

Bible Echo.

ILLUSTRATED

VOLUME 7.

Melbourne, Victoria, September 15, 1892.

NUMBER 18.

THE BIBLE ECHO,

ISSUED SEMI-MONTHLY FOR THE
AUSTRALASIAN BRANCHES
of the

International Tract and Missionary Society.
FOR IMPRINT AND TERMS, SEE LAST PAGE.

Current Comments.

BRAVE DEEDS.

THERE have been and are many brave hearts who out of disinterested kindness risk life and limb for the sake of others. A few months since, brave-hearted Wilkinson risked and lost his life in a battle with the boiling surf while trying to rescue some shipwrecked sailors upon our coast. The illustration here given is that of a very brave act that occurred during the Crimean war. A lighted shell dropped into the English camp, and happened to fall in the midst of a group of soldiers. Its flight was observed by the officer in command, who had time to flee for his own safety. But he chose to risk his own life for the sake of trying to save his men. Seizing the smoking bomb, that dreadful instrument of destruction, he hastened to the ramparts and hurled it outside, where its dreadful force was spent in a harmless manner.

This circumstance is now recalled by a very similar one occurring in Eaglehawk, a mining town of Victoria, a few days ago. Two miners were at work blasting rock far down in the earth. They had put in four blasts; and after igniting the fuses, they hurried to ascend to the next landing place above for safety. On the ascent, one of the men lost his hold and fell back to the bottom of the shaft. Instead of looking out for himself, his companion gave the signal to descend. Hastily he snatched three of the now sputtering fuses from the powder, the other he could not get; but he seized the prostrate man and dragged him to a corner of the shaft, where they crouched an instant just as the explosion occurred, which covered them with smoke and debris.

The hero escaped without injury, and the rescued man got off with a broken arm and slight injuries. Had it not been for the thoughtful and self-sacrificing bravery of his

comrade, Wm. Rogers, he would have been blown to pieces. "Greater love hath no man than this, that he lay down his life for his friends."

HERE is a very telling testimony to the value of medical missionary work: "A Hindoo, conversing with a church missionary society missionary, in answer to the question, 'Which of all our methods do you fear the most?' said, 'Why should I put weapons into the hands of an enemy? But I will tell you. We do not greatly fear your schools, for we need not send our children; we do not fear your books, for we need not read them; we do not fear your preaching, for we need not hear it; but we dread your women and your doctors; for your

pounds each, or a family of eight persons 524 pounds—enough to give them their entire food for six or seven weeks. The loss in money value may be estimated at a total £22,900,000. About 1,500,000 men are engaged in industries contributing to this liquor traffic, out of 20,500,000 occupied in all the industries of the land. In other words, a fourteenth of the productive energy of the country is devoted to this business. The consumption of drink per head of the population in 1889-90 gave the following figures: Wine, 11 1/2 quarts; distilled, 5 pints (pure alcohol); beer, 27 gallons. It is said that half the pauperism in the empire may be traced directly to drink, and it is no doubt true. It would seem as if the publication of such suggestive facts must lead to reform at a time not very

distant. The figures given are most suggestive. It would be singular if Germany should lose in the next great war because of limited resources caused by money and energies wasted in drink; yet such a possibility must be reckoned among the possibilities of the future.

—*Christian at Work.*

THE government cannot of right take cognizance of any actions which merely distinguish a man as religious or non-religious. It can only take cognizance of

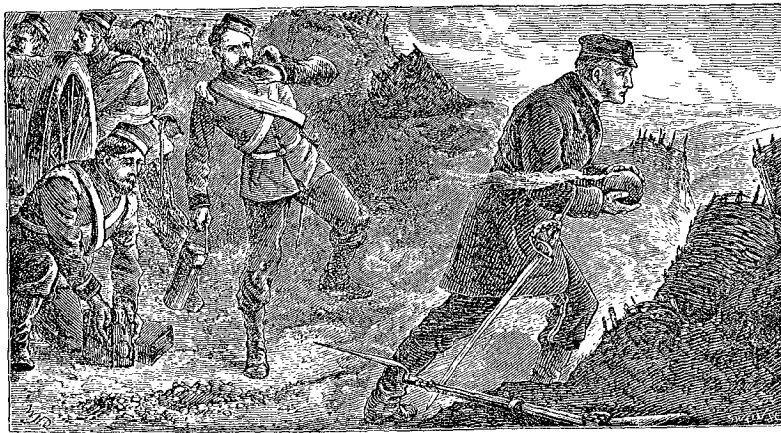
doctors are winning our hearts, and your women are winning our homes; and when our hearts and our homes are won, what is there left us?"

GERMANY AND THE DRINK TRAFFIC.

AN elaborate study of the drink statistics of Germany has just been made for the first time. From the tabulated results, it appears that the production of material manufactured into beer, wine, and spirits in Germany occupied just about one-fifteenth of the cultivated land of the whole country—a territory somewhat larger than the kingdom of Saxony or the grand duchy of Baden, and somewhat smaller than the kingdom of Wurtemberg. If this immense field, thus devoted to the liquor traffic, were diverted to the production of food, there might be raised on it in a year sixteen hundred thousand tons of rye—a quantity sufficient to make 3,272,000,000 pounds of the bread on which the poorer classes chiefly live. The 50,000,000 of people of Germany would be able to have of this bread 65 1/2

those which mark him as civil or uncivil, as interfering or not interfering, with the rights of his neighbors. Government can deal with people only as citizens of the State; and as such, it has no right to inquire whether a man is a Christian or not a Christian, whether he worships the true God or a false god, or no god at all; whether he keeps a Sabbath or does not keep any Sabbath. In short, whether he pays, any attention, or not, to the first four commandments of the decalogue. The last six pertain to our relations to one another, and these, though the law of God of course covers them also, the State may regulate, so far as they come under the head of outward civil duties, and are such that if not observed, society could not exist.

But Sabbath-keeping does not come under the head of these latter duties. One's neighbors have no right to dictate whether one shall keep the Sabbath or not. The State has no right to dictate whether he shall keep it or not. It is a matter of conscience, solely between him and his Maker.—*Review and Herald.*



AN INCIDENT OF THE CRIMEA.

THE COMING OF THE LORD.

EVER on watch, awake and lights all burning,
 Loins girded up, and oil in full supply,
 East, through the gate, thy gaze so constant turning,
 Watch for his first appearance in the sky.
 Soldiers of Christ,
 Soldiers of light,
 Watch for his coming
 Across the golden height.

Fast breaks the morn, all glov'ous appearing,
 Lights up the sky with pale, rare, golden light;
 Faint flashes glow, his coming ever nearing,
 On the horizon the morn fast breaks the night.
 Soldiers of Christ,
 Soldiers of light,
 Watch for his coming
 Across the golden height.

Perhaps the sound of that vast hymn now lingers,
 Attuned to ears of watchers, loving, true,
 As nears the host, the army great of singers,
 That follow in his train, a chosen few.
 Soldiers of Christ,
 Soldiers of light,
 Watch for his coming
 Across the golden height.

Soon shall the golden trumpet's awful sounding
 Awaken sleepers all to meet the coming host;
 Hark! even now the hills are all resounding
 With joyful sounds to those who love Him most.
 Soldiers of Christ,
 Soldiers of light,
 Watch for his coming
 Across the golden height.

Then, faithful hearts, watch on, nor ever sleeping,
 Soon shall He come to greet his waiting Bride;
 As faithful souls your loving watches keeping,
 Lamps trimmed and burning, watch, whate'er beside.
 Soldiers of Christ,
 Soldiers of light,
 Watch for his coming
 Across the golden height.

—The Churchman.

General Articles.

THE GREAT SACRIFICE.

MRS. E. G. WHITE.

Look upon the scene in lonely Gethsemane. Angels witness with amazement the despairing agony of the Son of God, and nature groans in sympathy with her bleeding, dying Author. The earth trembles. The sun refuses to behold the scene. The heavens gather blackness. The angelic host hide their faces from the awful sight. The separation that sin makes between God and man was fully realized by the innocent, suffering Man of Calvary. He was oppressed by the powers of darkness. Satan declared that Christ was in his hands, and that he was superior in strength to the Son of God, that God had disowned his Son. If Christ was indeed in favor with God, why need He die? Could not God save Him from death?

Such were the temptations that Satan pressed upon the Son of God, while legions of evil angels were all about Him, and the holy angels were not permitted to break their ranks, and engage in conflict with the reviling foe. Christ could not see through the portals of the tomb. Bright hope did not present to Him his coming forth from the grave a triumphant conqueror, or tell Him of the Father's acceptance of his sacrifice. All He could realize during this time of amazing darkness was the heinousness of sin that was laid upon Him, and the horror of its penalty, death. He feared that sin was so offensive in the sight of his Father that their separation was eternal. The temptation that his own Father had forever left Him, caused that fearful cry from the cross, "My God, My God, why hast Thou forsaken Me?"

But when, in his expiring agonies, despair

pressed upon the soul of the Redeemer, He relied upon the evidences that had hitherto been given Him of his Father's acceptance, and as He yielded up his precious life, by faith alone He rested in Him whom it had been his joy to obey. Though all was enshrouded in gloom, yet amid the awful darkness, which was felt even by sympathizing nature, the Redeemer drained the mysterious cup to the dregs. Though He realizes but dimly that He shall triumph over death, He cries with a loud voice, "Father, into thy hands I commend my spirit." He is acquainted with the character of his Father; He understands his justice, his mercy, and his great love; in submission He commends Himself to God. Amid the convulsions of nature, the amazed spectators hear the dying words of the Man of Calvary, "It is finished!"

The heaving earth, the rent rocks, and the terrific darkness, proclaimed that it was the Son of God who died. There was a mighty earthquake. The vail of the temple was rent in twain. Terror seized the executioner and spectators. As Christ commended his spirit into the hands of the Father, the mocking and jeering of the chief priests and elders was hushed. The astonished throng began to withdraw, and in terror grope their way to the city. They smote upon their breasts as they went, and speaking scarcely above a whisper, said among themselves, It is an innocent man that has suffered. What if indeed He were the Son of God?

Jesus did not yield up his life until He had accomplished the work which He came to do, and exclaimed with his expiring breath, "It is finished." Angels rejoiced as the words were uttered. They knew that Satan was defeated, his kingdom lost. The great plan of redemption, which was dependent upon the death of Christ, had been thus far carried out, and there was joy in heaven that through faith in Christ the sons of Adam could finally be exalted to the throne of God.

Contrast with the humiliation and sufferings of Christ, the riches of glory, the wealth of praise, pouring forth from immortal tongues, the millions of rich voices in the universe of God in anthems of adoration; and seek to comprehend the magnitude of his love. As a member of the human family, He was mortal; but as God, He was the fountain of life to the world. He could, in his divine person, ever have withstood the advances of death, and refused to come under its dominion; but voluntarily He laid down his life, that He might give life, and bring immortality to light. He bore the sin of the world, and endured the penalty, that rolled like a mountain upon his divine soul. He yielded up his life a sacrifice, that man should not eternally die. He died, not through being compelled to die, but by his own free will. The whole treasure of heaven was poured out in one gift to save fallen man.

Nothing could have actuated Christ to leave his honor and majesty in Heaven, and come to a sinful world, to be neglected, despised, and rejected by those He came to save, and finally to suffer upon the cross, but eternal, re-echoing love, which will ever remain a mystery. O, what love! what amazing love! that the Son of God should come to earth to be made sin for us, in order that we might be reconciled to God, and exalted to a place with Him in the mansions of glory. And O, what is man that such a price should be paid for his redemption!

When we more fully comprehend the magnitude and meaning of the great sacrifice made by the Majesty of heaven in dying for man, the plan of salvation will be glorified before us, and the thought of Calvary will awaken

sacred and living emotions in the Christian's heart. Praise to God and to the Lamb will be in our hearts and upon our lips; for pride and self-worship cannot flourish in the heart that keeps fresh in memory the scenes of Calvary.

At what a cost has salvation been provided! What will be our portion if we heed not the entreaties of mercy? What will be the fate of those who profess to be followers of Christ, yet who do not take up the cross as humble disciples? How many despise the counsel of this loving Saviour, and permit selfish interest to close the door against the Son of God! He was infinitely rich, "yet for our sakes He became poor, that ye through his poverty might be rich." He was clothed with light and glory, surrounded by hosts of heavenly angels eager to do his pleasure; yet He took upon Him the nature of man, and was made "in the likeness of sinful flesh," and became sin for us, "that we might be made the righteousness of God in Him." "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" Here is love that no language can express.

He who beholds this matchless love will be elevated in thought, purified in heart, transformed in character, and will go forth to be a light to the world, to reflect in some degree this mysterious love. The more we contemplate the cross of Christ, the more we shall adopt the language of the apostle when he said, "I determined not to know anything among you, save Jesus Christ and Him crucified." "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

THE GOSPEL IN HEATHEN LANDS.

THE WEST INDIES.

A. G. DANIELLS.

By reference to the map it will be seen that the West India Islands lie north of South America. When discovered by Columbus, these islands were inhabited by a dark race who were reported as fairly intelligent and exceptionally peaceable.

When it became known to European capitalists that the islands were well suited for the production of cotton, sugar, and other commodities of value, they took possession of the country and established extensive plantations. And, to their everlasting shame, they laid cruel hands on the inhabitants and reduced them to slavery. The poor creatures could not long survive such phases of civilization, and they fell fast before the cruel lash of the driver. But their ranks were filled up by other unfortunate blacks transported in slave ships from Africa. The accompanying picture illustrates the cruel treatment they received on these slave ships.

Such was the sad state of the people in the West Indies when the attention of the Moravian church at Herrnhut was directed to them.

While attending the coronation of Christian VI. of Denmark, Count Zinzendorf became interested in one Anthony, who had been a slave in the West Indies, and who still had relatives there in bondage. The good Count's heart was touched with what he heard of the poor slaves; and he induced Anthony to accompany him to the little church at Herrnhut, so that he might place before the brethren the condition of the people in the West Indies.

Anthony's accounts of the sufferings of the people and of their terrible degradation greatly affected the church. He requested them to

send some one to tell his people the story of the cross. He had, while a slave, gone out to the sea-shore at St. Thomas, and prayed "that Heaven would condescend to give him a message." Had not the time come for his prayer to be answered?

It seemed to the church that it was their duty to carry to those benighted souls the light that was so precious to them, but the task seemed all but impossible. No church had as yet established operations in heathen lands. Hans Egede's mission to Greenland was looked upon as a failure. And more; Anthony assured the church that whoever went to the West Indies as a missionary could do but little for the slaves, unless he too became a slave and worked and lived with the slaves.

To all men liberty is a priceless boon. To yield it and place one's self in life-long bondage, especially the bondage of cruel and degraded slavery, was a serious matter. But even this did not seem so terrible to the church as the bondage of sin. Some possessed so much of God's grace that they were willing to become slaves to human masters if by so doing they could be the means of emancipating men from the bondage of sin. Leonard Dober was deeply impressed that it was his duty to go. One morning, after a sleepless night, he opened the Bible for light. His eyes rested on the passage, "For it is not a vain thing for you; because it is your life." Deut. 32:47. He believed God had called him; and he felt willing to yield up all. He determined that "if only one brother would go with him, he would give himself up to be a slave, and would tell the slaves as much of the Saviour as he himself knew." He wrote to the church, "I leave it in the hands of the congregation, and have no other reason for going than that there are souls in the Islands that cannot believe because they have not heard."

Before deciding to send him, the church, according to their custom in matters of great importance, cast lots as to whether he was the right man. "A number of slips of paper were thrown into a receptacle, and the candidate drew for himself the sentence which was to seal his destiny. The words were drawn 'Let the lad go, for the Lord is with him.'" This left no doubt in the minds of the church, and Dober was commissioned to go. It was also decided that one of the brethren should accompany him. The church gave each one a sovereign, and sent them out the 18th of August, 1732, to work their way to the Islands the best they could.

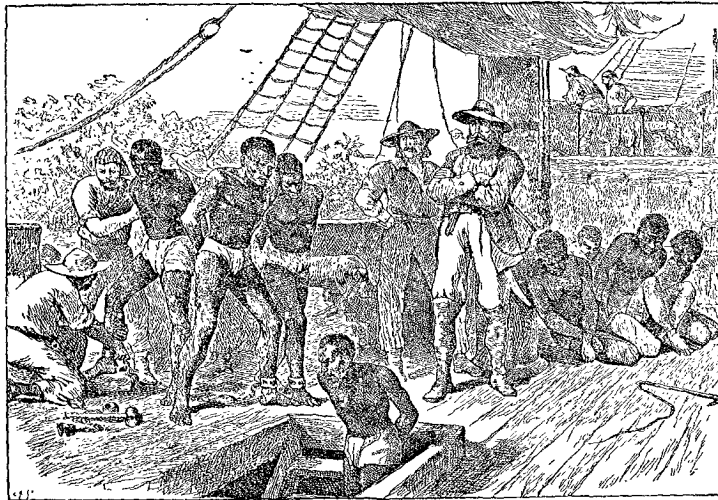
They were successful in finding a ship in which they could work their passage, and in about three months they found themselves in the midst of the people they were so anxious to help. Everything was new and strange to them. They were made glad by some things and sad by others. They found that it would not be best to become slaves, and yet it was very difficult to get at the people.

After many changes and trials, Dober obtained the position of overseer on a cotton plantation. This gave him the coveted privilege of associating with the slaves and teaching them the gospel. He found a brother and sister of An-

thony, whom he had met at Herrnhut. These with two others became Christians, and they were the only ones that Dober ever had the privilege of seeing accept the gospel. After some years of absence, he was called back to Herrnhut to act as the elder of the church, and others were sent to carry on the work he had begun.

Greater success attended the labors of those who took up Dober's work, but it was accompanied with greater reverses and persecutions. When the natives began to accept the gospel and seek a higher moral life, their owners became very much opposed to the mission. They endeavored to prevent their slaves from attending the services, and cruelly flogged those who dared to disobey their orders. They did all in their power to induce the government to expel the missionaries. Some were thrown into prison, while others were wounded and nearly killed by mobs of white men who attacked their homes and destroyed their goods.

(To be continued.)



THE SLAVE SHIP.

"THIS IS LIFE ETERNAL."

FANNIE BOLTON.

"AND this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." To know God and Christ is life eternal. Then of all knowledge this is most important, most desirable. The world is full of men and women who are seeking after immortality, that they may have a name to live after they are dead; but the knowledge of God is life eternal. Then how may we acquaint now ourselves with God, and be at peace?

We become acquainted with others by coming into communion with them, by learning their thoughts, their character, by having fellowship with them, by sympathizing with them, by loving them. It is not possible to have fellowship with a person whom you distrust. Trust is the basis of the knowledge of character from which fellowship and communion can spring; for the suspicion in which you hold your brother will lead you to misjudge his words and actions, and even to attribute motives to him which do not exist in his heart. All distrust prevents you from holding communion with your brother. The distrust which so easily besets us, even concerning those whom we have reason to respect and love, shuts us away from the communion that is possible between human friends. It is confidence that sets the soul wholly at ease, where the true nature can assert itself, thrusting

aside every barrier that would prevent the fellowship so essential to an understanding of character.

The most striking characteristic of a little child is his confidence, his trusting, unsuspecting faith in those around him. And Jesus said, "Except ye be converted, and become as little children, ye cannot enter into the kingdom of heaven." As trust is the medium of all knowledge of character, and the knowledge of God is life eternal, it is obvious why we should and must become as little children. God has not asked us to trust Him without giving abundant reason for so doing, that we may learn to know and to love Him. The invisible things of God are written in the visible. Nature as well as revelation speaks to us of a Being whose name and whose nature is love, and the mystery of God is symbolized in the union of the cloud and the sunshine, the thorn and the rose, the rock and the river. Everything is fraught with suggestion concerning the unseen and eternal reality. Yet more than writing his divine

thoughts over and in all the visible creation, the "Word was made flesh and dwelt among us," and we saw the glory of the only begotten of God, full of grace and truth. Jesus said, "He that hath seen Me, hath seen the Father." Thus we have opportunity of knowing God.

But we cannot stand far off, and obtain that knowledge of the character of God which is life eternal. When we judge of others afar off, though we have the spirit of humanity, and know the things of man, we make false estimates that a more intimate acquaintance obliges us to correct. And shall it not be necessary to draw nigh to Him whose thoughts are

not as our thoughts? It is the purpose of God that we shall draw nigh to Him, that we may come even into oneness with Him. The soul who seeks to know God in nature and revelation, begins to draw nigh to Him; for he is responding to the drawing of infinite love. As he learns more of God, he trusts more; as trust grows, knowledge deepens; as knowledge deepens, love awakes, and the channel of communion is opened between the soul and God. The spiritual faculties, long paralyzed, quicken under the beams of the Holy Spirit; for the knowledge of the love of God is shed abroad in the heart, and mortals by this means acquaint themselves with God, enter into the joys of friendship with the divine Brother and the Father.

In the forming of our human friendships, we follow the same law of mind whereby we become the friends of God. We trust, we know, we love. The closer our communion with God, the better we shall know and love Him. Then to him who would know God, how essential is communion with Him, to know his thought, his spirit, to study his Word and works, to tell Him all that is in the heart, to have Him speak to our souls of all that is in his heart. And this knowledge is transformation; for by beholding we become changed. This is a law of character from which there is no escape, and it works for good or evil. To behold the holy, to love the holy, is to change to the holy from glory to glory as by the Spirit of the Lord. We have

borne the image of the earthly, we have loved the earthly, we have been of the earth, a vessel of clay. But as we have borne the image of the earthly, so also shall we bear the image of the heavenly. By beholding, we become changed. "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." What hope can compare with this?

We have felt the bitterness of our degradation, the anguish of loss, the unutterable longing for what might have been, had we not known sin. But what melody of praise does this thought awaken, that we who have "lien among the pots may be as the wings of a dove, covered with silver, and her feathers with yellow gold." What rapture is it to have the hope of becoming like Him who is the Rose of Sharon and the Lily of the Valley, the chiefest among ten thousand and the One altogether lovely. Think of our selfishness changed to love! This is what it means, and this is entering into the kingdom of heaven. This is life eternal, for we assimilate to what we love. God is love. Love never faileth. Love is eternal. Beholding love, we change to its image, become partakers of the divine nature. The divine nature is eternal. Sin and death have no power over the life that is hid with Christ in God. This life is Christ who abides in the heart by faith, and fills us with love, the fulness of God.

When He, "who is our life, shall appear, then shall" we "also appear with Him in glory," and "as we have borne the image of the earthly," so also we shall "bear the image of the heavenly." The touch of immortality will not be given to the character, for that already is immortal in Christ, but to the garment of clay. "We wait for a Saviour, the Lord Jesus Christ; who shall fashion anew the body of our humiliation that it may be conformed to the body of his glory." (R.V.) Then shall be established upon us the beauty of our Lord. All this is involved in knowing God and the Lord Jesus Christ.

A STORY OF A HYMN.

A PARTY of tourists formed a part of a large company gathered on the deck of an excursion steamer that was moving slowly down the Potomac River in the United States one beautiful evening a few years after the great civil war. A gentleman who has since gained a national reputation as an evangelist of song had been delighting the party with the happy rendering of many familiar hymns, the last being the sweet petition so dear to every Christian, beginning "Jesus, lover of my soul." The singer gave the last two verses with much feeling, and a peculiar emphasis upon the concluding lines that thrilled every heart. A hush had fallen upon the listeners that was not broken for some seconds after the musical notes had died away. Then a gentleman made his way from the outskirts of the crowd to the side of the singer, and accosted him with, "Beg your pardon, stranger, but were you actively engaged in the late war?" "Yes, sir," the man of song answered courteously. "I fought under Gen. Grant." "Well," the first speaker continued with something like a sigh, "I did my fighting on the other side, and think, indeed am quite sure, I was very near you one bright night, eighteen years ago this very month. It was much such a night as this. If I am not very much mistaken, you were on guard duty. We of the South had sharp business on hand, and you were one of the enemy. I crept near your post of duty, my murderous weapon in my hand; the shadows hid me. As

you paced back and forth, you were humming the tune of the hymn you have just sung. I raised my gun and aimed at your heart, and I had been selected by my commander for the work because I was a sure shot. Then out upon the night rang the words

'Cover my defenceless head
With the shadow of Thy wing.'

Your prayer was answered. I couldn't fire after that. And there was no attack made upon your camp that night. You are the man whose life I was spared from taking." The singer grasped the hand of the Southerner, and said with much emotion, "I remember that night very well, and distinctly the feeling of depression and loneliness with which I went forth to my duty. I knew my post was one of great danger, and I was more dejected than I remember to have been at any other time during the service. I paced my lonely beat, thinking of home and friends, and all that life holds dear. Then the thought of God's care for all that He has created came to me with peculiar force. If He so cared for the sparrows, how much more for man, created in his own image; and I sang the prayer of my heart, and ceased to be alone. How the prayer was answered I never knew till this evening."—*Selected.*

THE MINISTRY OF ANGELS

W. J. EBDALF.

ANGELS bright and beautiful,
Doing Heaven's will,
Loving, tender, dutiful,
Shielding from all ill.

Bear they prayers as incense
Up to Heaven's throne,
Bringing down, with love intense,
Pardon for each one.

Never having felt the pain
Mortals feel below,
Never having had a stain—
Garments white as snow—

Glistening, gleaming, pinions bright,
Brighter than the sun,
Beyond the power of human sight
To ever gaze upon;

Yet a link twixt God and man,
Full of God-like love,
Realizing God's own plan,
Which He planned above;

Ever near us when we pray,
If it's from the heart,
Never ceasing, night and day,
Strength to us impart.

JOHN BUNYAN.

FLORENCE J. MORRIS-N.

IN company with a number of friends, on a beautiful bank holiday in June I visited the town of Bedford, about fifty miles north of London. This city of thirty thousand was the prison home of John Bunyan for twelve long years. The prison in which Bunyan was confined stood upon Bedford bridge; nothing is left, however, to mark the spot where the prison once stood. Says his biographer, "It was a bridge of sighs to many, though by God's grace not to him. Its walls were probably as damp as the dungeons of Venice; there was no court yard, no space for out-door work or exercise in the open air. The window in his cell was grated, so that he could not look far out of it; but he could see the sunlight, the water, the fields, and the clouds. The glimpses of sweet nature in this world were not so clear to him as the perspective visions of the Holy City coming in upon his soul!"

We visited the chapel where Bunyan used to preach. The iron-grated door through which

he used to communicate with his little blind daughter, is on exhibition in one of the rooms, together with the chair he occupied while conducting services. We also visited the birth-place of this great man, Elstow, an ancient village two miles from Bedford; the very cottage his family lived in during his imprisonment is still standing, and is occupied. The windows and doors, together with the low ceiling and queer construction of the house, give it a very ancient appearance. We walked across the open, grassy field where he used to play upon the green when a boy. I saw the church which contains the pulpit he stood in after his release from prison, and where he preached the plain truths of God's Word with mighty power. It was a part of John Bunyan's evening work, when a boy, to climb the belfry and ring the curfew bell. As we ascended the stone steps of this ancient tower, and viewed with interest the bells (five in number) that were made to send forth their peals by the hand of one whose name has been made immortal through that wonderful book, "The Pilgrim's Progress," we were made to feel anew how God is able to take the weak instruments of his, and, through discipline, develop soldiers that will fight his battle until the end.

Bunyan's life, continuing from 1628 to 1688, embraces one of the most stirring periods in English history. This period includes the oppressive reigns of the Charleses, as well as the prosperity attending the administration of the liberty-loving Cromwell. An age of great revolutions, great genius and talent, great piety and wickedness, it was a period when just such men as God had been preparing in the case of Bunyan were much needed, fulfilling the principle, that "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." The measures of this reign were destructive to religious liberty, as seen in the Corporation Act, by which, all persons whose religious principles constrained them conscientiously to refuse conformity to the established church, were at once expelled from every branch of the magistracy, and rendered incapable of serving the country in the meanest civil offices. Then followed the memorable statute against the Society of Friends, by which upwards of four thousand persons were cast into prison for their religious scruples. In 1662 the Act of Uniformity was passed, suppressing all religious opinions, imposing the Book of Common Prayer, thus reviving the penal laws of preceding reigns. The Conventicle Act of 1664 compelled all persons to attend public worship appointed by the State, and forbade any person to suffer any meeting in his house or on his premises for other manner than that is allowed by the liturgy or practiced by the Church of England.

Enough has been given of the history of this political and ecclesiastical reign to illustrate the life of Bunyan and the providence and grace of God for the age in which he lived. It was an age for the development of apostolic piety and endurance on the part of men and ministers who chose to obey God rather than man. Some of the men that were contemporary with Bunyan were Milton, Dryden, Baxter, John Howe, Philip Henry, George Herbert, etc., and Spencer and Shakespeare died only a few years before he was born. Taking these men together, we have a striking picture of the richness of the age, both in purity and genius; an ascending series of great minds and good men from every rank and party.

Bunyan, at the age of twenty, married a pious woman, who made for him a well-ordered home;

through her influence and the instrumentality of two good books ("The Plain Man's Pathway to Heaven" and "The Practice of Purity"), a desire was created within him to reform his wicked life. Through his study of the Bible he was convicted of sin and was converted. The providence and grace of God was very marked in preparing Bunyan for his great work, in painting that beautiful picture of the divine life in "Pilgrim's Progress." Shortly after his baptism into the Baptist Church, he commenced his ministry. Justification by faith was Bunyan's great theme in his preaching. On one occasion, in expounding this great subject, "faith," he says, "Oh, it hath been with such power and heavenly evidence upon my own soul, while I have been laboring to unfold it, to demonstrate it, and to fasten it upon the consciences of others, that I could not be contented with saying, I believe and am sure; methought I was more than sure, if it be lawful to express myself so, that those things which there I asserted were true."

Such preaching as this, coming from such a spirit as was in Bunyan's heart, could not but be effectual. The Spirit of God attended it; crowds of people would flock together to hear him, and many, who came to scoff went away filled with conviction of heart.

Bunyan was imprisoned for preaching the gospel in its purity to the poor, the ignorant, the destitute, and for not praying with a Prayer Book. Three books were his companions during those long years. The Bible, the Concordance, and an old copy of the Book of Martyrs. After his indictment he was visited by Justice Keelin, and promised that if he would use the Prayer Book, quit his preaching, follow his trade, and only speak to his neighbors in private, and attend the established church, he would release him; and if not, within three months he would be banished from the realm or stretched by the neck. Bunyan replied, "If I were out of prison to-day, I would preach the gospel again to-morrow." There was neither obstinacy nor vainglory in this, but a calm, steadfast determination to obey God rather than man.

Bunyan's release from prison took place in 1672. He was thrown into prison as a preacher, and as a preacher he came out, in the full spirit of his first declaration, "If I were out of prison to-day, I would preach the gospel to-morrow, by the help of God."

"He continued for the rest of his life writing, visiting in Bedford and the region round about, often visiting London and preaching there; preaching with such divine unction and power that Owen, who heard him, made answer to Charles II., when the king ridiculed him for listening to an illiterate tinker's prate, 'Please, your Majesty, could I possess that tinker's abilities for preaching, I would most gladly relinquish all my learning.'"

It was in the prosecution of labors of love that Bunyan died; he thought not of himself, but the good he might do to others. He fell sick of a mortal fever, and died at the age of sixty, 1688. "On his dying bed he acted the part of Hopeful in crossing the river of Death; for the Saviour was with him, and the songs of the Celestial City were ravishing his heart. He comforted those who wept about him, exhorting them to trust in God, and said, 'Weep not for me, but for yourselves. I hope ere long we shall meet to sing the new song, and remain everlastingly happy, world without end.'"

Nothing wins so many hearts as love and kindness, and nothing hurts like unkind words.

Timely Topics.

CHOLERA.

THE all-absorbing, world-wide topic of the present is expressed in that dreadful word "cholera." For months it has been ravaging southeastern Russia, and has seemingly been content to limit its operations to that already stricken nation. But lately it has leaped the national boundary, and appeared in virulent force in Hamburg, Germany, where hundreds have fallen its victims. Berlin and other continental cities have been invaded by this awful enemy, and it has crossed over the North Sea to London, Glasgow, and other cities of the United Kingdom. In all parts of Europe and in America serious alarm is felt. It is doubtless very fortunate for the world that its work was for so long a time confined to Russia and that now the return of cold weather can be anticipated in two or three months, which will be likely to check its ravages. But it is possible for much desolation to be wrought in that time. The price of disinfectants has advanced two hundred per cent. in London. There will probably be a spasm of cleanliness for a short time, in which it may come to be considered even ahead of Godliness. The Australian colonies are moving in the matter of taking measures to prevent its introduction here.

LABOR AND WAR.

THE emblems of peace and of labor are traditionally associated as expressive of their congeniality. Even the prophet writes about "beating the swords into plowshares, and the spears into pruning hooks," thus placing war and its accoutrements as the antithesis of peaceful labor. But these are days of anomalies. Now we behold labor retaining its spears and swords; and if the fashion extends, we shall see the symbols of toil interwoven with the implements of destruction. In Australia peaceable measures have been used with which to contend against the encroachments of capital; but in the United States fire and firearms, dynamite and destruction, have been employed by the wage workers.

In the case of the Carnegie mines near Pittsburgh, Pennsylvania, the miners took possession of the works and excluded the owners. They held the ground against an armed attack of private detectives, known as Pinkerton's men, and a bloody fight took place. Tanks of oil were liberated and fired, which, floating down the river, carried dreadful havoc into the ranks of the officers.

In Tennessee, where convict labor is utilized in working mines, five or six thousand miners took possession of the works and by force deported the prisoners back to the prisons. The State asserted its authority and a sanguinary struggle ensued in which men were shot down on both sides.

Another instance occurred about the same time in a distant part of the country among the mines of Idaho, where the workers armed, overrode authority, committed serious ravages, and then fortified themselves in the mountains.

Still more lately, a great strike of switchmen (pointsmen) on the railways in New York has resulted in vast destruction of property, loss of life, and great disturbance. The military are contending with this trouble, and find it very difficult to control. In the extreme south at New Orleans another strike has taken place, and the telegraph says that four non-union men were shot to death, because they chose to exercise the privilege of working in spite of the strike.

Such demonstrations of murderous vindictiveness do not lead to the triumph of the labor cause. If carried on, they will result in the most dreadful strife the world has ever seen,—war between neighbors, bloodshed in domestic life, battles in neighborhoods, destruction which involves friend and foe alike. It is to be sincerely hoped that in other nations calmer methods will prevail, and that the spirit manifested in America will not prove contagious.

THE CHRISTIAN ENDEAVOR.

IN eleven years this movement has arisen from the smallest of beginnings in the State of Maine, U. S. A., to a vast organization extending to all parts of Christendom. It has for its object the laudable purpose of identifying Christian youth with Christian work. Local societies are formed, the members of which pledge themselves to engage in certain lines of religious or philanthropic work, and to faithfully perform certain duties which tend to the cultivation of piety and the progress of Christianity. Such a movement deserves recognition and support. These have been given it, and it has also been overwhelmed with a tide of popularity which is phenomenal. At the recent convention held in New York, twenty thousand delegates assembled. The largest hall in the city, holding sixteen thousand, was packed, and a large number of overflow meetings were held simultaneously.

While many are taking this good stand, the enemy of all righteousness is also reaching after the young people with every art and inducement he can summon. And thousands are yielding to his devices. One recent paper contained an account of the conviction in Brisbane of a lad of seventeen for the murder of a companion. He received the death sentence with stolidity, while his agonized father pleaded for clemency, and the judge was deeply affected. In the same paper we are told of another youth near Albury who deliberately put strychnine into the food of two of his associates, and they narrowly escaped death by detecting its presence. Satan is always especially active when good influences are at work; but we hope that the good impulse which is now felt among the youth may secure to the work of Christ thousands of strong hands and hearts.

A PLASTER FOR THE MOUTH.

WE get the most of our heart-aches and bruises in this life by some want of discretion upon our own part. The tongue, that unruly member, stirs up the feelings of strife and retaliation, and its violent dealings, returning, fall in pelting showers upon our own pates. To know *what* to say is a great gift. We often envy the men of ready and silvery tongues; but if we could only know what *not* to say, it would be worth even more to us. Many more are the regrets for what has been said than for what has failed to be spoken. The following anecdote illustrates what we mean, and we commend the sensible advice of the old colored man:—

"It was in a brick yard, and two of the workmen had a dispute which ended in blows.

"In the skirmish one of them was hurt, and the employer, who saw the end of the fight, advised him to get a warrant for the other's arrest.

"While the matter was under discussion, a colored man who had seen the whole affair made his way to the injured party and said,

"'You don't want t' get no warrant, Jim! You get yo'-self two pieces o' plaster, good big ones, an' put one piece on yo' haid, an' de oder on yo' mouf, an' you'll be all right!'"

The Home Circle.

THE HYMNS THAT MOTHER SANG.

THROUGHOUT the changing scenes of life,
That shadowed vale of smiles and tears,
Where all is lost within the mist
That hides the bygone years,
Some strains there are that linger still,
And many hearts no longer young
Are thrilled with joy again to hear
The hymns that mother sung.

We used to gather at the hearth
When darkness overcame the day,
And dreamily, as children will,
We'd watch the shadows play;
And sitting by the glowing fire,
As to and fro the kettle swung,
We learned the songs we always loved—
The hymns that mother sung.

We seem to hear again her voice,
So long remembered, clear and sweet
As when, in days of long ago,
We sat at mother's feet;
And gazing upward on the wall,
Where dearest father's picture hung,
We thought he smiled; for he too loved
The hymns that mother sung.

On many snowy winter nights,
When all without was cold and drear,
We've clustered close around her chair
In happiness and cheer.
No more for us the glowing fire,
No more the cricket's chirping tongue,
And never more on earth we'll hear
The hymns that mother sung.

To them we owe our happy homes;
Praise be to God who reigns above,
For keeping ever bright and clear
The lessons learned in love.
Outliving sorrow, bearing hope,
The dear old songs have always clung,
And never can the heart forget
The hymns that mother sung.

—New York Observer.

WOMEN OF THE BIBLE.—XXV.

The Woman who had a Familiar Spirit. 1 Sam. 28.

A. M.

ACCORDING to the definitions of witchcraft, sorcery, enchantment, divinations, necromancy, and familiar spirits, these various works are closely allied to one another, or are parts of the same work (Satanic), differing more in degree than in nature. We read, "All that do these things are an abomination to the Lord" (Deut. 18:9-12), "and shall not enter the kingdom of heaven." Gal. 5:20.

King Saul consulted a woman who had a familiar spirit when the Lord rejected him, and would not answer him; because "he is turned back from following Me." This construction God put upon the partiality of his obedience, and the prevalence of his covetousness. Then when Saul saw the armies of the Philistines gathered against him to battle, he was afraid, and his heart greatly trembled, and he said unto his servants, "Seek me a woman that hath a familiar spirit, that I may go to her and inquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor.

"And Saul disguised himself, . . . and he went, and two men with him, and they came to the woman by night; and he said, I pray thee, divine unto me by the familiar spirit, and bring me up whom I shall name unto thee. And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land; wherefore then layest thou a snare for my life, to cause me to die? And

Saul swore to her by the Lord, saying, As the Lord liveth, there shall no punishment happen to thee for this thing. Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. And when the woman saw Samuel, she cried with a loud voice; and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul. And the king said unto her, Be not afraid; for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself. And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets nor by dreams; therefore I have called thee that thou mayst make known unto me what I shall do. Then said Samuel, Wherefore then dost thou ask of me? . . . For the Lord hath rent the kingdom out of thine hand, and given it to thy neighbor, even to David; because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day. Moreover the Lord will also deliver Israel with thee into the hand of the Philistines; and to-morrow shalt thou and thy sons be with me: the Lord also shall deliver the host of Israel into the hand of the Philistines." 1 Sam. 28:7-20.

"So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit to inquire of it." 1 Chron. 10:13.

Whatever Spiritualists and others may make of this interview between Saul and the woman who had a familiar spirit, it should be, as our loving God and Father designed, a warning to us to have nothing to do with that which He has forbidden. This warning is especially needed in these last days, when belief in frequent communications from the world of spirits is gaining favor. Various causes have been leading up to this; but the primary and chief cause is given by Paul: "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." 1 Tim 4:1. "Because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusions that they should believe a lie,"—"the working of Satan with all power and signs and lying wonders." 2 Thess. 2:9, 10, 11. Such are some of the warnings of inspiration concerning this great deception.

Those who believe God's Word concerning the dead can never be deceived by the signs and lying wonders of Spiritualism. Far back to our first parents we trace the trail of this lying devil, who said, "Ye shall not surely die," when God had said, "In the day that thou eatest thereof, thou shalt surely die." Whose word stood? Every death from that day to the present has been a witness to the truth of God's Word. There are but two ways—the one of obedience, leading upward, with ever-increasing happiness, to God; the other downward through disobedience and darkness to death. When our Lord and Saviour was upon earth, He gave this precious comfort to the sorrowing sisters concerning Lazarus, their dead brother, "Thy brother shall rise again." "I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live; and

whosoever liveth and believeth in Me shall never die." John 11:23, 25. Is there a seeming contradiction here between the words, "Thou shalt surely die," and, "Whosoever believeth in Me shall never die"?—No! By the operation of the Holy Spirit, the believing man or woman is united to Christ by the new birth. "Your life is hid with Christ in God." Col. 3:3. It is clearly explained by the apostle thus: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me." Gal. 2:20.

Now when the believer dies, or, as Jesus said, "sleepeth," what change is made?—None! the believer's life is just where it always has been,—"hid with Christ in God." But the change will come at the resurrection morn. When the redeemed of the Lord shall awake at the sound of his loving voice, and put on the glory of an incorruptible and immortal nature, "we shall be like Him, for we shall see Him as He is." "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Col. 3:4. Precious Saviour! no wonder thy children cry, "Come, Lord Jesus; come quickly." What, then, dear friends, should be the constant endeavor of those who are looking for the coming of the Lord?—"Every man that hath this hope in him purifieth himself, even as He is pure." 1 John 3:3.

"Asleep in Jesus! Peaceful rest,
Whose waking is supremely blest;
No fears, no woe, shall dim that hour
That manifests the Saviour's power.

"Asleep in Jesus! Soon to rise,
When the last trumpet shall rend the skies;
Then burst the fetters of the tomb,
And wake in full, immortal bloom."

GOOD CHEER.

It was a rainy morning when I arrived at the home of my old friend Emily Dayton for a visit of some weeks; but all was so cosy and warm within that I soon forgot fatigue and discomfort, while the cordial welcome which I received made me feel thoroughly at home.

Emily and I had a delightfully snug and comfortable day together talking over old times. We had not met in many years, and now she was the mother of four sons, the elder of whom was in business, while the three younger were still in school. Her husband, she said, very frankly, had but a small income, so that economy was necessary, and indeed the house showed it. The carpets were rather shabby, and the furniture covering was faded. There was but one servant in the kitchen, and Emily herself looked rather thin and worn. She had never been a pretty woman at the best, and care and delicate health had both left their marks upon her, though her voice and smile were as sweet as ever.

It came to be about three o'clock in the afternoon, and the rain still pelted drearily against the pane. She glanced at the clock.

"Nearly three," said she; "I must kindle a fire in the sitting-room, the boys will soon be coming in."

She excused herself for a half hour. "Now," said she, smiling, as she returned, "I must make haste and put on my rainy-day gown."

I expected to see something rather dim and dingy, in keeping with the day; for many women make a practice of wearing their poorest gowns on rainy days when there is no danger of being seen by strangers; but Emily's gown was nothing of that sort. It was a soft woolen material of a rich, dark, wine color, and it had

pretty silken trimmings here and there. It gave a needed tinge of color to her pale cheeks, and became her wonderfully well, while her eyes were growing brighter and her lips more smiling every minute.

"Come," said she, taking up her sewing, "let us go down stairs now."

We descended to the sitting-room, where the fire was glowing cheerfully, flowers were blooming in the window, and a big gray pussy was purring on the hearth rug. Presently the front door banged.

"Mother!" shouted an eager voice.

"Son!" she called back merrily. There was a sound as of a mackintosh dropping hastily, and two separate slaps as a pair of rubber boots came off, and in a minute more a rosy, merry, ten-year-old boy came bounding in and had his arms around his mother's neck.

"I'm all right, mother," he cried. "Missed one in spelling, and one in geography, but I was square in conduct all day."

"That's my good boy," said his mother. "Now go and speak to Miss B——." So the boy came over and shook hands rather shyly when he discovered that a stranger was present.

"And where are your brothers?" inquired his mother.

"O, Tom has walked home with Mabel Collins, to carry her umbrella, and Jack had an errand to do for father."

Soon the front door opened again, and we heard a boyish voice troll a gay ditty, ending with—Nothing but ginger cake will revive—I beg your pardon!" Tom exclaimed, as, entering the room, he discerned me.

His mother laughed and introduced me. Tom shook hands pleasantly, and then turned to his mother.

"Can I do anything for you, mother?" said he. "Have you all that you need from outside?" and he bent and kissed her.

Next came Jack, and we heard his "Where is mother?" the instant he entered the door; presently he also appeared, and he had a small bunch of carnations in his hand. "Mother," said he, "how pretty you look! Wear these, won't you?"

By-and-by the father's latchkey was heard in the door, and we heard him call "Emily." She arose and went to greet him; and in a few minutes more the family circle was made complete by the entrance of the eldest son, tall and handsome, and "Good evening, mother," was the first sentence he spoke.

We went into dinner, and what a cheerful meal it was! Though the dishes were well cooked and well served, they were very simple. There was nothing rare or elaborate about them, but no feast could have been more enjoyed, and the chief attraction was the mother. She laughed and joked with her sons as if she were only a girl herself; yet with it all she never laid aside a certain sweet dignity which controlled them and kept them from going too far.

As time went on during my visit, I saw that my friend's sons were home-loving boys to a remarkable degree. It required a special inducement to get them to go out of an evening; and when they did go, their mother always knew just where they were and all about it. I noticed, too, that on Saturday nights, when there were no lessons, there was apt to be some special little treat in store. Mrs. Dayton had a story ready to read aloud, or new music, or some game. The boys' chums often dropped in then, and they were always given a cordial welcome.

I noticed, too, that no matter how tired or perplexed my friend might be (and she had plenty to perplex and fatigue her), no trace of irrita-

bility ever came into her look or her tone when she spoke to her sons. She might reprove them, but she never scolded them.

I spoke to her once about this. "No wonder," said I, "that your boys love you, you are always so good tempered with them."

She smiled. "There is one thing that I resolved upon years ago," said she; "and that is that I would be a *pleasant* mother. When I die, I do not want my children to be obliged to make excuses for any fretfulness or irritability of mine. I want them to remember me pleasantly; I want my home to be a cheerful place, and I try to make it so."

And just there, I think, lies the secret of my friend's great success with her sons. Other mothers may be just as conscientious, just as self-denying as she; but if they are not pleasant in their ways, their children will instinctively seek some more cheerful place than a gloomy home where the natural gayety of youth is crushed by fault-finding or gloomy depression. And though in these days there are plenty of wholesome entertainments provided for the young, and plenty of societies to help them on in the right way, yet the very best of them all can never take the place of home and mother to any boy or girl. And a mother makes a great mistake if she relies on any outside influence to take the place of home training, while she has life and a home to make her children happy in.—*The Christian at Work*.

Useful and Curious.

WHAT ORGAN FIRST RELAPSES INTO SLUMBER?

It is said by scientists to be a fact that all our senses do not slumber simultaneously, but that they fall into a happy state of insensibility one after another. The eyelids take the lead and obscure sight, the sense of taste is the next to lose its susceptibility, then follow smelling, hearing, and touch; the last named being the lightest sleeper and most easily aroused. It is curious that, although the sense of smell is one of the first to slumber, it is the last to wake. Hearing, after touch, soonest regains consciousness. Certain muscles and parts of the body begin to sleep before others. Commencing with the feet, the slumberous influence works its way gradually upward to the centre of nervous action. This will explain the necessity of having the feet comfortably warm before sound sleep is possible.—*Selected*.

TO GIVE FLOWERS AN ARTIFICIAL COLOR.

WILLIAM BROCKBANK, in the *Gardeners' Chronicle*, suggests the following for the artificial coloring of flowers: Place the cut flowers in solutions of aniline and similar dyes. Aniline scarlet, dissolved in water to about the transparency of claret, has a very rapid action on flowers, coloring them pink and scarlet. Indigo carmine produces beautiful blue tints. The two combined, dye various shades of purple, with curious and mottled effects, some parts of the flowers becoming pink and other parts blue and purple. Greens are produced by using the blue dye with yellow. Indigo and cochineal are not very satisfactory. Among some of the effects produced are the following: Lily of the valley flowers become beautifully tinged with pink or blue in six hours, narcissi are changed from pure white to deep scarlet in twelve hours, and delicate shades of pink are imparted to them in

a very short time. Yellow daffodils are beautifully striped with dark scarlet in twelve hours the edges of the corona also become deeply tinged, and the veining of the perianth becomes very strongly marked. It is well to note that it is by the passage of the colored solutions through the vascular tissue of the flowers that the effect is produced, and the result is beautifully seen in white tulips, which in a few hours become prettily marked with pink, blue, or whatever the color of the solution may be. So also with other familiar flowers. Forced leaves of the Swedish turnip, grown in the dark, are very susceptible to color.

FALL OF AN ENORMOUS AEROLITE.

WHAT is believed to be the largest aerolite ever known to have fallen is lying in the Caspian Sea, a short distance from the peninsula of Apsheron. The aerolite made a terrific noise as it rushed through the air, and the white-hot mass made a light that illuminated the country and sea round about for a great distance. When it struck the water, immense clouds of steam arose, and the hissing could be heard for a great distance. Huge masses of water were thrown upward, and the sight, to those who were not frightened, was an exceedingly beautiful one. So enormous is the aerolite that it projects twelve feet above the water, and, save for its fused black crust, which gives it the appearance of having been varnished, it has every appearance of being one of the usual rock formations met with along the coast. Scientists are deeply interested in the phenomenon, and several of them are making preparations to visit the peninsula to examine the aerolite. Further information is needed before credence can be given to the above.—*Scientific American*.

BRAINS AND INCHES.

OLIVER CROMWELL, Claverhouse, and Mehemet Ali must be content to take it out in brains, for they all lacked inches. Two of these great names naturally suggest that of another famous soldier and usurper, Napoleon Bonaparte. *Le petit Corporal*, as his men lovingly called him, stood about five feet (French) in his stockings, say five feet one and three-quarters English. In stature, the Iron Duke beat him by about six inches, while the five feet four of Nelson place him midway, or thereabouts, between the victor and the victim of Waterloo. Sir Christopher Wren resembled the smallest of British birds not in name only. Staying with Charles II. at that monarch's Newmarket hunting-lodge, Sir Christopher heard him complain that the rooms lacked height. "Pardon me, sire," he broke in, "to me they seem high enough." "Ay, and to me, too, *now*," replied the Merry Monarch, crouching till he nearly touched the floor. For this king, who "never said a foolish thing and never did a wise one," would have made two Sir Christopher Wrens. Byron stood five feet eight in his stockings—a liberal allowance of inches for a poet. But his friend Tom Moore redresses this disturbance of the average. Moore never reached five feet, save in his verses, the first of which, by the by, he published under the pen-name, "Thomas Little." And when at length he doffed the mask, some impudent wag hailed the change with the undeniable assertion, "Moore *was* Little, and little *is* Moore." We trust that Mr. Swinburne, the nightingale of our nineteenth century "singing birds," will forgive us for branding him as every inch a poet, even to the fewness of his inches.—*Gentleman's Magazine*.

The Bible Echo.

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

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Editor:

Miss E. J. BURNHAM,
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S. N. HASKELL, Contributing Editor.

Melbourne, Victoria, September 15, 1892.

THE LIBERTY WHEREWITH CHRIST MAKES US FREE.

THE very best test, the strongest proof of loyalty, is obedience. It would be a serious wrong to interpret the language of the modern songster, "Free from the law, O, happy condition!" as an authoritative release from duty to God's law. Law is that which connects the governed and the governor. An outlaw is literally one who is outside of the law; practically he is outside of its protection and of the privileges of citizenship, an enemy to the government. Is he free from the law?—No; he is in unsubdued rebellion, and so long as he is at liberty, does not acknowledge the claims of the law upon him. But his liberty is a restricted one, full of danger, and subject to fear; for as soon as he comes within the reach of the law, his liberty is gone.

Obedience to good laws is what produces the most perfect liberty. He who defies the principles of righteousness, makes himself a bondman to sin. The psalmist exclaims, "I will walk at liberty; for I seek Thy precepts." God's law is called "the perfect law of liberty." Jas. 1:25. No man upon earth is so free in the best and truest sense of the term as he who fulfils every requirement of righteousness. There is no bondage to a good man in God's requirements. Says John: "This is the love of God, that we keep his commandments; and his commandments are not grievous." Says CHRIST, "My yoke is easy, and my burden is light."

To suppose that the gospel of CHRIST remits a tittle of the requirements of his FATHER's law, is one of the gravest mistakes that it is possible to make in Bible doctrine. It produces the most serious results by leading those who entertain that error to disobey God, and slight his holy commands. There is only one sense in which this supposition bears the slightest semblance to the truth, and that is expressed in Gal. 3:13, where we read that "CHRIST hath redeemed us from the curse of the law, being made a curse for us." But to redeem men from the curse and condemnation of the law, and to release them from its claims of obedience, are two things so widely different as not to be considered together.

Every individual possessing a character, is subject to law. Law is a rule of action, of conduct, established by authority. In the formation of human character we have human conduct in its relation to law. Actions which comport with good laws produce good character. Actions which accord with evil principles comprise sinful character. The apostle says: "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. 6:16. Hence we learn that it is possible for

people to be the servants of sin; indeed, it is so stated in the next verse. The fact is that every one who is out of CHRIST is the servant of sin. There is no neutral ground; good or evil, righteousness or sin, CHRIST or Satan, reigns in every heart. Those who serve sin are under the law of sin. Their actions are controlled by the principles of sin in their members. They cannot do good; for evil is present with them, and they are in bondage to Satan, being held by the law of sin and death. The state of such a person is illustrated by the apostle in Rom. 6 and 7, especially in chapter 7. The woman married to the first husband is held by the law of her husband so long as the husband is living; when he dies, "she is freed from *that* law." The woman is the individual, the husband is the body or man of sin, to whom she is bound by the law of sin and death. Such is the case of all who have not been set free by CHRIST. It is unlawful to become united to CHRIST while the individual remains subject to sin. First let the sinful man die. Let the flesh and its lusts be crucified. Then, united with CHRIST, we will obtain our first taste of the sweetness of true liberty. Then we may say with Paul that "the law of the Spirit of life in CHRIST JESUS hath made me free from the law of sin and death." Rom. 8:2. Free from such a law, happy condition indeed! And this is the law, the only law, from which the gospel of CHRIST frees us. "Being then made free from sin, ye became the servants of righteousness." Rom. 6:18. Such is the freedom purchased for us by the Son of God; a freedom from the galling bonds of sinful degradation; freedom from those sinful tendencies of our own natures which we could not resist; freedom from the compunctions of injured conscience, and from the just condemnation of God: liberty to do that which is righteous, pure, and good; strength to live after the promptings of the inward man; a liberty to do that which we desire to do because we desire to do God's will, and CHRIST helps us to do that. Of such freedom every true Christian may boast.

PERFECTION.

A CORRESPONDENT politely asks for an explanation of Matt. 5:48: "Be ye therefore perfect, even as your FATHER which is in heaven is perfect." To this request the following queries are added: "Do you think it possible for us to be perfect? Do we read of any perfect men in the Bible besides CHRIST?"

To answer the queries categorically, we say, Yes, to both. If it were not possible, Jesus would not have required it. We read of "perfect" men in Gen. 6:9 and Job 1:1, 8. We infer that Enoch was a perfect man, Gen. 5:24; and that Daniel was, because there is no flaw revealed in his character (and the Bible is a faithful witness), and God sent to him three times the message, "Thou art a man greatly beloved."

But these answers we know will not satisfy the honest inquirer; for the real difficulty is not in understanding the requirement in its literal meaning so much as it is in making it practical in his own life. He sees the high requirement, and in comparison

his own efforts come far short of attaining to it. There seems to be, then, but one of two things to be done: either the language must be so modified in its meaning as to make it practicable for us, or we must conclude that we cannot attain to such a requirement, and so become the victims of discouragement and despair. Such a course as either of these alternatives presents, would be questionable in the extreme, and sad in its results.

But we are not shut up to such a choice. There is another more excellent way. Infinite Wisdom has compassed the difficulties. In the first place, we must not lower the standard. The words, "Be ye perfect, even as your FATHER which is in heaven is perfect," were spoken by CHRIST Himself. It would be a mistake to interpret them by limiting their meaning to human capacity. A criticism may be suggested upon these words, because Luke in recording them says, "Be ye therefore merciful, as your FATHER also is merciful." But practically there is no difference in the force of the two expressions. They both refer us to the perfect character of God, as our pattern. The SAVIOUR had been seeking to impress that strange divine lesson of love upon his disciples. They were to love not only their friends, but their enemies. They were to be kind to the unthankful, to do good to the evil, to lend to the wicked, to submit meekly to wrong, and to love and pray for those who hated and spitefully used them. That was a hard lesson; so it is now-a-days. At one time when JESUS was teaching the lesson of love and forgiveness, the disciples could only reply, "LORD, increase our faith." When we have learned to love, to suffer, to forgive as God does, we shall be perfect as He is perfect; so that the meaning of the two verses is practically the same.

Other scriptures tell us the same truths. God had long before this said to his people: "Ye shall be holy; for I the LORD your God am holy." Lev. 19:2. Paul writes: "Follow peace with all men, and holiness, without which no man shall see the LORD." Heb. 12:14. Many other texts unite with these to teach us that in order to enter heaven, men must become absolutely pure and without sin. Some will exclaim, as did the disciples, "Who then can be saved?" No better reply can be made than that submitted by our SAVIOUR, "With men it is impossible, but not with God; for with God all things are possible." Mark 10:26, 27. Salvation is perfect salvation from sin, and it is not a question of human ability. Who can bring a clean thing out of an unclean?—None but God. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil." Jer. 13:23. It is not possible for us to extricate ourselves from sin. The blood of CHRIST alone can cleanse the past; his grace alone can keep us from sin. But the work will not be done while we are inactive and simply passive; we must strive for the mastery, and God will assist by his grace.

The experience of Paul may be taken as a sample of what a Christian's should be. Of

this he himself says: "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. The high calling of GOD is "holiness," or perfection. 1 Thess. 4:7. It is seen only in JESUS CHRIST. Paul had not yet attained to it; but day by day he pressed nearer to the mark. That is, he continually strove to become more like CHRIST. When could he rest satisfied?—Not until he bore the exact image of his MASTER. Righteousness, holiness, and perfection are synonyms. They express GOD's character. They express his will in reference to us. They express the character of the finally saved. But how are we to attain that state? Read Phil. 3:9: "And be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of CHRIST, the righteousness which is of GOD by faith."

The righteousness of the law is GOD's righteousness; but Paul renounced *his own* righteousness, which he had obtained in trying to obey the law. None of us could stand for a moment in the judgment in the sight of a holy law. But CHRIST is presented as the sinner's hope. He "of GOD is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30. GOD "hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of GOD in Him." 2 Cor. 5:21. So we have the blest assurance that "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. When that is done, we shall be perfect, even as our FATHER which is in heaven is perfect. In no other way can we become so. We read of the innumerable company of the saved that they "have washed their robes, and made them white in the blood of the LAMB." Rev. 7:14. Even the very few men who have been called perfect were only so by the grace of GOD.

THE TERRORS OF THE DAY OF THE LORD.

S. N. H.

We have seen that probation will close to the human family a period of time before CHRIST will appear in the clouds of heaven. When CHRIST, who is the "propitiation, not for our sins only, but for the sins of the whole world," steps out from between the FATHER and the sinner, and he stands directly before the holy GOD, without a mediator, GOD then rises, and "cometh out of his place to punish the inhabitants of the earth for their iniquity." It will then be realized that the infinite anger of a holy and just GOD is as great as the infinite mercy that has been manifested during the six thousand years that are past. He comes to vindicate the death of his SON, and his law,

which has been trampled under foot by a Godless race.

The most fruitful imagination has never conceived the terribleness of this time. The following are the words of warning which the prophet gives concerning it: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of GOD, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. 14:9, 10.

Never has there been such a time as this. Judgments have come upon men, cities have been destroyed, and even the earth at one time was swept by the besom of destruction; but these instances only foreshadowed the final destruction of the wicked. See Jude 7; Luke 17:26-30. In neither of these cases did probation cease; but the subsequent inhabitants were called upon to repent, especially as they viewed the justice of GOD in the overthrow of sinners because of their sins. But in the warning in Rev. 14, the "wine of the wrath of GOD, which is poured out," is without mixture, and is poured "into the cup of his indignation." There is no mercy mingled with it. David describes it as follows: "For in the hand of the LORD there is a cup, and the wine is red: it is full of mixture; and He poureth out of the same; but the dregs thereof all the wicked of the earth shall wring them out, and drink them." Ps. 75:8.

This period is covered by the seven last plagues, and they come upon those who hear the warning of the third angel's message; for the first angel poured out his vial, and there fell a noisome and grievous sore upon the men that had the mark of the beast and upon them that worshipped his image. Here are seven successive judgments brought to view. Of these judgments we read in Rev. 18:8: "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire, for strong is the LORD GOD who judgeth her."

It will be noticed that here is brought to view, "death, and mourning, and famine." As famine cannot come in one literal day of twenty-four hours, it must cover a longer period of time. The prophet Isaiah, in speaking of this period, calls it "the day of vengeance of our GOD." It will be noticed from Isaiah 34:8 that the day of the LORD's vengeance is synonymous with the expression year: "For it is the day of the LORD's vengeance, and the year of recompenses for the controversy of Zion."

We therefore conclude that the period of time from the ending of probation till the second appearing of CHRIST in the clouds of heaven, will be one year. During this year the saints of GOD are preserved alive upon the earth. David describes this time as follows: "Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and

buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the LORD, which is my refuge, even the MOST HIGH, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give his angels charge over thee, to keep thee in all thy ways." Ps. 91:3-11.

It will also be a time of great perplexity in the world. Every island will be moved out of its place, and all the nations of the earth will be involved in war one with another; for "a noise shall come even to the ends of the earth; for the LORD hath a controversy with the nations, He will plead with all flesh; He will give them that are wicked to the sword, saith the LORD. Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the LORD shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25:30-33.

SELF-EXAMINATION.

O. SMITH.

THE duty of examining ourselves is one of the plain injunctions of the gospel. "Examine yourselves;" "prove your own selves," says the apostle. 2 Cor. 13:5. And the object of this exercise is not gained by merely looking at ourselves and stopping there. There is a point to be ascertained, a question to be decided; and that is expressed in these words: "Examine yourselves, whether ye be in the faith. . . . Know ye not your own selves, how that JESUS CHRIST is in you, except ye be reprobates?"

The end to be gained is advancement in our spiritual condition, and growth in divine grace; for we never can be too thoroughly established in the truth, nor have too large a measure of the Spirit of CHRIST in us. Hence we are not to examine ourselves to see how much more progress we have made than we needed to make, and so how much we can rest and relax our efforts; but it is to see wherein, and how, greater attainments are to be made, and what hinders, or threatens, our Christian development and progress.

To do this work effectually, one must have the right standard to which to bring himself to be tested. Three standards at once suggest themselves as not the proper ones by which to be governed. First, a man should not examine himself by himself. He may be better than he has formerly been; but this is not the question to be decided, and this is not enough. The question is, Is he what he should be? Secondly, he should not examine himself by others (2 Cor. 10:

12); for they may fall far below the true standard, so that he might be even better than they, and yet come short of standing the test. Thirdly, he should not take as a standard by which to judge of himself, what others may say of him; for others cannot read his heart, they cannot fathom his motives, nor know the whole truth in regard to his character or even his actions.

If we are to examine ourselves to see whether we be in the faith or not, the faith is that by which we are to test ourselves; if it is to see whether we are like CHRIST or not, then CHRIST's life and teachings are to be our standard. In other words, true self-examination can be performed with nothing short of the commandments of GOD and the faith of JESUS.

But how can we examine ourselves by these?—We must know them. Self-examination, then, implies a thorough study of GOD's Word, in all its teachings and admonitions for faith and practice, so that we may know them, and be able to test ourselves by them.

And finally, self-examination implies repentance for all the short-comings we discover in the past, and earnest and faithful amendment of life in days to come. So "let a man examine himself."

LIVING BY FAITH.

E. J. WAGGONER.

IN ROM. 1:17 the apostle Paul makes the following statement: "For therein is the righteousness of GOD revealed from faith to faith; as it is written, The just shall live by faith." This statement is the summing up of what the apostle has to say about the gospel in verse 16. The gospel is the power of GOD unto salvation, but only "to every one that believeth;" in it the righteousness of GOD is revealed. The righteousness of GOD is the perfect law of GOD (Isa. 51:6, 7; Ps. 119:172), which is but the transcript of his own righteous will (Ps. 40:7, 8). All unrighteousness is sin (1 John 5:17), or the transgression of the law (1 John 3:4; Rom. 7:7). The gospel is GOD's remedy for sin; its work, therefore, must be to bring men into harmony with the law,—to cause the workings of the righteous law to be manifested in their lives. But this is wholly a work of faith. The righteousness of GOD is revealed from "faith to faith,"—faith in the beginning, and faith to the end,—as it is written, "The just shall live by faith."

This has been true in all ages since the fall of man, and will be true until the saints of GOD have his name in their foreheads, and see Him as He is. It was from the prophet Habakkuk (2:4) that the apostle quoted the statement. Paul goes right back to the very beginning, and cites an instance of saving faith. He says, "By faith Abel offered unto GOD a more excellent sacrifice than Cain, by which he obtained witness that he was righteous." Heb. 11:4. He says of Noah also that it was by faith that he built the ark to the saving of his house, "by the which he condemned the world, and became heir of the righteousness which is by faith." Heb. 11:7. We say that their faith was in CHRIST, because it was faith unto salvation, and besides the name of JESUS "there is none other name under heaven given among

men, whereby we must be saved." Acts 4:12.

There are too many who try to live the Christian life on the strength of the faith which they exercised when they realized their need of pardon for the sins of their past life. They know that GOD alone can pardon sins, and that He does this through CHRIST; but they imagine that, having once been started, they must run the race in their own strength. We know that many have this idea, first, because we have heard some say so, and, second, because there are such multitudes of professed Christians who show the working of no greater power than their own. If they ever have anything to say in social meeting, besides the ever-recurring formula, "I want to be a Christian, so that I may be saved," they tell only of a past experience, of the joy they had when they first believed. Of the joy of living for GOD, and of walking with Him by faith, they know nothing, and he who tells of it speaks a strange language to them. But the apostle carries this matter of faith through to the glorious kingdom, in the following most forcible illustration:—

"By faith Enoch was translated that he should not see death; and was not found, because GOD had translated him; for before his translation he had this testimony that he pleased GOD. But without faith it is impossible to please Him; for he that cometh to GOD must believe that He is, and that He is a rewarder of them that diligently seek Him." Heb. 11:5, 6.

Note the argument to prove that Enoch was translated by faith: Enoch was translated because he walked with GOD, and had the testimony that he pleased GOD; but without faith it is impossible to please GOD. That is enough to prove the point. Without faith not an act can be performed that will meet the approval of GOD. Without faith the best deeds that a man can do will come infinitely short of the perfect righteousness of GOD, which is the only standard. Wherever real faith is found, it is a good thing; but the best of faith in GOD to take away the load of the sins of the past will profit a person nothing unless it is carried through in ever-increasing measure until the close of his probation.

A CAUSE OF FAILURE.

We have heard many people tell how hard they found it to do right; their Christian life was most unsatisfactory to them, being marked only by failure, and they were tempted to give up in discouragement. No wonder they get discouraged; continual failure is enough to discourage anybody. The bravest soldier in the world would become faint-hearted if he had been defeated in every battle. Sometimes these persons will mournfully tell that they have about lost confidence in themselves. But if they would entirely lose confidence in themselves, and would put their whole trust in the One who is mighty to save, they would have a different story to tell. They would then "joy in GOD through our LORD JESUS CHRIST." Says the apostle, "Rejoice in the LORD always; and again I say, Rejoice." Phil. 4:4. The man who doesn't rejoice in GOD, even though tempted and afflicted, is not fighting the good fight of faith. He is fighting the poor fight of self-confidence and defeat.

All the promises of final happiness are to

the overcomer. "To him that overcometh," says JESUS, "will I grant to sit with Me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21. "He that overcometh shall inherit all things," says the LORD. Rev. 21:7. An overcomer is one who gains victories. The inheriting is not the overcoming; that is only the reward for overcoming. The overcoming is now; the victories to be gained are victories over the lusts of the flesh, the lusts of the eyes, and the pride of life—victories over self and selfish indulgences. The man who fights and sees the foe give way, may rejoice; nobody can keep him from rejoicing, for joy comes spontaneously as the result of seeing the enemy give way. Some folks look with dread upon the thought of having to wage a continual warfare with self and worldly lusts. That is because they do not as yet know anything about the joy of victory; they have experienced only defeat. But it isn't so doleful a thing to battle constantly, when there is continual victory. The old veteran of a hundred battles, who has been victorious in every fight, longs to be at the scene of conflict. Alexander's soldiers, who under his command never knew defeat, were always impatient to be led into the fray. Each victory increased their strength, which was born only of courage, and correspondingly diminished that of the vanquished foe. Now, how may we gain continual victories in our spiritual warfare? Listen to the beloved disciple:—

"For whatsoever is born of GOD overcometh the world; and this is the victory that overcometh the world, even our faith." 1 John 5:4.

Read again the words of the apostle Paul:—

"I am crucified with CHRIST; nevertheless I live; yet not I, but CHRIST liveth in me; and the life which I now live in the flesh I live by the faith of the SON of GOD, who loved me, and gave Himself for me." Gal. 2:20.

Here is the secret of strength. It is CHRIST, the SON of GOD, the One to whom all power in heaven and earth is given, who does the work. If He lives in the heart to do the work, is it boasting to say that continual victories may be gained?—Yes, it is boasting; but it is boasting in the LORD, and that is allowable. Says the psalmist, "My soul shall make her boast in the LORD;" and Paul says, "GOD forbid that I should glory save in the cross of our LORD JESUS CHRIST, by whom the world is crucified unto me, and I unto the world." Gal. 6:14.

The soldiers of Alexander were reckoned invincible. Why? Was it because they were naturally stronger and more courageous than all their enemies?—No; but because they were led by Alexander. Their strength was in his leadership. Under another leader, they would often have been defeated. When the Union army was fleeing, panic-stricken, before the enemy at Winchester, the presence of Sheridan turned their defeat into victory. Without him, the men were a quaking mob; with him at their head, they were an invincible army. If you had listened to the remarks, after the battle, of the soldiers who served under these and similar leaders, you would have heard the praises of their general mingled with all their rejoicing. They were strong because he was; they were inspired by the same spirit that he had.

Bible Student.

SABBATH-SCHOOL LESSONS.

Lesson 13.—September 24, 1892.

MESSIAH'S REIGN.—Ps. 72: 1-19.

GOLDEN TEXT: "All kings shall fall down before Him; all nations shall serve Him." Ps. 72: 11.

INTRODUCTION.—From the title, the introduction, and the close of this psalm, it would seem that it was written by David, a prayer for his son Solomon, who had just ascended the throne, and, through Solomon, predictive of Him, the "Greater than Solomon." Solomon is a twofold type of Christ, or rather, a type of Christ in two different phases of his work: 1. In building the literal temple of the Lord as Christ builds on his Father's throne the spiritual temple (Zech. 6: 12, 13; Eph. 2: 20, 21); 2. in his peaceful reign over the typical promised land after his father had put down all enemies, even as Christ reigns in peace forever in his own kingdom after the Father hath put all foes under his feet (Ps. 110: 1). The work and reign of Christ in both phases are presented in this psalm.

1. What prayer does David make for Solomon? Ps. 72: 1.
2. Having God's righteousness, how would he judge the people, and what would be their condition? Verses 2, 3.
3. How much more true is this of Christ and his subjects? Verses 4-7; Isa. 11: 3 and first clause of verse 4.
4. How great was the dominion of Solomon? 1 Kings 4: 21.
5. Over how much of the earth will Christ's kingdom extend? Ps. 72: 8.
6. What is said of his enemies? Verse 9; Isa. 11: 4, last part; Rom. 14: 11, 12.
7. What is said of the homage which shall be rendered to Him, and of his character? Ps. 72: 10-14. See note 1.
8. How were these blessings fulfilled in part to King Solomon? 2 Chron. 9: 1-9, 20-28.
9. What is further predicted of Christ? Ps. 72: 15. See note 2.
10. What is said of the abundance of Christ's graces and kingdom? Ps. 72: 16; Isa. 55: 12, 13. See note 3.
11. What is said of the name of this king? Ps. 72: 17, first two clauses; see margin, and Acts 4: 12; Jer. 23: 6.
12. What will come to man through Him? Ps. 72: 17, last two clauses; Gen. 22: 17, 18.
13. Through what do all these blessings come? Gal. 3: 8; Rom. 1: 16, 17.
14. How far is that gospel to reach? Rev. 14: 6, 7.
15. How broad and ample are its provisions? Rom. 10: 12, 13.
16. What is said of the condition and blessings of those who bear these glad tidings to the world? Isa. 6: 5-8; Rom. 10: 15.
17. How should we feel towards God for the inestimable privilege of being co-workers with Him in advancing his kingdom? Ps. 72: 18, 19.

NOTES.

1. When this universal homage of Christ is referred to, as it is in several places in the Scriptures, it is not to be understood that all the earth will be converted, and that all kings will yield Him willing worship and service. The entire reign of Christ as king, and his great love and pity for his people, manifested throughout the whole of probation, are shown in this psalm. It is true that an unnumbered throng will accept of Christ by faith. Rev. 7: 9. It is true that when Christ appears and the wicked dead are raised to be judged, every one will not only bow before Him in the affect and feigned homage of fear and terror (Ps. 66: 3, margin; 18: 44, margin), but they will also humble themselves before the people of God, whom they have despised (Rev. 3: 9). It is true that the wicked will be destroyed root and branch. Mal. 4: 1; Obadiah 15, and many other places. It is true that those who are left "will be all righteous," and will with willing hearts serve Christ forever. Isa. 60: 20, 21; Rev. 5: 13; 21: 24.

2. The Revised Version reads: "And *they* [those whom Christ saves] shall live; and to Him shall be given of the gold of Sheba; and men shall pray for Him continually,

they shall bless Him all the day long." If this be the correct reading, it would seem to have reference to the life which Christ gives through his righteousness to all who trust in Him, both here and hereafter. The prayers would be the prayers of saints offered to Christ as High Priest, the prayers perhaps for his coming, and the continual praise which is now offered to Him, and will be throughout eternity. If the proper reading is, "He shall live," it would have reference to the eternal triumph of Christ over death. "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him." Rom. 6: 9; see also Rev. 1: 18. The giving of the gold of Sheba has no doubt some reference to the generous gifts of the people of God in this life, which has been fulfilled in every land and age where the gospel has been preached. It will be pre-eminently fulfilled in the earth made new. See Rev. 21: 24.

3. The Revised Version translates Ps. 72: 16 as follows: "There shall be abundance of corn in the earth upon the top of the mountains: the fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth." Boothroyd translates: "Abundance of corn shall be on the ground; on the tops of the mountains its crops shall rustle like the trees that grow on Lebanon; and citizens shall flourish as the grass of the earth." This may denote the abundant blessings of the gospel as well as those of the new earth.

LESSONS FOR THE FOURTH QUARTER: THE ACTS OF THE APOSTLES.

Lesson 1.—October 1, 1892.

THE ASCENSION OF CHRIST.—Acts 1: 1-12.

GOLDEN TEXT: "When He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight." Acts 1: 9.

1. To whom was the book of the Acts of the Apostles addressed? Acts 1: 1.
2. What previous treatise was addressed to Theophilus? Luke 1: 3, 4.
3. Then who was the writer of the book of Acts?
4. What does Luke say his former treatise contained? Acts 1: 1, 2.
5. What ground does this allow for the supposition that there were some things that Jesus communicated to his disciples which are not recorded? *Ans.* This text expressly tells us that no truth that Jesus gave utterance to has been omitted by the evangelists.
6. How long was Jesus with his disciples after his resurrection? Acts 1: 3.
7. What did He do in this time?—*Id.*
8. While they were together, what command did He give them? Verse 4.
9. To what promise did He refer? Verse 5.
10. What record have we of their having had this promise? John 14: 16, 26; 15: 26.
11. At the close of the forty days, when the disciples met with Jesus, what did they ask Him? Acts 1: 6.
12. To what was this question equivalent?
13. What reply did Jesus make? Acts 1: 7.
14. What did He say they would receive when the Holy Spirit came upon them? V. 8.
15. In this strength what were they to do?—*Id.*
16. When did this conversation take place? Luke 24: 49, 50.
17. What did Jesus do when they reached Bethany? Verse 50.
18. When He was blessing them, what took place? Verse 51; Acts 1: 9.
19. While the disciples were looking toward heaven as Jesus went up, who stood by them? Verse 10.
20. What did these angels say to them? Verse 11.
21. Since a cloud received Jesus when He ascended, and He is to come again as He went, how must He come? Matt. 24: 30.
22. Since the cloud that received Jesus, diminishing in size as it receded, was the last thing seen by the disciples, what must be the "sign of the Son of Man in heaven?"
23. Did Jesus ascend secretly or openly? Acts 1: 9.

24. Then, since He is to come "in like manner" as He ascended, how must it be when He comes? Rev. 1: 7.

25. Did the angels leave it doubtful as to who would return? Acts 1: 11.

26. What testimony is borne by the apostle Paul? 1 Thess. 4: 16.

27. What assurance comforted the patriarch Job? Job 19: 25-27, margin.

28. When the disciples had received the assurance of Christ's return, what did they do? Acts 1: 12.

29. With what feelings did they return? Luke 24: 52.

30. How will those who love the Lord always regard his coming? Rom. 5: 2; Titus 2: 13.

NOTES.

The book of Acts was addressed to Theophilus, the same person to whom the Gospel of Luke was inscribed. The personage is unknown in history. The name itself signifies "God-loved" or "God-loving." From this some have concluded that the author thus dedicated his books to all Christians under this title. Others take the epithet, most excellent Theophilus, Luke 1: 3, as necessarily referring to an individual of eminence. A comparison of Acts 1: 1 with Luke 1: 3 identifies the writer of the two books as one and the same individual. In Col. 4: 14, he is referred to as "Luke, the beloved physician." He was the companion of Paul in his later labors. His name occurs infrequently, but much of the book in its last chapters is written in the first person plural.

The first chapter is a sequel to the gospel story. It gives an important feature which the evangelists omit—he particulars of the ascension of Christ, and the solemn instructions connected with it. The book closes just before Paul's death, so that we may leave with sufficient definiteness its date, about A. D. 63.

During the forty days intervening between Jesus's resurrection and ascension, the disciples abode at Jerusalem, waiting for the baptism of the Holy Spirit, which Jesus had said should come upon them.

During this waiting time, they prayed and sought God, verse 14; but they saw dimly the real character of their work until the day of pentecost, when the Holy Spirit came upon them with power, and under its blessing and guidance, with opened eyes they beheld the glory of God, and went forth to their great work fully equipped with the truth and its power. Before Christ's ascension, they came to Him, and hesitatingly yet anxiously inquired if He would at that time restore the kingdom to Israel. The word from which restore is taken means "to restore to its former state," thus indicating that their minds were still more or less upon the restoration of the temporal glory of the kingdom of David. Jesus does not directly correct them now, but refers them to the coming of the Holy Spirit, under whose guidance they should bear witness of Him to the uttermost parts of the earth.

The disciples were not left without an assurance of the future. For as Jesus ascended and was taken up out of sight, they followed Him with their earnest gaze filled with mingled amazement, admiration, and disappointment. As they brought their eyes to earth once more, they saw they were not alone. Heavenly beings were still their companions. And they filled the hearts of these children in faith with unspeakable comfort as they told them that the same Jesus would come again even as He had been taken away. The disciples returned to Jerusalem with "great joy." And henceforth the second coming of Christ became a favorite theme of discourse and epistle. It became to them the "blessed hope;" and such it is to all God's people.

THE BIBLE.—There were 1326 copies of the Bible in the 16th century. In the 19th century the English and American societies have printed of the Protestant version 124,000,000 copies, viz., British, 74,000,000; American, 32,000,000; other societies, 15,000,000. The Bible contains 3,586,489 letters, 773,692 words, 31,173 verses, 1,189 chapters, and 66 books. The word *Lord* occurs 1,855 times. The word *Reverend* occurs but once, which is in the ninth verse of the 111th psalm. The middle verse is the eighth verse of the 113th psalm. The 21st verse of the 7th chapter of Ezra contains all the letters of the alphabet except the letter J. The 19th chapter of 2 Kings and the 37th chapter of Isaiah are alike. The shortest verse is the 35th verse of the 11th chapter of St. John. Each verse of the 136th psalm ends alike. There are no words or names of more than six syllables.

From the Field.

TASMANIA.

In 1806 a settlement was made in the northern part of Tasmania, which was named, after the birth-place of Governor King, Launceston; the river Tamar also receiving its name from an English stream. Not until six years later, however, were the two settlements, Launceston and Hobart, brought under the same government.

But little is known of the aborigines, from the fact that in its early history Van Diemen's Land was a convict settlement, and little, if any, effort was made to benefit this unfortunate people. No missionaries were sent them; and though they seem to have been of a peaceable nature, their motives were misinterpreted, and they most cruelly treated. Large numbers were inhumanly slaughtered, and finally the remnant of a once populous and unsuspecting

bronze has been erected to his memory on the site of the old Government House at Hobart, upon the plot now known as Franklin Square. It singularly occurs that at the present writing we are living with a lady who was a member of Franklin's household while he was governor of Van Diemen's Land.

Other governors succeeded, and at present Sir R. G. C. Hamilton, K.C.B., who is about to retire, occupies that position.

The substitution, in 1853, of the name Tasmania, after its discoverer, for that of Van Diemen's Land, with the suppression of transportation, marked the dawning of a brighter day for the island colony.

After a time, as the fertility of resources and climatic advantages of this fair little isle began to be better known, numbers of good people were attracted to its shores. Prosperity continued, until, at the present time, the establishment of schools and churches, and the pursuit of various enterprises and industries fully attest the flourishing condition of the young colony.

work in Bismarck, a German settlement in the mountains near Hobart.

Recently it was our privilege to visit these churches. Arriving in Tasmania, we were met in Launceston by friends who kindly took us to their home in a pleasant and attractive part of the city, from which an extensive view is obtained. Spread out below is the city, while farther away, to the right and to the left, rolling hills and rugged mountains give a pleasant and diversified view to the landscape. Beyond the city, and in the distance, as may be seen in the illustration, appear the sparkling waters of the Tamar, very beautiful when lit up by the setting sun and decked with snowy sails. The population of Launceston, according to the last census, that of 1891, is given at 17,268.

Although no meetings have been held by our ministers in this city, we were pleased to find that a number of families have associated themselves with us, and are endeavoring by consistent Christian lives to prepare for the return of the Saviour. We held a few meetings at

this place, which seemed to be appreciated by those who attended; and after spending a few days in Latrobe, a town to the northwest of Launceston, and where we have a small church organized some two years ago by Bro. Hare, we continued our course on to Hobart, where we have a present membership of sixty-six, though some have lately removed to churches in other parts. In this place we had the privilege of spending several weeks. During this time some important meetings were held, which were very well attended by the resident members of the church, and from which we hope good will result.

In Bismarck, a thinly populated district in the mountains some ten miles or more from Hobart, we have a church of forty or fifty members, who have shown their enterprise by erecting for themselves a neat, commodious, and comfortable place of worship. During our stay in this locality,

we had the privilege of holding several meetings which we believe were appreciated by the people. In going to Bismarck from Hobart, an ascent of 1100 feet is made, which renders the climate considerably cooler than that of the latter place. The stillness which pervades the dense wood, perhaps broken by the murmur of some little brook, the pure bracing air of the mountains, and the varied and profuse range of vegetation, much of which, as the summer advances, abounds in blossoms distilling an abundance of choice perfume into the air—these, and other things besides,—so different from the populous city, afford delight to those who love the marvellous works of a beneficent Creator.

Our people in Bismarck are mostly fruit-growers and farmers. The quality of the fruits and vegetables which the soil and climate enable them to produce, is indeed superior.

We were glad to find the brethren in the different churches mostly of good courage and desirous of advancing. We have certainly come to a time when we should go forward. The goodly land is just before us, and like the faithful Caleb and Joshua in ancient Israel, let



LAUNCESTON.

people were conveyed to Flinders Island, there to end their miserable existence.

After the sudden death of Collins in 1810, other governors succeeded, until, in 1837, the renowned name of Sir John Franklin, the great Arctic explorer, appears as fifth governor. He found the affairs of the colony much complicated. There were factions among the people, and the convict system, then in active operation, with its depressing influence upon the social and moral standing of the better class of the community, gave rise to many perplexing questions for settlement. At times thousands of convicts were sent over from England. For instance, for the four years ending 1844, 15,000 prisoners had been sent to Van Diemen's Land. This, of course, greatly depressed enterprise, and for a time struck an almost death blow to foreign emigration. This nefarious transportation continued to vex the colony until 1853, when it was forever abolished.

In 1843, having been withdrawn, Sir John Franklin retired from the colony. His subsequent career and unhappy fate in the Arctic seas are familiar to all who take any special interest in exploration and discovery. A worthy statue in

PRESENT TRUTH IN TASMANIA.

In February, 1888, in company with Elder M. C. Israel and family, we first had the opportunity of visiting this little isle. Directing our course to Hobart, and carefully considering the place, it was deemed advisable to erect a tent in Sandy Bay, one of the suburbs, and begin a series of religious meetings. The attendance was good, though at first curiosity may have been the motive that in a measure prompted it. However that may be, it soon became apparent that a deep interest in the Word of God had been awakened; and upon the whole, at the conclusion of the series it was seen that a fair degree of success had attended the effort, quite a number of the better class of the community accepting and rejoicing in the truth there presented.

With the approach of winter, the tent was taken down, and meetings were held in Federal Hall, Murray Street; but as summer returned, the tent was again erected, this time in the city of Hobart; and through the labors of Bro. Israel and Steel a number were added to those already believing. In the following winter, 1889, Bro. Steel accomplished a successful

us go up at once and possess it, for we are well able. Although of ourselves we have no strength, yet that is no reason why we may not be strong in Him and in the power of his might; for "He giveth power to the faint, and to them that have no might He increaseth strength." So we should take our eyes off those things in which there is no help, and "behold the Lamb of God." If sin is the galling yoke that binds us, look up, for "He shall save his people from their sins." If weary and perplexed with the cares of life, heed the gracious invitation, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." If courage and strength are abating, and we feel that the work is too great, "Consider Him that endured such contradiction of sinners against Himself, lest ye be wearied, and faint in your minds."

W. L. H. BAKER.

PARRAMATTA, N. S. W.

For several months past the work here has deepened in interest. Meetings in the tent were kept up for seventeen weeks, and during that time 116 lectures were given. The attendance all through was good, though the weather was often stormy and severe. On the close of the tent-meetings, a move was made to the Masonic Hall, where meetings are now in progress, with a deepening interest and increasing attendance. The Sabbath-school and Sabbath meetings are times of refreshing and blessing. During the tent-meetings, we had a visit from Brn. Daniels and Starr, and also from Brn. White and Rousseau. Bro. Starr remained a few days, with the object of organizing the church. This was done and plans for baptism arranged. The baptismal service was held in the large baths in Parramatta on Sunday, August 21. We were glad to have the presence and help of the brethren from Sydney and Burwood. With these, there were about three hundred present. It proved a solemn and impressive service, and will long be remembered by those present. Twenty-five persons—ten brethren and fifteen sisters—were buried in baptism. Our hearts rejoiced as this goodly company came forward to put on the Lord Jesus by baptism, and to show their faith in his burial and resurrection. The kindly assistance of Mr. Caiwood, the bath manager, and his good wife, were much appreciated, and will be remembered, as they spared no pains to make things comfortable and pleasant.

The brethren from Sydney and Burwood remained with us till the evening meeting, when a large gathering assembled in the Masonic Hall, to hear a lecture on the change of the Sabbath. We are of good courage, and hope soon to have another baptism. The Lord is working, and others are wanting to join the church. Two members of the canvassing class held by Bro. Whittle, have gone into the field, and others are in course of training. May the Lord bless these workers. There has been some difficulty in securing land for our meeting-house; but we hope soon to be able to tell of the work begun.

We ask a kindly interest in the prayers of God's people, for the work and workers here.

R. HARE.

D. STEED.

We are never without help. We have no right to say of any good work, it is too hard for me to do; or of any sorrow, it is too hard for me to bear; or of any sinful habit, it is too hard for me to overcome.—*Elizabeth Charles.*

News Summary.

NOTES.

THE South Australian Budget, submitted to the Assembly on the 25th ult., shows a very encouraging state of affairs in that colony, especially when compared with the state of things in the immediate past in South Australia, or with the present in some other colonies. The revenue exceeded the expenditure by £87,000. In 1884 the people owed the banks £5,000,000; in 1891, £46,000, and now the banks owe the people £991,000. The railways show a profit of 44 per cent. Last year the exports of breadstuffs amounted to over £6 per head of the population of the colony. It is estimated that the revenue has been damaged to the extent of £100,000 by the Broken Hill strike.

ANOTHER of those lamentable catastrophes which have become so frequent upon our coasts occurred early on the morning of August 29, when the good and new steel barque *Neufeld* was wrecked near Port Campbell, not far from where several other vessels have come to grief. This vessel was from Sharpness, England, bound to Brisbane with a cargo of salt. All was going well, apparently, until the vessel struck heavily upon the reef, and all was lost. The captain and eight men were drowned, and the remainder of the crew, about sixteen men, escaped. It was the result of a mistake in reckoning. The captain thought he was off King's Island, and changing his course accordingly, he crowded sail and rushed onto a most dangerous coast, lined with beetling cliffs and deadly reefs.

A LOCAL court found itself in a quandary over the Chinese question. A Chinaman sailor had been detected in smuggling ashore a box of cigars. The offence was clearly proved, and sentence of imprisonment was duly pronounced. The time soon came around for the steamship to sail, and the law stringently required the captain to account for all of his Chinamen; but here was one of them in gaol. The authorities saw the difficulty, and realized that there was danger of another Celestial being left on their hands. They considered the law against smuggling less majestic than that against the importation of Chinese, so took the man before the judge, remanded his sentence, and handed him over to his captain in good order and condition.

AFFAIRS at Broken Hill continue in a disturbed condition. Upon the date set for the opening of the mines by the proprietors, crowds of people assembled and some trouble was created, chiefly by the women of the miners, who were greatly infuriated toward any who essayed to enter upon the work. A very small force of men presented themselves for employment, and were set to work on the outside, making preparations for a commencement. Up to the present writing, the men resolutely hold their grounds, and but a small fraction of the required help has been provided, although it is claimed that active work is being carried on. The strike leaders urge peaceable measures, but at the same time seek to inspire the miners with confidence in final success if they remain firm. They thus gain the sympathy of a large proportion of the public, who are watching the struggle with interest.

It is noticeable that following closely upon the vindication of "General" Booth's financial management recently published by Mr. Arnold White, a young volcano of dissatisfaction upon that very point should be manifested in Canada. There, under the leadership of the principal officers in that country, an open revolt has broken out. It is charged by the disaffected that the "General" and his family live in luxurious extravagance, while his under officers are kept upon starvation pay. Mr. Booth retorts with counter charges of selfish designs upon the part of the officers, and with a denial of the charge of extravagant living. He also declares that it is now too late to talk of a split in the "army" ranks, since they are mutually bound together by a liability of £55,000 over assets. Rather a slender bond, as it will appear to most people.

THE cloud of war still hovers over Afghanistan and the Pashir plateau. There is rumor after rumor of Russian forces gathering in this region; and there has been some fighting between them and both the Afghans and the Chinese. Russian influence has harassed Afghanistan in another way; viz., by stirring up a revolt among some of the tribes in the north; but Afghan troops have just fought a decisive battle with these rebels, in which 400 of the latter were left dead on the field. The Afghans are looking to England to aid them in keeping their northern border intact, and the Chinese, to prevent their being driven out of East Turkestan. There is great excitement in India, and British troops have taken possession of the Gomal Pass, the principal trade route between India and Afghanistan, and are gathering on the north-western border of India. It is very evident that Russia is determined to try the mettle of the new British Premier, and advance her interests a few steps in the direction of her cherished object of gaining an outlet to the south sea, and the still more fondly cherished object of gaining a hold on India.

ITEMS.

Thirty lives have been lost by a fire-damp explosion in one of the chief collieries of Belgium.

Mr. Gladstone has declared his intention to press the principle of "one man one vote" in the British Parliament.

Mr. Arnold Morley, the British Postmaster-General, advocates a 2d. postal rate and 1d. post card between the colonies and England.

A gentleman of Russian birth and allegiance has been arrested in Brisbane on a charge of having taken photographs of the defences.

The Emperor of Morocco has offered a reward of £125. each for heads of persons belonging to the tribes that were involved in the recent rebellion.

Emperor Wilhelm has expressed himself as decidedly opposed to shortening the term of service in the German army, which is now seven years.

The extreme heat experienced in Europe towards the close of August, besides doing great damage to fruits and vegetables, was attended with many cases of fatal sunstroke.

In several Russian towns the Jews have been the victims of recent ferocious attacks. Many Jews have been murdered, and still more have had their houses sacked and burned.

A terrible colliery disaster recently occurred near Cardiff, Wales, by which over 140 miners were entombed. Some of the unfortunate men were rescued; but 107 met a horrible death.

The widespread ravages of cholera on the continent of Europe, and the fact that it has made its appearance in London and New York, have aroused the colonial authorities to the need of pre-cautionary measures.

Russian cruisers in Behring's Sea have seized two sealing vessels, one British and the other American. The sealers were within a thousand miles of the Siberian coast, and so on seas where Russia claims an exclusive right.

It is reported that Professor Hermann and the crew of his yacht have been murdered by Algerian pirates. Moorish pirates have committed a similar outrage on a Spanish cutter, which they looted after killing eleven of the crew.

Another serious calamity has overtaken Japan. The island of Nippon has been visited by a typhoon followed by an earthquake. The destruction of life and property was very great. Six hundred persons lost their lives, and thousands are homeless.

It is now stated that sixteen hundred lives were lost in the recent volcanic eruption on Sangur Island in the Celebes Sea. The north and north-east sides of the island were so completely devastated that it is believed that eight years will be required for it to recover from the effects.

Mr. J. G. Paton, the well-known Pacific-missionary advocate, in a letter to the *Times* says that there are, in the islands from which Kanaka labor for Queensland would be recruited, 40,000 natives who are now savages and cannibals, but are hopeful subjects for missionary effort. Should the Kanaka labor be brought, all hope of these would be destroyed for this world and the next, and the islands would be depopulated.

Health & Temperance.

HYGIENE OF THE AIR.

In the following articles we shall consider the composition of the air, the impurities with which it is likely to be contaminated, the sources of contamination, disinfection, and the best modes of ventilation and heating.

The Atmosphere.—The air is a very complex mixture of gases and minutely divided solids in the form of dust and minute germs. The chief and essential constituents of the air are nitrogen and oxygen, in the proportion of 79 parts of the former to 21 of the latter, ignoring the numerous other constituents, which are too small in quantity to be regarded in this connection, though of immense importance in their relations to health. Oxygen in the form of *ozone* is usually found in pure air in small proportions. In this state, oxygen is exceedingly active, and is a powerful disinfectant. Oxygen is converted into ozone by the action of the volatile oils of flowers and the vapor of resinous substances. It is abundant in pine forests on account of the slow evaporation of pitch. Its chief source, however, seems to be electricity, hence it is very abundant after a thunder storm. It is in part due to this fact that the air seems so much purer and fresher after such a storm.

Carbonic acid is naturally found present in the air in the proportion of 4 parts in 10,000, or .04 per cent. Another essential ingredient is watery vapor, which is found in varying proportion according to the location, season of the year, temperature, and other varying conditions.

It has been found by numerous experiments that the proportions in which oxygen and nitrogen are found in the air cannot be greatly changed without injury to health, although the nitrogen seems to be useful chiefly to dilute the oxygen, and may be replaced, temporarily at least, by such a neutral gas as hydrogen. If the oxygen is diminished, even so little as two or three parts in a hundred, respiration becomes very difficult, and a lighted candle burns very dimly. A slightly lower percentage of oxygen is insufficient to support combustion.

As air expands with the elevation of temperature, the equivalent amount of oxygen decreases. Thus, air at 90 deg. F. contains an amount of oxygen equivalent to only about nineteenth-twentieths of the usual amount at 60 deg. F.; while air at 32 deg. F., on account of condensation of volume, contains an amount of oxygen equivalent to one-twentieth more than the usual amount at 60 deg. F. It is this which causes the lassitude consequent upon a great rise in temperature, as also the habitual and characteristic inertness of the natives of hot climates. The fact also accounts for the tonic and invigorating effect of cold air. These observations agree entirely with the results of experiments which show that the inhalation of an increased proportion of oxygen increases vital action, while the opposite effect is produced by a diminished quantity.

An increase of altitude has an effect upon the atmosphere similar to that of increased temperature. The air rapidly diminishes in density, or grows thinner, as the altitude increases, so that at a height of a little less than three and one-half miles its density is only one-half of that at the surface of the earth. At an elevation of less than 9,000 feet the density of the air is decreased to such an extent that a given volume contains oxygen equivalent to only about three-fourths of that contained in an equal volume at

the surface. An effect exactly the same in kind but less in degree is produced by the changes in barometric pressure which are constantly taking place. When the barometer falls, the air is thinner, and less oxygen is respired. When it rises, the opposite effect is produced. These facts account for the feeling of oppression and want of air experienced by those who ascend to great heights on mountains or by means of balloons. This we experienced in a very unpleasant degree in the Rocky Mountains at an altitude of less than 14,000 feet, upon attempting to exercise even in a very gentle manner. Persons who have ascended to greater heights have found the difficulty to increase proportionately with the altitude. The same facts also account for the enervation and oppression often felt just prior to and during a storm, when the barometer usually falls, owing to the decrease in the density of the atmosphere. It will be readily understood that a sudden rise in temperature accompanied by a fall of the barometer would produce a double degree of interference with respiration, by decreasing the amount of oxygen inhaled at each breath. The amount of oxygen taken in at a single respiration with the thermometer at 80 deg. and the barometer an inch and a half lower than usual, would be equivalent to only nine-tenths of the amount of oxygen taken in with the barometer at its usual height and the temperature at 60 deg. This very readily accounts for the extreme degree of enervation, and often prostration, felt, especially by nervous people and invalids, just prior to a storm in very hot weather.

Persons living in an elevated atmosphere in some degree compensate for the diminished amount of oxygen in the air by increasing the amount taken in at each respiration. This is said to result in increasing the lung capacity of people residing in such localities. It is also supposed that the necessity for increased action of the lungs and the breathing of a larger amount of air is the means by which persons suffering with some forms of pulmonary disease are apparently benefited by residence in elevated districts.

As before remarked, the amount of watery vapor in the air varies greatly with the locality, season, and other conditions. The air of countries located near the sea or other large bodies of water, contains a large proportion of watery vapor when the wind is in the direction of the water. When the wind is blowing in the opposite direction, the air is apt to be quite dry. Just before a storm, the air is usually nearly saturated with vapor. In the warm season of the year the degree of saturation of out-door air and that within doors is about the same. In the winter season, however, owing to the higher temperature of in-door air, it is very much drier unless watery vapor is added by artificial means. This is owing to the fact that air acquires by increase of temperature a greater capacity for absorbing moisture.—*J. H. Kellogg, M.D., in Home Hand-Book of Hygiene and Medicine.*

NESTS OF DISEASE.

Houses which are built upon "made land"—made, perhaps, by dumping the refuse of a city upon muddy flats—need to be continually watched, lest they become breeding-places of disease. Not only should the cellars be thoroughly cemented in the first place, but particular care should be used in searching out and correcting all subsequent flaws, as well as all breakages in the drain-pipes due to the settling of the earth.

But a dwelling may be well located, and yet

become a nest of disease; by a concealed leakage beneath the cellar floor, perhaps, or, if the house is situated on a declivity, by sewage from a neighbor's drain.

Houses are often rendered unfit for habitation by a neglect of proper disinfection after a case of contagious disease. New tenants fall victims to the disease, and in turn become themselves centres of contagion.

Even a country house, with the great advantages of pure air and sparseness of population, may become a nest of disease through the carelessness of its owner or inmates. Slops of all sorts may be thrown out upon the ground, or the well may be so near the cesspool or out-house that the drinking water is impregnated with the germs of filth diseases. In fact, such diseases—diphtheria, scarlet-fever, typhoid-fever, and the like—are relatively more common in the country than in the city.

In crowded cities, however, whole districts are sometimes unclean. Says a recent writer, in speaking of the houses of the poor in some quarters of London:—

"Family after family goes into a house only to die of the fever which killed off its previous occupants. In many cases the very ground is saturated with miasma. Here originate epidemics which sweep through more favored districts. These places, too, are the hot beds of drunkenness and crime.

"In view of this condition of things, a bill has been introduced into Parliament which gives the municipal authorities the right, on sanitary grounds and for the public good, to take possession of such houses at their market value, and utterly clear them away, and provide for the construction of others on sound sanitary principles.

"Experience in Liverpool, Edinburgh, and Glasgow has already proved the practicability of the scheme. Hitherto, when philanthropic societies have wished to purchase and purgify such spots, the price has risen to an extravagant figure. Every large city should have the advantage of a similar law. Religion, philanthropy, and enlightened self-interest unite in urging its enactment."—*Youth's Companion.*

LOSS OF SELF-CONTROL.

SOME persons have naturally weak wills. As the common saying is, they are easily influenced. There only safety lies in freedom from temptation. Others have will enough, but it is enlisted on the wrong side, and strengthens itself for evil.

There are other persons whose wills, however strong they may have been originally, are now the slaves of passion, who have become paralyzed by the use of strong drink or drugs. The helplessness of their case is not due merely to the power of a wrong habit, but to induced cerebral degeneration—the atrophy of important cells of the brain. Their condition is like that of the incurably insane.

Many drunkards are utterly beyond cure, because the brain cells have become atrophied. In cases where the malady has not reached this hopeless condition, much may be done by restoring the functions of the brain and body to a normal tone.

The craving set up by the use of opium is one of the most persistent and intense, and of course, one of the most difficult to resist. It has no remission, nor periodicity. The dose has to be increased until the amount is such as to impair the nutrition of the brain, disturb the whole alimentary system, and ultimately to destroy the power of natural sleep. The habit is most injurious to the higher mental faculties,

and especially impairs the will. Chloral differs from other drugs for which there is a craving in that it is in no degree a stimulant. It simply produces forgetfulness and sleep. A craving for it is a strange and abnormal thing, and is to be explained only by the effects of the drug on the substance of the brain.

Cocaine is the most absolute destroyer of the moral sense that we yet know. The craving for it becomes intense, and all self-control is lost. The dose has to be increased faster than that of any other drug. The immediate effects are transient, but not so the craving when once it is created.—*Youth's Companion*.

PUBLIC SERVICES.

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

Place and Address of Meetings.	Time of Meeting.	
	Sabbath School	Church
ADELAIDE—Bible Christian Chapel, Young St.	9:30 a.m.	11 a.m.
ADRIAN—M. J. J. St., Surrey Hills	2:30 p.m.	10:30 a.m.
BALLARAT—Society's Hall	2 p.m.	3 p.m.
HOBART—Baptist Chapel, Harrington St.	2:30 p.m.	11 a.m.
MELBOURNE—Albert Hall, Heidelberg Road	8:30 a.m.	11 a.m.
PRINCE ALBERT—U. P. S. Hall, Cecil Place, nearly opposite Town Hall	2 p.m.	3:15 p.m.
SYDNEY—O. F. Hall, Wills St., Newtown.	3 p.m.	1:15 a.m.

COMMENCEMENT OF SABBATH.

ADELAIDE: Oct. 7, 6.4; Oct. 14, 6.11; Oct. 21, 6.16.
HOBART: Oct. 7, 6.12; Oct. 14, 6.21; Oct. 21, 6.28.
MELBOURNE: Oct. 7, 6.10; Oct. 14, 6.16; Oct. 21, 6.23.
NEW ZEALAND: Oct. 7, 6.11; Oct. 14, 6.18; Oct. 21, 6.27.
SYDNEY: Oct. 7, 6.5; Oct. 14, 6.12; Oct. 21, 6.17.

AGENTS.

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HISTORY OF THE SABBATH —AND— FIRST DAY OF THE WEEK.

—By J. N. ANDREWS.—

This valuable and exhaustive work is the result of ten years hard labor and historical research. It is a mine of useful information, and will be found a great help in the study of this important question. Every passage of Scripture which has any connection with the Sabbath in the Old Testament or the New is examined at length. It contains 548 pages with steel portrait of the Author, and is printed in clear type and well bound. Price 8/6.

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The Bible Echo.

Melbourne, Victoria, September 15, 1892.

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

ALL communications, questions, etc. should bear the name and address of the writer. It is unusual for editors to notice anonymous correspondence. We break this rule sometimes when we are convinced of the sincerity of the communication, and suppose that the writer forgets the requirement. Often it is more convenient to reply by letter than through the paper. It is not necessary that the name should be published; but as a guaranty of good faith, it should always be furnished.

We are pleased to acknowledge the receipt of a very kind letter from Dr. Martha A. Sheldon, who has charge of the Deaconess' Home in Muttra, India. The Institution is a training school for missionary work. They have thirty-five pupils (girls) training for zenana and medical work. The letter contains words of appreciation for the Echo, and states that there is a great lack of good literature in many homes where the English language is read.

There is not a more noble work in which we may engage than this of seeking to elevate, physically and spiritually, suffering humanity, from whose eyes the light of life has been hidden. May God bless these devoted workers, and bless those who, under their care, are seeking to prepare for usefulness in their own land.

We hear very encouraging reports from the meetings that are still in progress in Paramatta, N. S. W., through private letters, in addition to the report presented by Bro. Hare in another place. Another baptismal service has been held, and the church now numbers thirty-six with others to be admitted soon.

DR. FRANCIS E. CLARK from America, founder of the Christian Endeavor movement, and president of the organization, is about to visit Australia. He is expected to make a tour of the colonies, and will spend a fortnight in Melbourne.

THE SCHOOL.

ACCORDING to announcement, the first term of the Australasian Bible School was opened on the 24th ult. At 10:30 a goodly company of friends had assembled to participate in appropriate services. After singing a hymn, prayer was offered by G. B. Starr. With brief remarks, the chairman, A. G. Daniells, spoke of the gratitude of the assembly at the circumstances which had led to such an occasion, and of the hopes that were entertained for the future. In an address that followed, the present writer dwelt upon the work of God as essentially an educational work. To know God, to believe in Him, to accept Christ—this is the work of God. Hence the life-work of the Christian is to exhibit to the world the knowledge of divine things. God is seen in all his works, and to intelligently present Him as revealed in his Word, in nature, and in all the world, is the highest attainment of the human mind.

Mrs. E. G. White, being present, although in feebleness, gave a fifteen-minutes talk upon the great importance of uniting with Christ as the greatest of educators. W. C. White spoke of the development of school work among Seventh-day Adventists, pointing out conditions of success to be sought, and elements of danger to be avoided.

The principal of the school, L. J. Rousseau, gave expression to some valuable thoughts, and stated his appreciation of the cordial reception given them as strangers, and his sincere devotion to the work for which he had come to the colonies. G. B. Starr also joined in the sentiments of fraternal feeling, and expressed his confident hope that the divine blessing might be with the enterprise.

The corps of teachers consists of L. J. Rousseau as principal; G. B. Starr, teacher of Biblical history and ethics; W. L. H. Baker and Mrs. L. J. Rousseau assistants in common branches. Mrs. G. B. Starr, matron of the house.

The houses obtained for the school are so closely connected as to form one house of twenty-three rooms, several of them being of good large dimensions. The one in which we met, and which is now used for chapel services, is about 35x18 feet in size, and others are nearly as large, so that the accommodations are much better than we could really expect to find in buildings not erected for the purpose.

There are twenty-five students at present writing, and a few others are yet to join the school this term. This attendance, though small, is all and rather more than was expected under the circumstances. The best of courage and spirits prevail, and all are striving to make the most of this the opening term. It is very probable that the school will continue in its present location for another year.

The telegraphic columns of a single daily paper lately contained, among other items of news, the following: One hundred thousand deaths from cholera in Russia. Steamer wrecked on Lake Superior in America, twenty-five lives lost. Hurricane on the Atlantic; the ship *Alumbagh* wrecked, and thirty-five persons drowned. The ship *Anchmountain*, loading for her first voyage at Greenock, was destroyed by an explosion of gunpowder. A scaffold fell near Constantinople, and fifteen persons killed. A fire in Wilna, Russia, destroyed the principal part of the city, and rendered homeless four thousand people. Besides these was a long list of Australian deaths, suicides, and serious crimes. Indeed, the daily record of casualties and crimes, of devastation and destruction, which reach this distant and comparatively quiet corner of the world, is something almost appalling to him who stops to consider. And the papers which reach us from other countries show that we get but a fraction of what is actually going on. But it is quite enough to keep before our minds the words of Scripture, that in the last days perilous times shall come.

What shall we do if the cholera comes? Well, in the first place don't let us have it until it does come. It is reported that about twice as many people die of the cholera as would if they were not so badly frightened about it. The very best remedies for cholera are preventive in their nature. Carefulness in diet and in surroundings, cheerfulness of spirit, are especially recommended. The large use of flesh food and all forms of intemperance as well as insanitary surroundings, filthy dwellings, unwashed bodies and clothing, —these are all good for the cholera, but bad for the people. Let us begin to learn how to live, and bring about the very best conditions with which to meet the emergency, should it arise.

THE NEW BOOK.

WE take great pleasure in announcing the publication of the long-expected book, "Steps to Christ," by Mrs. E. G. White, which is now ready and for sale at this Office. This volume will be found to be of the most helpful character to all who desire to draw near to Christ, either as seekers of the way or as those who have long known it. Every Christian should read it for himself, and seek to place it in the hands of others. The book contains about 160 pages, and is published in two styles—plain edges, cloth, embossed in silver, 2s. 6d. Gold edges, embossed in gold, 3s. 6d. Discount to agents, and in quantities.

A LETTER from Bro. J. Klein in the Russian territory shows how God sometimes disposes of man's proposals. He had been placed under arrest, but allowed his liberty until called upon:—

"Yesterday I saw the leading judge and learned that my case was already on the list, and would be considered by the 22nd. He was very friendly towards me. He should have considered it sooner, but had not all the papers needed. From the investigating judge the papers were sent to Sarepta, and from there to the judge at Astrachan, and from there still to a higher official. The investigating judge kept the papers the longest. He had to translate all the books and letters, and they say that he himself was convinced of the truth. A Russian told the elder of our church that the investigating judge had told the priest that if there was a true faith, this man had it. I have been assured that I shall be freed."

WE have received letter and circular calling attention to a fair and bazaar that is to be held in the Melbourne Town Hall, October 26 and 27, in aid of the Queen's Fund. This fund was established by Lady Loch in honor of the Queen's Jubilee; and is designed to assist in dispensing charity to worthy cases throughout the colony. The dispensing is in the hands of a thoroughly responsible committee, and very much good has been done through this agency. The funds are now low, and this enterprise is for the purpose of replenishing them.

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LONDON ADDRESS, 48 PATERNOSTER ROW, LONDON, E. C.

Printed and published by Behr Publishing Company, Limited, 11 and 16 Best Street, North Fitzroy, for the International Tract Society, and registered as a newspaper in Victoria.