workers will be without the "Echo" one week. Important changes will be made at the beginning of the next volume, of which we will write more particularly next week.

At the recent elections in New Zealand, prohibition was carried in six electorates. In one of these the victory was gained by only one vote over the necessary three-fifths majority. In another the temperance people triumphed by eighteen votes. The prohibition party have been untiring in their efforts to obtain freedom from the liquor traffic, and richly deserve the success they have gained.

Like the first gunpowder, the first mariner's compass, and the first knowledge of microbes, the oldest newspaper in the world belongs to China. The official journal of the empire, the "King Pan," was founded in the year 911, according to our reckoning. At first it was published intermittently, but after 1361, it appeared every week. In 1804, it became a daily, and afterward was printed in three editions each day. There was a morning sheet printed on yellow paper devoted to commercial news. An issue at midday contained official documents and general news. The evening edition was printed on red paper and gave its readers the latest news, and contained extracts from the two former editions. This paper did not have a large circulation, having only about 3,000 subscribers.

"BEWARE OF COVETOUSNESS."

The spirit of the age is to grasp and hold. Men who count their possessions by millions are as dissatisfied and reach out as eagerly for gold, as though they had no wealth. They constantly cry, More, more, and their insatiable hunger for riches seems never satisfied. A recent cablegram informs us that:—

"Mr. Russell Sage, the American financier and multi-millionaire, who lies very ill, has greater faith in his constitution than in his doctors. He is in his eighty-seventh year. A friend recently asked him if he did not contemplate withdrawal from the cares and trials of business. 'How can I, when I have such extensive interests at stake?' inquired the financial Colossus. 'I am director in twenty-seven railroad companies, and if I retire from business it would mean a great loss to me.'

Think of it! A man eighty-seven years of age having in his possession untold riches cannot give up his business because he has "such extensive interests at stake." He cannot endure the thought of losing a shilling, though he already has millions of money that he can never use. How true the inspired description of such men, that "they heap up riches, and know not who shall gather them." The time will come to every rich man when the gold he has spent a lifetime to secure, will pass from under his control. The word will be spoken, "This night thy soul shall be required of thee." This demand cannot be set aside, no amount of money can ransom the life. The decree of death is as inexorable to the millionaire as to the beggar. "Then whose shall those things be which thou hast provided?"

"Take heed and beware of covetousness. A man need not be wealthy to be covetous. The love of riches, the absorption of the powers of mind and soul in obtaining them, the living for self and selfish interests, is the sin which is reprobated. Covetousness cuts off the soul from life, for the spirit of Christ is to give, to sacrifice for the good of others. The spirit of Satan is to acquire and hoard for self. The first leads men to lay up treasure in heaven; the second leads them to pile up treasure on earth. "Where your treasure is, there will your heart be also." The use we make of worldly wealth will determine what our eternal reward will be. "If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"

A WONDERFUL WALK.

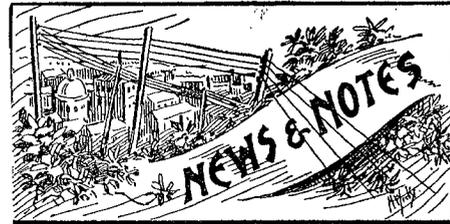
Mr. G. H. Allen, a Leicester vegetarian, who has previously earned fame as a long-distance walker, started on Saturday, September 13th, to walk from Leicester to London, a distance of 98 miles, in 20½ hours.

He made capital progress throughout Saturday, and arrived at the Mansion House, in London, just after twenty past five on Sunday morning, seven minutes in front of his time, his actual record being 20h. 22min. 25sec. He came in for an enthusiastic greeting from a small knot of food reformers who had assembled to welcome him, and remarked that he still felt quite fit.

He was never alone during his long journey, and at several of the larger towns en route crowds turned out to cheer him. He is a small athlete, but has a perfect style, and was going easily at the finish.

During his walk he ate melons, grapes, pears, and wholemeal biscuits, oat cream, raisins, and toast. He suffered from toothache on the way, and had the tooth extracted on completing his task.

Mr. Allen, who is thirty-five years of age, was a delicate youth, and he claims that a fruit diet has made him strong.—*North Suburban Chronicle.*



Mr Joseph Chamberlain and his wife left London 25th of November, on his mission to South Africa.

A severe earthquake shock was experienced November 24, in the British West Indian island of Jamaica.

The United States war department has given orders for the regular army of the United States to be reduced to the legal minimum of 58,600 men.

The winter has opened with great severity in France, Germany, and Russia. November 23, five persons froze to death in the streets of Paris. Storms and blizzards are also reported from the northern American States.

It is announced that a bill providing for the regulation of the educational system in London will be one of the leading measures brought forward in the House of Commons next session.

A man named Davis, of New York, has just completed a fast of forty days. Before commencing the ordeal he was suffering from paralysis, but is now nearly cured, and believes that he has discovered the one cure for this malady.

A petrified forest, covering an area of 100 square miles, has existed for centuries near Billings, in Arizona. Thousands and thousands of petrified logs strew the ground, and represent beautiful shades of pink, purple, red, grey, blue and yellow.

In partial confirmation of the reports that the conditions with reference to the evacuation of Shanghai are in a fair way to adjustment between the powers, and that the foreign troops will soon withdraw from the city, it is announced that the Japanese troops have received orders to evacuate Shanghai on 22nd.

The vital statistics of France show that during 1901 the population increased by 72,398 persons. This increase is partly due to there being more births during the year than in the preceding twelve months, but more especially to a lower death rate.

A recent Government census of India contains a remarkable statement in reference to youthful marriages. There are in that country 6,016,759 girls between 5 and 9 years of age who have been or are wives. Over 170,000 of them are widows.

In addition to the distress occasioned by the cyclone and floods, the people of Sicily are threatened with the effects of volcanic disturbances. The craters of Vulcano, twelve miles south of the Sicilian coast, and of Stromboli, the most north-easterly of the Lipari Islands, off the north coast of Sicily, are both reported to be in active eruption.

Paris telegrams state that a run has taken place on the non-postal savings banks throughout France. The fact is attributed to the efforts of reactionary agitators in bringing about public unrest and want of confidence. It is stated that since the beginning of the year the withdrawals from the savings banks not connected with the post offices have exceeded the deposits by £3,280,000.