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THE BIBLE ECHO,

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Current Comments.

THE SEA OF GALILEE.

THIS sea is called in the Old Testament "the Sea of Chinnereth," or "Chinneroth" (Num. 34:11; Josh. 12:3), from a town of that name on or near its shore (Josh. 19:35). At its north-west angle was a beautiful and fertile plain called "the land of Gennesaret" (Matt. 14:34), from which the name of the lake was taken. The lake is also called in the New Testament "the Sea of Galilee," from the province of Galilee which bordered on its western side (Matt. 4:18; Mark 7:31; John 6:1); and "the Sea of Tiberias," from the celebrated city (chap. 6:1). Its modern name is Sea of Tiberias. Most of our Lord's public life was spent at or near the Sea of Gennesaret. This region was then the most densely peopled in all Palestine. Nine cities stood on the shores of the lake, but seven of

them are now uninhabited ruins. The Sea of Gennesaret is of an oval shape, about thirteen geographical miles long, and six broad. The river Jordan enters it at its north end, and passes out at its south end. In fact, the bed of the lake is just a lower section of the great Jordan valley. Its most remarkable feature is its deep depression, being no less than seven hundred feet below the level of the ocean. The scenery is bleak and monotonous. The great depression makes the climate of the shores almost tropical. This is very sensibly felt by the traveller in going down from the plains of Galilee. In summer the heat is intense, and even in early spring the air has something of an Egyptian balminess. The water of the lake

is sweet, cool, and transparent; and as the beach is everywhere pebbly it has a beautiful sparkling look. It abounds in fish now as in ancient times. The fishery, like the soil of the surrounding country, is sadly neglected.—*Smith's Dictionary of the Bible.*

"ALL India will be Christian in less than fifty years," said a learned Pundit to the writer the other day; and if we may regard recent developments as a sign, the prophet is not likely to be very far wrong. Very recently here in India there has been a strange set in the tide of public thought and sympathy toward Christianity; not the Christianity of dogma and theology, of course, but that of philanthropy and social reform. And still more recently, within the last

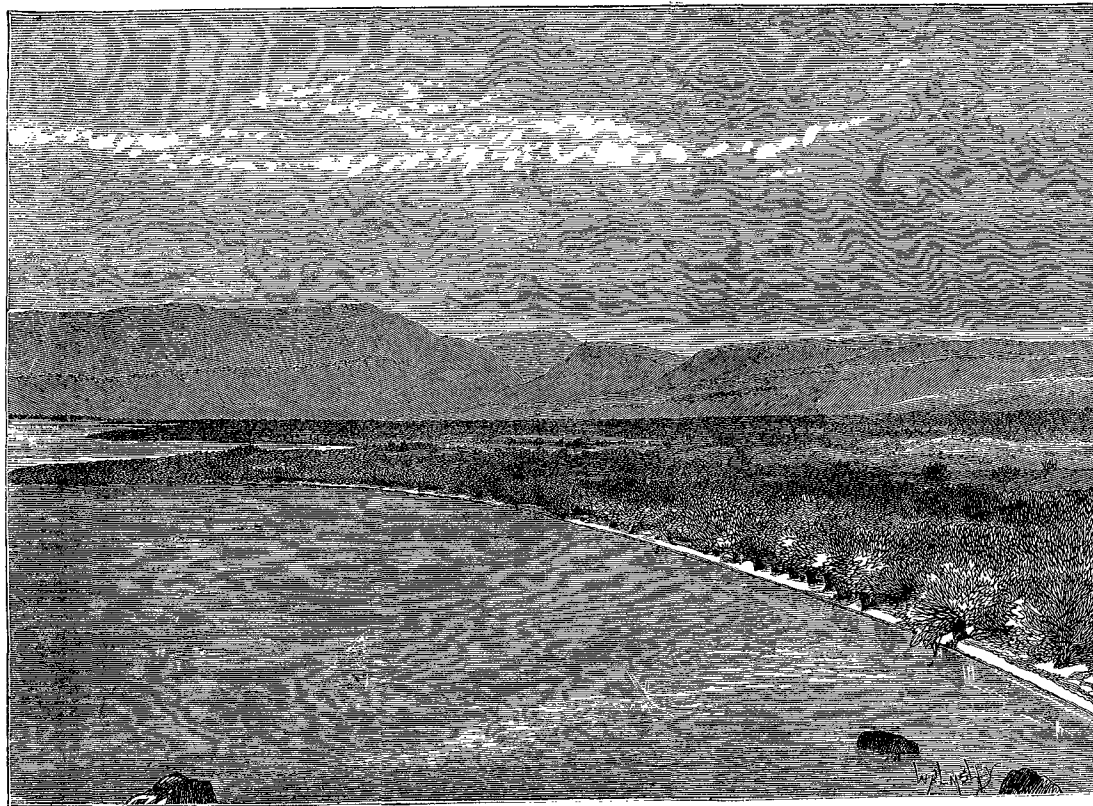
any such suspicion. It is clearly nothing of the kind. The writer, Dewan Bahadur Srinavasa Iyengar, Registrar-General of Madras, has for his object the redemption of his poorer countrymen from a position of degradation and misery. And he advises them to become Christian, in order, as he is careful to explain, that they may the more easily and certainly improve their social position. He wants to see them saved from being swamped by barbarism on the one hand, and from being ground under the iron hoofs of caste intolerance on the other. He would deliver them entirely from all traces of social and racial inferiority. This is a vast step forward, and we find it difficult to decide which most to admire, the intelligence and impartiality with which the Dewan approaches

the entire subject, or the philosophic acquiescence in the inevitable, which led him to propose a remedy which, from a religious point of view, was, doubtless, in a high degree objectionable.—*T. H. Whitmore, in the Independent.*

IF wars, rumors of wars, volcanic eruptions, avalanches, earthquakes, and general upheaval in the moral, political, religious, and physical realms are indications of the near approach of a new era, then there can be little doubt that we are not very far from the fulfilment of some startling prophecies.—*Christian Commonwealth.*

COVETOUSNESS IN THE CHURCH.

SELF has got hold of the purse-strings, and the Lord is likely to be robbed of his dues. That is the real secret of diminished contributions in our churches; and that accounts for the fact that while God's church is growing richer at a rapid rate, so many grand institutions for the spread of his kingdom are often at starvation point. "The lust of the eye and the pride of life" steal in, and under smooth pretences commit their shameful larcenies of the moneys which God loans to his stewards. When Christians undertake to cheat God, their sin is sure sooner or later to find them out.—*T. L. Cuyler, D. D.*



SEA OF GALILEE.

fortnight, in fact, all India has been startled by the issue of an important State paper, in which the writer, a Brahmin of considerable repute hereabout, after taking into account the position of the Pariah community, their enslavement, ignorance, helplessness and poverty, deliberately declares it to be his conviction that the "only hope for the salvation of the slums of Indian society lies in their conversion to Christianity." A more striking statement was probably never made, so altogether foreign is it to what precedent and experience would have led us to expect. Indeed, had it come from any other quarter than that from which it sprang, we should have been inclined to regard it as a counsel of despair. But there is no room for

KEEP THEM FROM THE EVIL.

God of love that hearest prayer,
Kindly for thy people care,
Who on Thee alone depend;
Love us, save us to the end.

Save us in the prosperous hour,
From the flattering tempter's power,
From his unsuspected wiles,
From the world's pernicious smiles.

Cut off our dependence vain
On the help of feeble man;
Every arm of flesh remove;
Stay us only on thy love!

Never let the world break in;
Fix a mighty gulf between:
Keep us little and unknown,
Prized and loved by God alone.

—Charles Wesley

General Articles.

THE BIBLE OUR GUIDE.

MRS. E. G. WHITE.

THOSE who boast of wisdom beyond the teaching of the Word of God, need to drink deeper of the fountain of knowledge, that they may learn their real ignorance. Men boast of their wisdom, when it is foolishness in the sight of God. Let no man deceive himself. "If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God; for it is written, He taketh the wise in their own craftiness." The greatest ignorance that now curses the human race is ignorance of the binding claims of the law of God; and this ignorance is the result of neglecting the study of the Word of God. It is Satan's plan to so engage the mind that men shall neglect the great Guide Book, and thus be led into the path of transgression and destruction.)

The Bible is not exalted to its rightful place among the books of the world, although its study is of infinite importance to the souls of men. In searching its pages the imagination beholds scenes majestic and eternal. We behold Jesus, the Son of God, coming to our world, and engaging in the mysterious conflict that discomfited the powers of darkness. O how wonderful, how almost incredible it is, that the infinite God would consent to the humiliation of his own Son that we might be elevated to a place with Him upon his throne! Let every student of the Scriptures contemplate this great fact, and he will not come from a study of the Bible without being purified, elevated, and ennobled. The truth will be opened to the mind, and applied to the heart by the Spirit of God. (Through connection with God, the Christian will have clearer and broader views, unbiased by his own preconceived opinions. His discernment will be more penetrating, his faculties better balanced. His mind, exercised in the contemplation of exalted truths, will be expanded, and in obtaining heavenly knowledge he will better understand his own weakness, and will grow in faith and humility.) When there is little attention given to the Word of God, divine counsels are not heeded, admonitions are in vain, grace and heavenly wisdom are not sought that past sins may be avoided and every taint of corruption cleansed from the character. David prayed, "Make me to understand the way of thy precepts; so shall I talk of thy wonderful works. . . . Open Thou mine eyes; that I may behold wondrous things out of thy law."

(There is a great work to be done by the earnest Bible student; for gems of truth are to be gathered up, and separated from the companionship of error. Though the Bible is a revelation from heaven, yet many do not comprehend its divine teaching. We are to discover new aspects of truth in both the Old and the New Testament, to behold the exceeding breadth and compass of truths which we imagine we understand, but of which we have only a superficial knowledge. He who earnestly searches the Scriptures will see that harmony exists between the various parts of the Bible; he will discover the bearing of one passage upon another, and the reward of his toil will be exceedingly precious.)

All over the field of revelation are scattered glad springs of heavenly truth, peace, and joy. These fountains of joy are within the reach of every seeker. The words of Inspiration, pondered in the heart, will be as living streams flowing from the river of the water of life. Our Saviour prayed that the mind of his followers might be opened to understand the Scriptures. Whenever we study the Bible with a prayerful heart, the Holy Spirit is near to open to us the meaning of the words we read. "The man whose mind is enlightened by the opening of God's Word to his understanding, will not only feel that he must more diligently seek to understand that Word, but that he must have a better understanding of the sciences. He will feel that he is called to a high calling in Christ Jesus. The more closely connected man is with the Source of all knowledge and wisdom, the more he will feel that he must advance in intellectual and spiritual attainments. The opening of God's Word is always followed by a remarkable opening and strengthening of man's faculties; for the entrance of his words giveth light. By contemplation of great truths, the mind is elevated, the affections purified and refined; for the Spirit of God, through the truth of God, quickens the lifeless, spiritual faculties, and attracts the soul heavenward.)

Then take your Bible and present yourself before your Heavenly Father, saying, "Enlighten me; teach me what is truth." The Lord will regard your prayer, and the Holy Spirit will impress the truth upon your soul. In searching the Scriptures for yourself, you will become established in the faith. It is of the greatest importance that you continually search the Scriptures, storing the mind with the truths of God. You may be separated from the companionship of Christians, and placed where you will not have the privilege of meeting with the children of God. You need the treasures of God's Word hidden in your heart, that when opposition comes upon you, you may bring everything to the test of the Scriptures.

Truth is eternal, and conflict with error will only make manifest its strength. We should never refuse to examine the Scriptures with those who, we have reason to believe, desire to know what is truth as much as we do. Suppose a brother holds a view that differs from yours, and he comes to you, proposing that you sit down with him, and investigate that point in the light of the Scriptures; should you rise up filled with prejudice, and condemn his ideas while refusing to give him a hearing? The only right way would be to sit down as Christians and investigate the position presented, in the light of God's Word, which will reveal truth and unmask error. To ridicule his ideas would not weaken his position, though it were false, or strengthen your position, though it were true. If the pillars of our faith will not stand the test of investigation, it is time that

we knew it; for it is foolish to become set in our ideas, and think that no one should interfere with our opinions. Let everything be brought to the Bible; for it is the only rule of faith and doctrine.

We must study the truth for ourselves; no man should be relied upon to think for us, no matter who he may be or in what position he may be placed. We are not to look upon any man as a perfect guide for us. We are to counsel together, and be subject one to another; but at the same time we are to exercise the ability God has given us to learn what is truth. Each one of us must look to God for divine enlightenment, that we may individually develop a character that will stand the test of the great day.

We are living in the last days, when error of a most deceptive character is accepted and believed, while truth is discarded. Many are drifting into darkness and infidelity, picking flaws with the Bible, bringing up superstitious inventions, unscriptural theories, and speculations of vain philosophy; but it is the duty of every one to seek a thorough knowledge of the Scriptures. The importance and benefit of Bible study cannot be overestimated. In searching the Scriptures our minds are led to dwell upon the infinite sacrifice of Christ, on his mediation in our behalf. As we see his love, as we meditate upon his humiliation and sufferings, the same spirit of self-denial and sacrifice for the good of others will be kindled in our hearts. As we behold Jesus by the eye of faith, we shall be "changed into the same image from glory to glory, even as by the Spirit of the Lord."

THE GOSPEL IN HEATHEN LANDS.

SOUTH AFRICA.

A. G. DANIELLS.

AFRICA has received a great deal of attention from civilized nations during the last century. Vast regions have been explored, rivers have been traced to their sources, lakes have been discovered, and hidden tribes of people have been brought to light. The resources of the country have been studied with care, and much has been done to throw the rays of civilization over the face of the "dark continent."

Not least among the enterprises that have been started in Africa is the establishment of Christian missions. By this means the gospel of Christ has been planted in the unpromising soil of superstition and gross moral darkness.

This enterprise has swallowed up vast sums of money and the lives of many noble men and women. It has been questioned whether the results justify the outlay; but we do not view it in that light. The influence of these missionaries has been far-reaching in many directions; and eternity alone will reveal the full results.

To those who are interested in the gospel, and the deliverance of men from the low heathenism of Africa, the history of missionary enterprises in that dark land must be of deep interest. It is not a tame, uneventful history. From the beginning of the work to the present time, the enterprise has been a live one. In these brief articles it will be possible to present only a few of the many points of thrilling interest.

To the Moravian church at Herrnhut, under the leadership of Count Zinzendorf, belongs the credit of sending the first Protestant missionary to Africa. The man chosen for this important and perilous task was George Schmidt. He was not a novice in religious experience nor in missionary work. Soon after his conversion, he was sent out with one of the elders of the

church to visit the persecuted brethren in various countries.

"While in Bohemia, they were seized and cast into prison, on a charge of attempting to make proselytes. The two men were taken to Schiedberg, and confined in separate cells, their feet being placed in the stocks. Months rolled away, and a bitterly cold winter came. No provision was made for heating the damp cells, and Schmidt was brought to the point of death." He recovered, however; but his companion, who was advanced in years, could not survive, and he died in Schmidt's arms. Schmidt's imprisonment lasted six years, at the end of which he was released by an officer with whom he had found favor. In 1734 he returned to Herrnhut, and within a year after his release from prison, he was engaged in the same work that had formerly cost him his freedom. This was the man that was chosen by the church at Herrnhut to open a mission for the Hottentots in South Africa. He went to Holland to obtain a passage to Cape Town. There he was obliged to wait an entire year, during which time he was employed as a day laborer. He anchored in Table Bay in 1737.

Schmidt lost no time in getting at the people he had come to help. He found that some of the Hottentots at the Cape could understand Dutch and a few could speak the language. He succeeded in getting a company together, and within ten days after landing he was preaching the gospel to them. He soon pushed into the country and settled at a place one hundred and twenty miles from Cape Town. The settlement he attempted to form, he named Guadenthal (the Vale of Grace).

Thus removed from Europeans, he soon became acquainted with every phase of life among the natives. They were repulsive both in their personal appearance and in their social life. "They had scarcely any religious beliefs, though they followed many superstitious practices, resorted to witchcraft, and feared an evil spirit whom they endeavored to propitiate by sacrifice." "They exposed to the beasts of prey such of their new-born children as they did not wish to bring up." "Polygamy was common, but the men did not look for fortunes or great alliances, so much as for wit, beauty, or an agreeable disposition, and thus a poor man's daughter might become the wife of the head man of a kraal, or village, or of the chief of a tribe.

The Hottentots, and, indeed, most of the natives of Southern Africa were great meat-eaters. Their cooking was peculiar, not to say disgusting. They cut up the carcasses of the animals they killed for food into steaks, and the steaks into strips two or three yards long, which were laid on a fire of logs and just warmed through. Then each person took one of the strips in both hands, and, without removing the ashes which adhered to it, consumed a yard or two of meat. When hunger was thus appeased, they cleaned (?) their hands by rubbing them

over their well-greased bodies, and as they wore but little clothing, their after-dinner appearance was not prepossessing, and contact with them was by no means agreeable."

It was among such a people that George Schmidt cast his lot to lift them out of their degradation, and transform them into the moral image of Jesus Christ. The task was surely great. He built a house, planted a garden, and taught the natives to work. He also taught them the Dutch language. The natives loved him, and brought their children to him to be instructed. Some embraced the gospel and gave evidence of amended lives.

Strange to say, he received more opposition from the Dutch who had settled at the Cape than from the heathen. "They could not understand why any one should take an interest in the salvation of natives, of whom they were

respects charming. It seems that he had stated hours for prayer. One day he retired from his work in the garden to his room to commune with God. Failing to return, he was sought in his room. There he was on his knees; his hands were clasped, but his life was gone. What more desirable position could one be found in on the arrival of sudden death?

The work he had begun among the Hottentots was not allowed to drop entirely. By the most persistent efforts the Moravians succeeded in establishing themselves on the spot selected by Schmidt. Although persecuted by the Dutch Boers, and sometimes driven from their station they continued their work until a marked change was made in the lives of hundreds of natives. When the British took possession of the colony, they were protected in their work, and from that time made encouraging progress. They opened new stations in different parts of the colony.

In 1852, one hundred and fourteen years after George Schmidt landed at Table Bay, the Moravian church had six mission stations in Cape Colony, "and their congregations exceeded five thousand men, women, and children." From these results alone, who will be disposed to say that the work begun by Schmidt and continued by his brethren is a failure? If the same unselfish love and untiring zeal were felt and manifested by all professed Christians for the redemption of their fellow-men, we should see a vastly different state of affairs in both heathen and Christian lands. May it be even so.

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INERTIA AND INFLUENCE.

N. A. DAVIS.

ONE of the most interesting of all natural laws is that which is known as "inertia," or that property of matter whereby a body

at rest remains so, or one that is in motion continues to move. It is, in short, that natural law that declares that, "no material, lifeless body can move without the application of force from some other body, nor can, when moving, stop without the intervention of some exterior object or law." This law is all the more interesting because of the remarkable analogy that exists between its action and a parallel law of human nature that controls the deeds of mankind.

The analogy certainly is not perfect, in this respect that, unlike the inorganic, lifeless object, man can, to a greater or less extent, determine just what power exterior to himself shall operate upon him and impart its inertia; but, that choice made, the law operates truly and surely. Take any number of wooden or ivory balls and place them in a row, touching each other, on a level surface. Now detach one ball and roll it against the row, and just one ball will be driven from the other end. Then remove two balls and roll these, one behind the other, against the row, and two balls will be driven off, and so on with any number. The reason for this is that each one of the balls used as a striker really, although not seemingly, hits its own blow,



HOTTENTOT HUNTERS.

accustomed to speak as black wares, or black beasts, and to treat as mere articles of commerce." On one of the church doors there was this notice: "Hottentots and dogs are forbidden to enter." Schmidt was so violently opposed by the whites that he felt obliged to give up his work and return to Europe for some one to assist him. "In 1744, after six years of painful toil, he bade farewell to the scene of his labors, and to the forty-seven Hottentots who at that time were under his care, and set sail for Amsterdam." Although it was his fullest intention to return, he was prevented by the Dutch East India Company from doing so, and the little company he had formed in Africa was broken up. But there is reason to believe that his work was not all lost. Forty-three years after he left Africa, some of the Moravian missionaries called at the Cape on their return from India. To their astonishment they met an old Hottentot woman who was one of Schmidt's converts. As proof of her identity, she showed them a Bible that he had given her. She had treasured it nearly half a century.

Schmidt continued his labors for the church until his death, which was peculiar yet in some

exerts its own influence, and imparts it from ball to ball on to the end; and if there were no resistance from the air, friction of surfaces, and gravity, the full amount of power would be transmitted through any number of balls, in its full measure, right along.

Now notice several points in the experiment. The balls themselves have no power at all; that was supplied by your hand, and then perhaps through the medium of some instrument. These balls only passed *your* power on; and the less the amount of their resistance, the better the result. Each one did its part, and the success of all depended on the balls being in line and in their right places. How marvellously like the ways of mankind all this is! We possess, in ourselves, little power for good or evil. We borrow influence from exterior powers, and the impetus that we receive from such a source, we impart to others, and thus it passes on. The less we resist such a moving influence, the more powerful shall we be to move others; and when we are acting in concert, does not our perfect success depend much on our being in the right place in line for the work?

Then, first of all, how needful it is that we ourselves should receive our impulses from the right quarter; for it passes on, and we may be either a savor of life unto life or of death unto death to many of our fellows. They say that when a single word is spoken, a sound wave is started in the atmosphere, that, if it met no obstacle, would belt the globe again and again, and if all contrary laws of nature were suspended, that wave would never cease; its influence would be eternal. But even if that were possible, yet the result accomplished would in no way equal that which is produced by the inertia of ideas, words, and deeds.

The inertia of a single wrong act in Eden has been influencing men and moving them to destruction for nearly six thousand years, has steeped a world in sin, and has filled the universe with wonder and entailed sorrow upon Deity Himself. The influence of a single life in Judea has broken the chains of Satan in millions of hearts, brought joy to myriads of beings on earth, rejoiced countless hosts in heaven, and will yet produce the crowning victory of eternity.

Who can estimate the inertia thus passed on by a single bad book or that of a good one? Who can measure the consequent power that follows a single sermon or even a simple conversation or a song? How often have we read of men and women who have been mighty for good or evil, who have rightly attributed all to the inertia received by them from a parent's life, a friend's influence, or some seeming trifle read? We are influencing others every day towards everlasting life or destruction, with a power derived either from God or the devil. Is not this influence of ours sowing seed whose harvest we must reap? Depend upon it that the influence exerted by us may belt the universe, and we may never see the results accruing therefrom until that day when all secret things shall be revealed, but meet it again we must and will. Brethren, if these things be so, what manner of men ought we to be!

The most inertia is imparted just when there is the least resistance. Here is a lesson for us. We do not need to worry and fuss for something to do or to be. Just let us subject ourselves to the influence of God's Holy Spirit, and let ourselves be moved by Him, letting the Christ within move us onwards, quietly taking hold of every opportunity just as it arises, doing day by day the daily task. Perhaps God may give

us only an ordinary life to live, and all our influence is to be in that; then let Him live in us, and we shall not be unfruitful. Perhaps He moves us out to labors that we think too hard for us. Fear not, we are but the tools in the Master's hands; let Him work with us, and by the power of his might we shall be made mighty in his service.

The more I consider this matter, the more I am convinced that the secret of all success in the Christian warfare lies in the fulness of our experience with Paul: "I live, yet not I, but Christ liveth in me." Even our Saviour, in his own life on earth, exhibited the force of this same rule. It was the Father indwelling Him that did the work. Humanity is too feeble to accomplish a divine mission alone, and was never meant to do it either. Its purpose is, simply, to be the instrument in Divine hands for the working out of Divine purposes.

THE HUGUENOTS AND ST. BARTHOLOMEW'S DAY.

A. T. JONES.

THE Huguenots were the *French* Protestants of the Reformation period, a people who bore the wrath of the Papacy for more than two hundred and seventy years; yet who at times became so numerous and powerful as to endanger the supremacy of the Catholic religion in France. In fact, the means by which France was held under the sway of the Catholic religion, was that of which the fullest illustration is furnished in the dreadful scenes of St. Bartholomew's day, August 24, 1572. Charles IX. was nominally king of France. He was scarcely more than an imbecile, and his mother, the terrible Catherine de Medici, ruled the kingdom in the spirit of a second Jezebel. Philip II. was king of Spain, and, through the Duke of Alva, was carrying on a perpetual St. Bartholomew's in the Netherlands. Gregory XIII. was Pope at the time of the massacre, but it had been plotted under the instructions of his immediate predecessor, Pius V. Catherine and the Duke of Guise were the leaders of the Catholics; Henry of Navarre, afterward King Henry IV. of France, and Admiral Coligny, were the leaders of the Huguenots. As Catherine, by years of open war, had failed to destroy, or even to very much weaken, the Protestant cause, she determined to compass the destruction of the Huguenots by treachery and massacre. It was a deeply laid scheme. It had to be, for the object was the total extirpation of Protestantism in France. The first thing was to disarm the suspicion of the Huguenots. A very plausible means presented itself.

Two years before, a war of three years had closed so favorably to the Huguenots that it was in their power to dictate the terms of peace, and the treaty of the St. Germain-en-Laye was made August 8, 1570, by which they were guaranteed liberty of worship outside of Paris. Catherine now proposed a close alliance of the two parties, and they united to make an armed intervention in the Netherlands in aid of the Prince of Orange, and to relieve the Netherlands from the scourge of Philip of Spain. To seal the alliance, she proposed that Henry of Navarre should marry Margaret of Valois, Catherine's own daughter, sister to Charles IX.; and that Admiral Coligny should head the united expedition to the rescue of the Netherlands. This scheme was the more taking to the Huguenots because the marriage had been actually talked of while as yet Henry and Margaret were but children; and if by this they could secure peace in France, they would gladly help

to bring deliverance to their Protestant brethren in Holland.

The Huguenots were thoroughly deceived. The marriage was accomplished August 18, 1572. The massacre was to begin Sunday morning, August 24, at daybreak. What followed, we shall tell in the words of Dr. Wylie, "History of Protestantism," book 17, chap. 16:

"It was now 11 o'clock of Saturday night, and the massacre was to begin at daybreak. Tavannes was sent to bid the Mayor of Paris assemble the citizens, who for some days before had been provided with arms, which they had stored in their houses. To exasperate them, and put them in a mood for this unlimited butchery of their countrymen, in which at first they were somewhat reluctant to engage, they were told that a horrible conspiracy had been discovered, on the part of the Huguenots, to cut off the king and the royal family, and to destroy the monarchy and the Roman Catholic religion. The signal for the massacre was to be the tolling of the great bell of the Palace of Justice. As soon as the tocsin should have flung its ominous peal upon the city, they were to hasten to draw chains across the streets, place pickets in the open spaces, and sentinels on the bridges. Orders were also given that at the first sound of the bell torches should be placed in all the windows, and that the Roman Catholics, for distinction, should wear a white scarf on the left arm, and affix a white cross on their hats.

"All was now arranged," says Maimbourg, 'for the carnage;' and they waited with impatience for the break of day, when the tocsin was to sound. In the royal chamber sat Charles IX., the queen-mother, and the Duke of Anjou. Catherine's fears lest the king should change his mind at the last minute would not permit her to leave him for one moment. Few words, we may well believe, would pass between the royal personages. The great event that impended could not but weigh heavily upon them. A deep stillness reigned in the apartment; the hours wore wearily away; and the queen-mother feeling the suspense unbearable, or else afraid, as Maimbourg suggests, that Charles, 'greatly disturbed by the idea of the horrible butchery, would revoke the order he had given for it,' anticipated the signal by sending one at two o'clock of the morning to ring the bell of St. Germain l'Auxerois, which was nearer than that of the Palace of Justice. Scarcely had its first peal startled the silence of the night when a pistol-shot was heard. The king started to his feet, and summoning an attendant he bade him go and stop the massacre. It was too late; the bloody work had begun. The great bell of the palace had now begun to toll; another moment and every steeple in Paris was sending forth its peal; a hundred tocsins sounded at once; and with the tempest of their clamor there mingled the shouts, oaths, and howlings of the assassins. 'I was awakened,' says Sully, 'three hours after midnight with the ringing of all the bells, and the confused cries of the populace.' Above all were heard the terrible words, 'Kill, kill!'

"The massacre was to begin with the assassination of Coligny, and that part of the dreadful work had been assigned to the Duke of Guise.

"The authors of the plot, having respect to the maxim attributed to Alaric that 'thick grass is more easily mown than thin,' had gathered the leading Protestants that night into the same quarter where Coligny lodged. The Duke of Guise had kept this quarter as his special preserve; and, the admiral being dispatched, the guards of Anjou, with a creature of the duke's for their captain, were let loose upon this battu of ensnared Huguenots. Their work was done

with a summary vengeance, to which the flooded state of the kennels, and the piles of corpses, growing ever larger, bore terrible witness. Over all Paris did the work of massacre by this time extend. Furious bands, armed with guns, pistols, swords, pikes, knives, and all kinds of cruel weapons, rushed through the streets, murdering all they met. They began to thunder at the doors of Protestants, and the terrified inmates, stunned by the uproar, came forth in their night-clothes, and were murdered on their own thresholds. Those who were too affrighted to come abroad, were slaughtered in their bedrooms and closets, the assassins bursting open all places of concealment, and massacring all who opposed their entrance, and throwing their mangled bodies into the street. The Huguenot, as he fled through the street, with agonized features, and lacking the protection of the white scarf, was easily recognized, and dispatched without mercy.

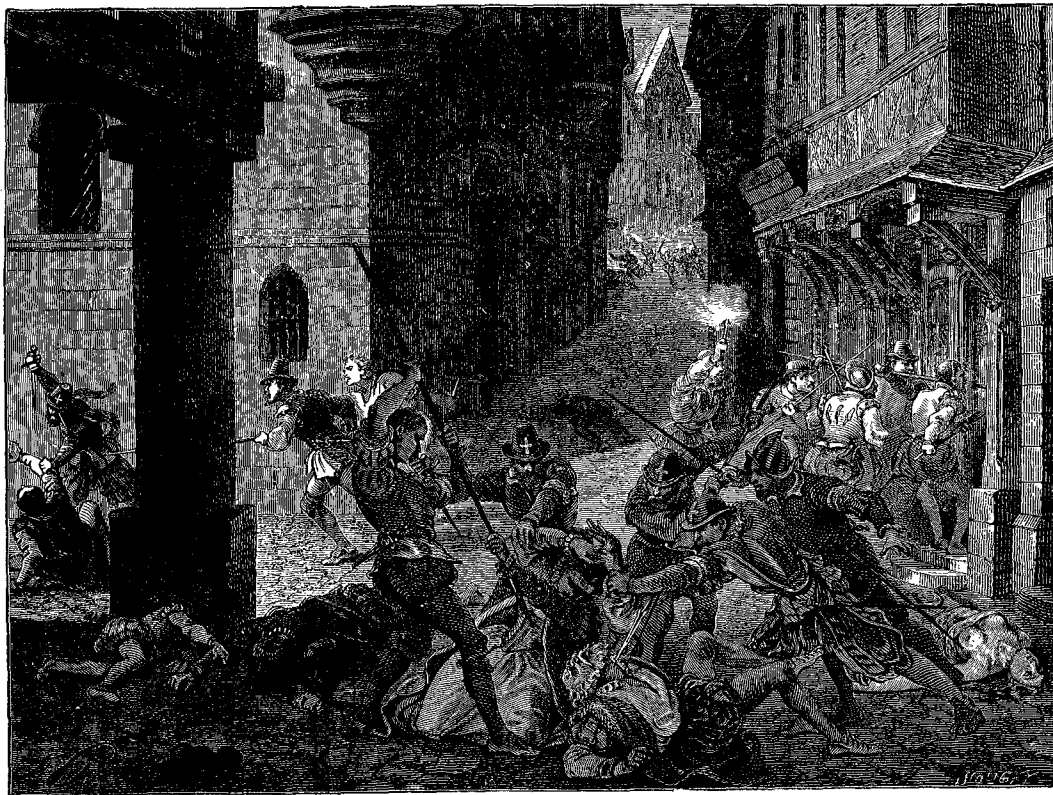
Davila reduces it to 10,000. Sully, from his access to official documents, and his unimpeachable honor, has been commonly reckoned the highest authority. Not a few municipalities and governors, to their honor, refused to execute the orders of the king. The reply of the Vicomte d'Orte has become famous. 'Sire,' wrote he to Charles IX., 'among the citizens and garrison of Bayonne, you have many brave soldiers, and loyal subjects, but not one hangman.'

Timely Topics.

THE FINANCIAL CRISIS.

It was hoped some time ago that we had reached the bottom of the hill in financial depression, and that there would soon be a restoration of confidence and of business. But this

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MASSACRE OF ST. BARTHOLOMEW'S DAY.

"For seven days the massacres were continued in Paris, and the first three especially with unabating fury. Nor were they confined within the walls of the city. In pursuance of orders sent from the court, they were extended to all provinces and cities where Protestants were found. Even villages and châteaux became scenes of carnage. For two months these butcheries were continued throughout the kingdom. Every day during that fearful time the poniard reaped a fresh harvest of victims, and the rivers bore to the sea a new and ghastly burden of corpses. In Rouen above 6,000 perished; at Toulouse some hundreds were hewn to pieces with axes; at Orleans the Papists themselves confessed that they had destroyed 12,000; some said 18,000; and at Lyons not a Protestant escaped. After the gates were closed they fell upon them without mercy; 150 of them were shut up in the archbishop's house, and were cut to pieces in the space of one hour and a half. Some Roman Catholic, more humane than the rest, when he saw the heaps of corpses, exclaimed, 'They surely were not men, but devils in the shape of men, who had done this.'

"The whole number that perished in France cannot be precisely ascertained. Mezeray computes it at 25,000; De Thou at 30,000; Sully at 70,000; and Perefixe, Archbishop of Paris in the seventeenth century, raises it to 100,000;

hope proves to be a disappointment. Worse things than any yet brought to light were then in store for us; and even now we may not congratulate ourselves that we have seen the worst. The story is already a long and sad one, and each day adds fresh details to the wrongs that have been committed, and to the suffering that is being endured by the helpless victims of reckless speculation.

The manner in which fortunes have been wrecked, and the savings of years of hard toil swallowed up, seems most wanton and wicked. Banks were established, and their money, credit, capital and all were invested in companies and syndicates of a purely speculative nature, having no bottom nor stability, and in fact no tangible existence so far as real assets were concerned. During the first of the period of their existence, large profits were declared. The dividends were surprisingly large even to the expectant stockholders. But it now appears that in some instances these profits were wholly fictitious, and the dividends were paid out of the capital or deposit money. They were figured on the supposed increase of properties held by the societies, and this supposititious increase was extracted from the funds and paid as dividends. Now that the values are found to be bogus, and the properties unsalable, the money of the depositors and stockholders having been thus

squandered, the crash comes with terrible effect to all parties.

We cannot but regard these transactions as shameful and criminal in their character; and yet we are inclined to regard the men who have been instrumental in producing this deplorable state of things with some charity; as being blinded by the god of this world, they verily thought that fortune was smiling upon them, and that riches would surely increase; that the apparent value of these properties only represented a fraction of what their real value soon would be; and that they were leading their clients on to certain wealth. Their names and reputation gave great force to their opinions, and people who invested their money were, it would seem, as blind as those who manipulated it.

THESE circumstances, severe as they are, are calculated to teach many valuable lessons. They show that Mammon is no more able to deliver his children than Baal of old. They justify many passages of Scripture which warn us of the dangers of covetousness, of a haste to be rich, and of trusting in uncertain riches. They teach us of the real nature of this vain world, and add force to the words of our Saviour, who taught us to lay not up for ourselves treasures upon earth, which might perish or be stolen, but to lay up treasures in heaven sure, imperishable, eternal, and full of glory. It is better never to have wealth than to gain it by questionable means. It is better not to encourage an ambition for it than to be dashed to pieces upon the rocks of ruin. It is altogether better to hold the things of this life as of secondary importance compared with heavenly things, and to learn that "Godliness is profitable unto all things; having the promise of the life that now is, and of that which is to come."

THE ADVANCE OF THE CHOLERA.

THE battle that is now raging between a threatened civilized world, and the forces of death in the form of a cholera epidemic, is one possessing the intensest interest to all. In Persia and Russia the enemy seemed to have his own way, and slew his victims with reckless impunity, and none could stay his hand. The unfortunate wretches, with no knowledge and no facilities, resigned themselves to fate, and died as a matter of course. At Hamburg, the forces of death have held high carnival. But so far as we are able to learn from meagre dispatches, other cities have been able to cope with the dread scourge with very gratifying success. Health Boards and inspectors have exerted themselves, and the results of the means put forth have established beyond question the fact that cleanliness and attention to ordinary hygiene are effectual antidotes for this disease born of, and fed upon filth. Should the result finally be that this epidemic is checked at the gates of civilization, the influence will be to greatly strengthen the hands of those who preach the gospel of cleanliness.

The disease is rapidly subsiding in Hamburg. In Paris and other continental cities it claims some victims; but it has not become alarmingly epidemic. In London and New York a few imported cases have occurred, but rigid measures are being used; and with the light and knowledge of these times and the advent of cold weather, we may reasonably expect to see the death-dealing monster curbed.

The Home Circle.

A PRAYER.

LAUREL BARRINGTON.

"He shall call upon Me, and I will answer him." Ps. 91:15.

O BLESSED Saviour, at thy feet I fall;
Lord, I implore Thee, hear a sinner's call.
Great Father, hear me in my lone despair;
Only for mercy is my heart's sad prayer.

Lord, at thy cross I lay my burden down,
Knowing thou ne'er wilt spurn, nor on me frown;
Bearer of all my sin, and woe, and pain.
Only for mercy is my prayer's refrain.

Trembling I hear a loving voice proclaim,
"Mourner, lay down thy load of guilt and shame;
Since to my cross thy world-worn spirit clings,
O'er thee life's Light shall rise, with healing wings.

"Long have I sought thee, my poor erring child,
Lone, downcast, friendless, and by sin defiled;
Let not past guilty years thy heart appall;
My blood, for sinners shed, atones for all."

Oh! boundless bliss, with Thee to rest at last,
Till life's dark sorrows all are overpast;
Lord, Thou wilt guide me through life's awful gloom,
Safe to the shelter of my Father's home.

WOMEN OF THE BIBLE.—XXVI.

"The Wise Woman of Tekoah." 2 Sam. 14.

A. M.

"THE tongue of the wise useth knowledge aright." This truth is frequently illustrated throughout the Bible, and in our present reading we may find some useful lessons.

Joab was one of David's faithful friends, and he saw that his heart was yearning for Absalom, who had fled after the death of his brother Amnon. He had been absent two years, and dare not return without permission from the king. To gain this, Joab sent for the wise woman of Tekoah, and unfolded his scheme, which she undertook. She appeared before David, and said, "Help, O king, . . . I am indeed a widow woman, and my husband is dead. And thy handmaid had two sons, and they two strove together in the field, and there was none to part them, but the one smote the other and slew him. And, behold, the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother, whom he slew; and we will destroy the heir also. So they shall quench my coal which is left, and shall leave to my husband neither name nor remainder upon the earth. And the king said unto the woman, Go to thine house, and I will give charge concerning thee." Then she said, "My lord, O king, the iniquity be on me and on my father's house, and the king and his throne be guiltless. And the king said, Whosoever saith aught unto thee, bring him to me, and he shall not touch thee any more. Then said she, I pray thee, let the king remember the Lord thy God, that thou shouldst not suffer the revengers of blood to destroy any more, lest they destroy my son. And he said, There shall not one hair of thy son fall to the earth. Then the woman said, Let thine handmaid, I pray thee, speak one word unto my lord the king. And he said, Say on. And the woman said, Wherefore, then, hast thou thought such a thing against the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again his banished. For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person; yet doth He devise means that his banished be not expelled from Him." And the king said

unto the woman, "Is not the hand of Joab with thee in all this?" And the woman answered, "Thy servant Joab, he bade me, and he put all these words in the mouth of thy handmaid." "And the king said unto Joab, Behold now, I have done this thing; go therefore bring the young man Absalom again."

We notice in the speech of this woman the secret of her success and fame as a *wise woman*. She viewed matters from God's standpoint of justice and mercy. This caused her words to go straight home to David's heart, as she placed the scales—justice and mercy—before him, and pronounced the king faulty. The tender heart of David was melted at the woman's words, as they recalled the time when sin appeared to banish him from God, and the mercy of God in forgiving and restoring him to his presence and favor.

O that every woman's aim was to be wise in heavenly knowledge concerning the laws of the kingdom of God. This can be obtained without money, without a journey; the schoolmaster condescends to come and teach you at any hour of the day, you have only to say, "Teach me, O Lord, the way of thy statutes." "Open Thou my eyes that I may behold wondrous things out of thy law." "Make me to understand the way of thy precepts, so shall I talk of thy wondrous works." Begin with prayer and care to read the Scriptures daily; and remember that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17. Therefore never turn from a chapter, thinking there is nothing in it to suit your case; for if you do not read it, the Holy Spirit cannot bring it to your remembrance at a time when it might be of use to you or others. Our Divine Teacher seems to have two great methods of teaching,—*instruction* and *discipline*. Sometimes in the latter He employs poverty, that the soul may grow richer in faith and humility, enjoying each blessing from God as it comes; or disappointment, that we may learn to see God's hand in everything, and know that He is doing the best, the absolutely best for us, and so walk by faith and not by sight; and sometimes bereavement, that we may not trust in the arm of flesh, but have sublime and supreme comfort in the fact that "*The eternal God is thy refuge, and underneath are the everlasting arms.*" This, indeed, is the great purpose of all affliction, to bring us down to the everlasting arms. Faith, in its essence, is simply resting on the everlasting arms. The divine order is, "Add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be idle [margin] nor unfruitful in the knowledge of our Lord Jesus Christ." Such is the promise, "Neither idle nor unfruitful in the knowledge of our Lord Jesus Christ," if, as little children, we learn these lessons from our Heavenly Instructor.

We are living in those blessed days which the prophet saw afar off when he was told to "shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased. . . . The wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand." Dan. 12:4, 10. Our Saviour also spoke of these same blessed days—the time of

the end—and of the wise as faithful watchers who would discern the signs of his second coming; whose work would be "turning many to righteousness." Like the wise woman of old, they will be learned in the justice and mercy of God, that He is no respecter of persons, and will tell with grateful heart and loving words the means He has devised that his banished be not expelled from Him; and that He waits to be gracious, beholding the prodigal afar off, as he turns and thinks, and cries, "I will arise and go to my Father, and will say unto Him, Father, I have sinned against heaven and before Thee, and am no more worthy to be called thy son." O that the number may be increased who can say, "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary." Isa. 50:4.

A STORY FOR MARRIED PEOPLE.

RETURNING home one day earlier than usual, I found my wife had gone out; and while I lounged idly over the paper, the bell rang.

I waited expectant till Bridget appeared with a note, containing a request from my old friend, Dr. Stearns, to ride out to his residence in the country the next day, to transact some business that had been long pending. He invited me to bring my wife and spend the day.

I was pleased; first, because I wanted the business completed; and secondly, because I thought I needed a day's recreation. But the next morning everything seemed to go wrong, Alice could not accompany me, and I could not get off as early as I wished; and consequently I was peevish and fretful; and Alice reflected my humor, I suppose, for it appeared to me she had never been so unamiable.

At length I drove away, not in a very pleasant mood. It was a lovely October day, and as I rode along noting the tints of the landscape, memory went back to the golden autumn when I wooed and won my bride. How lovely Alice was then, I thought. And how happy we were! But that was long ago. Nature is the same, but we are changed. Let me see; we have been married three years, is it possible it is no longer? And I felt a pang as I contrasted the past with the present, to think that we could settle down into the commonplace life we now led.

We had no serious trouble; we did not quarrel; though when I felt cross, or things did not go to suit me, I took no pains to conceal it, and often spoke harshly to Alice, who replied sometimes in the same spirit, sometimes with tears. Yet we were generally good friends; but the charm, the tenderness, of our early love had imperceptibly vanished. I had become careless about my appearance at home, and Alice was equally negligent. Her beautiful brown hair, which she used to wear in the most becoming curls, was now usually brushed plainly behind her ears, unless she was going out or expected company. I dismissed the subject with a sigh, at the doctor's gate, with the reflection that it was the same with all married people.

The doctor came out and greeted me cordially. In the hall we met Mrs. Stearns, looking fresh and lovely in her pink muslin wrapper, with her jetty hair in tasteful style. She scolded me playfully for not bringing my wife, chatted a few minutes, and then flitted away, while the doctor, remarking that his motto was business first and pleasure afterwards, led the way to the library.

As we entered the room, I noticed a vase of bright autumn flowers on the table, imparting an air of taste and cheerfulness to the apart-

ment. I made some remark about it to which the doctor responded,

"Yes, I am fond of flowers and like to see them in the house; and as I spend much of my time here, my wife always keeps a vase of them on the table as long as they last."

Our business was finished before dinner, and we walked out in the grounds, which were extensive and tastefully arranged. There was a variety of flowers in bloom, and I noticed that the doctor selected here and there the finest, until he had a handsome bouquet.

When we reached the house, Mrs. Stearns was on the steps. The doctor, still continuing our conversation, gave her the flowers, with a slight bow and smile; and holding up a spray of crimson berries which he had broken off, she bent her head while he fastened it among the dark tresses of her hair.

It was a trifling incident, yet their manner arrested my attention. Had I been a stranger, I should have pronounced them lovers instead of sober married people. All through the day I noticed the same delicate attention and deference in their deportment to each other. There was nothing of which the most fastidious guest could complain; yet, while showing me the most cordial attention, they did not seem to ignore each other's existence, as married people so often do.

I had never visited the doctor before, and was much pleased with his home. I said so, after dinner, when we strolled out into the woods.

"Yes," he said, "I think it is pleasant;" and he added, "I believe I am a contented man. So far, I am not disappointed in life."

"How long have you been married, doctor?" I asked.

"Ten years."

"Well," I pursued, "can you tell me whence comes the bright atmosphere that surrounds your home? Tell me how you and Mrs. Stearns manage to retain the depth and freshness of your early love, as you seem to do. I should think the wear and tear of life would dim it. I never saw a home where my ideal of domestic happiness was realized before. It is what I have dreamed of."

The doctor smiled, and pointing to a thrifty grape, climbing over a neat lattice, and loaded with purple fruit, he said,

"That vine needs careful attention; and if pruned and properly cared for, it is what you see it, but if neglected it will soon become a worthless thing. The love which is to all, at some period, the most precious thing in life, and which needs so much care to keep it unimpaired, is generally neglected. Ah! my friend, it is little acts—trifles—that so often estrange loving hearts. I have always made it a point to treat my wife with the same courtesy that characterized my deportment in the days of courtship; and while I am careful not to offend her tastes and little prejudices, I am sure mine will be equally respected."

That night I rode homeward pondering the doctor's words, and reviewing the years of our married life. I was surprised at my own blindness, and determined to recall the early dream if possible.

The next morning at breakfast I astonished Alice by my careful toilet. I chatted over the dinner, and, after tea, invited her to ride. When she came down in my favorite blue organdie, with her hair neatly combed, I thought she had never looked lovelier.

I exerted myself, as of old, to entertain her, and was surprised to find how quickly and pleasantly the evening passed.

I resolved to test the doctor's theory perfectly, and the result has exceeded my most sanguine expectations. For all the little nameless attentions so gratifying to a woman's heart, and so universally accorded by the lover and neglected by the husband, I find myself repaid a thousand-fold; and I would advise all who are sighing over the non-fulfilment of early dreams to go and do likewise, remembering that what is worth winning is worth keeping.—*Woman's Journal*.

Useful and Curious.

THE LONDON IVORY SALES.

THERE is an interesting article in the *Leisure Hour* on "A London Ivory Sale," which is crammed full of facts which it must have taken a great deal of trouble to collect. In order to replenish the ivory market of England, 15,000 elephants have to be killed every year. The annual slaughter of elephants amounts to 75,000. As the elephant does not begin to breed until it is thirty years old, and the average is one youngster every ten years until he is ninety, the extinction of the elephant is within measurable distance. The total cash value of the 200,000 elephants in the Congo Basin is only half a million sterling, each elephant being supposed to have fifty pounds weight of ivory in his jaws. Some tusks weigh as much as two hundred pounds, but that is very rare. The tusks for billiard balls fetch the highest prices, as much as £110 a cwt. being paid for them. Ivory dust and ivory shavings are used by confectioners as stiffeners for jellies. Out of every hundred weight of ivory, fifteen pounds remain as scrapings, which are burned into ivory black, worth from £16 to £20 per ton. Hippopotamus ivory is harder than that of the elephant. The outer coat is so hard that it resists steel and strikes fire.

THE DRAINING OF THE ZUYDER ZEE.

THE draining of the Zuyder Zee is progressing with even better success than was expected, that is, the preliminary work of erecting a dam, for the actual draining comes after. It is strictly a war of revenge; for it is not very many centuries since the Zuyder Zee was an inland lake with a small outlet. The Dutch are, therefore, recovering a province lost to their ancestors by the invasion of the sea. A good, solid, broad foundation has already been laid, extending from the north point of North Holland across to the island of Wieringen, and thence straight across the Zee to the nearest point of the opposite coast of Friesland—a distance of eighteen miles only. It has been found that as the work proceeds the sea itself assists by depositing enormous quantities of sand and silt at every tide on both the outside and the inside of the dam, which is being gradually raised in its whole length simultaneously.

As soon as it is considered that the proper time has come, the dam will be raised more rapidly, so as to exclude the tides altogether, and then the work will enter upon its second stage. When it does so, it is intended to go easy. There will be no hurry, both because slow means steady, and to avoid putting on the market all at once such an enormous quantity of land as nearly a million acres—the size of a large English county. Subsidiary dams will be erected, and the water pumped out into the sea.

It is said that in a few years all traces of salt will have vanished. The land, it is said, will

not be worth less than 2,000 guildens per hectare (2.47 acres). The cost of the whole affair is estimated at 190,000,000 guildens, so that, if only 250,000 hectares (it may be 350,000) are recovered, it will cost 760 guildens per hectare. Profit, £185 per acre, or more than forty-five millions of pounds sterling. This is making allowance for the outlets of the Yssel and other rivers, and of the Amsterdam Canal, and for deep places which cannot be drained, but will remain as lakes. Perhaps when the plan is thus completed it may be possible eventually to extend it. Even if not, it will add more than a tenth to the present area of the little kingdom, and doubtless contribute to its general wealth and progress in other manners than by the mere creation of so much land, valuable as it is in this respect. We believe it is the intention of the Government, which is, of course, doing the work, to invite public subscription of capital in some form.—*Liverpool Journal of Commerce*.

A WONDERFUL MAGNET.

PROBABLY the largest and strongest magnet in the world is that at Willett's Point, New York. It came to be made by accident. Major King happened to see two large fifteen-inch Dahlgren guns lying unused side by side on the dock.

He immediately conceived the idea that a magnet of enormous power could be constructed by means of these cannon, with submarine cable wound around them, says Treasure Trove. Electricity was brought into use, the cannon being wound with cable, and they were converted into a huge permanent magnet. An idea of its power may be gathered from the following description in a late New York paper:—

"The magnet, which stands about ten feet from the ground, is eighteen feet long, and has eight miles of cable wound about the upper part of the guns. It takes a force of 25,000 pounds to pull off the armature. A crowbar applied to the magnet required the combined force of four strong men to tear it away. A seemingly impossible experiment was performed with some fifteen-inch cannon balls: They were solid, and as much as a strong man could lift; yet the magnet held several of them suspended in the air, one under the other."—*The Illustrated Christian Weekly*.

TRANSMISSION OF SOUND.

THE following beautiful experiments, described by Professor Tyndall, show how music may be transmitted by an ordinary wooden rod. In a room two floors beneath his lecture-room there was a piano, upon which an artist was playing, but the audience could not hear it. A rod of deal, with its lower end resting upon the sounding board of the piano, extended upward through the two floors, its upper end being exposed before the lecture table. But still not a sound was heard. A violin was then placed upon the end of the rod, which was thrown into resonance by the ascending thrills, and instantly the music of the piano was given out in the lecture room. A guitar and harp were substituted for the violin, and with the same result. The vibrations of the piano strings were communicated to the sounding-board, they traversed the long rod, were reproduced by the resonant bodies above, the air was curved into waves, and the whole musical composition was delivered to the listening audience.—*Home Journal*.

The Bible Echo.

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

GEO. C. TENNEY,

Editor;

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Melbourne, Victoria, October 15, 1892.

IS THE NATION A MORAL AGENT?

WE are frequently met with the statement that ours is a Christian nation; and as often the question arises as to how far this *can* be true, and how far it really *is* true. In the first place a nation is entirely impersonal. The character of a nation depends upon the character of its constituents. It has no accountability to GOD any further than the individuals who compose the government, or direct the national affairs, are accountable for their influence and deeds. A state is but an organization of individuals existing as a body politic, maintained for mutual benefit. When a corporation goes wrong, develops fraud and crime, the law calls the promoters of that enterprise to the bar of justice as individuals, in order that the misdeeds of the body may be traced to a responsible origin. Members are frequently called upon to answer for the crimes of their organization, but except for financial restitution no corporation or society was ever made to answer for the crimes of its members. Nor was a corporation as such ever made to answer for penal offenses. These always attach to individual action and responsibility. The State, being an organized and corporate body, bears the character of those who direct its affairs; but the responsibility of their conduct must ever rest with those directors. The faults of a government are the faults of those who administer it; and its merits attach to the same parties. To say that a nation is Christian, therefore, implies just as much as when that appellation is applied to an individual. A Christian individual is one who is Christlike. To be true of a nation, it must be true of those who comprise the nation; and this palpable fact leads us to seriously question the truthfulness of the assertion that any nation of earth is, or ever has been, a Christian nation.

There are many Christians in some of our modern nations, and they exert a perceptible influence in giving character to the nation; but so far they have in no instance obtained such power as to drive out sin and sinful machinations, dispossess Satan of his well-established power with men, and convert the government into a gospel enterprise. No, nor is such a consummation likely to be reached.

It is to be devoutly hoped it may not be reached; because secular power has nothing to do with proclaiming the law of GOD or enforcing the principles of the gospel. Civil government was not ordained to act as an arbiter of private conscience, or to dictate in matters of religion. Civil authority is ordained of GOD for the purpose of promoting good citizenship. Good citizenship is not necessarily good religion, nor even good morality. Morality ought to be good citizenship; but, alas, this is not always the case;

because civil law sometimes conflicts with moral principles. That is, there is a distinction to be drawn between civility or citizenship and morality, which is Godliness.

Obedience to human laws produces the former, and obedience to GOD's law produces the latter. The former is an outward conformity to the laws existing between man and his fellows, and of loyalty to the state, while morality consists of hearty, spiritual conformity to the principles of righteousness in thought, word, and deed. To be moral a man must be pure in heart; but a man who is very impure in heart may fulfil acceptably the duties of citizenship.

To cultivate and secure civility is the sole function of civil power. But it is the office of the gospel through its representatives to promote morality, and to encourage it by all the means ordained of GOD for that purpose. And the means employed to accomplish the two ends are very different. The state acts toward its subjects in a peremptory manner. The duties of civility must be maintained whether men are inclined that way or not. People may choose or reject morality as they please, but their obligations as citizens must not be left to choice. Hence the law commands, and punishment must follow disobedience without any regard to repentance, professed or genuine. The judge has no prerogatives of mercy, or very limited ones; he must speak as the law speaks. The policeman's calling is not to preach and persuade men to do right, but to place upon offenders the heavy hand of the law.

Very different from these are the measures of divine grace, by which men's moral natures are reached. Here love, patience, longsuffering, mercy, humility, tenderness, must prevail. Men are besought to accept of CHRIST. The FATHER stands with arms of mercy outstretched toward the sinner; full pardon and the cleansing of JESUS' blood are extended and urged upon sinners. Such are the gospel methods.

But how would a government conduct its affairs on such lines? It would not make a safe place to live in. The fact is that maintaining good government, and inducing men to become reconciled to GOD, are two very different works. With the latter, the state has nothing to do. In providing for the education and enlightenment of its people, and thus fitting them to fulfil their duties as citizens, the state is preparing the ground for gospel work. But in compelling them to accept of religious ideas, it is forcing men over a road that does not lead to the cross of CHRIST, nor to the crown of endless glory.

THE CLOSING WORK.

THE SOLEMNITY OF THE LAST DAYS.

S. N. H.

THE second coming of CHRIST is the consummation of the Christian's hope. Patriarch and prophet ever looked forward to this event as a time when they would pass from this state of sin to a state where sin with all its effects could never come. It is then that the righteous dead will be raised immortal; and "in a moment, in the twinkling of an eye," the living righteous will be changed, and rise to meet the LORD in the air. 1 Cor. 15:51, 52. The coming of the LORD

will be as conspicuous, attended by as great demonstrations, as when GOD came down upon Mt. Sinai to proclaim his law; for CHRIST will come "in his own glory, and in his Father's, and of the holy angels." Luke 9:26. "Proud Caiaphas, who adjured Him, by the living GOD," "that Thou tell us whether Thou be the CHRIST, the SON of GOD," will see "the SON of man sitting on the right hand of power, and coming in the clouds of heaven." Matt. 26:63, 64. For "every eye shall see Him," "and all kindreds of the earth shall wail because of Him;" for He will come accompanied by "all the holy angels." Rev. 1:7; Matt. 25:31. The following is the apostle's description of CHRIST's second coming: "For this we say unto you by the word of the LORD, that we which are alive and remain unto the coming of the LORD shall not prevent them which are asleep. For the LORD Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of GOD; and the dead in CHRIST shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the LORD in the air; and so shall we ever be with the LORD. Wherefore comfort one another with these words." 1 Thess. 4:15-18.

But a very important event to the waiting people of GOD is the introduction of the day of the LORD, which will come "as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat." 2 Pet. 3:10-12. This passing away of the heavens (the atmospherical heavens) is in connection with the visible revelation of the LORD JESUS with his mighty angels in flaming fire. 2 Thess. 1:7, 8. From the above it can be seen that the day of the LORD will come upon all mankind as the muffled step of the thief, to take the sleepers off guard. The world will know no more when this day comes than they would were it to come within the next twenty-four hours. But after the day of the LORD begins, CHRIST will come with the voice of the archangel and the trump of GOD, whose voice will raise the righteous dead in every portion of the world, and change the righteous living; while the glory emanating from his sacred person will be "as the lightning cometh out of the east, and shineth even unto the west." Matt. 24:27.

But in what condition will the world be when the day of the LORD begins? "Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it." Isa. 13:6, 9. For a vivid description of the day of the LORD, and its effect upon the wicked as individuals and nations of the earth, see Zeph. 1:2, 3, 14-18; Hab. 3:5-16; Jer. 25:26-33. The saints of GOD will be on the earth during the day of the LORD, until CHRIST appears in the clouds of heaven. As the wicked are cut off by the seven last plagues, the righteous will see it. "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." Ps. 91:4-15. When CHRIST appears in flaming fire, bring-

ing general destruction upon the wicked, "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil," alone will dwell with the devouring fire and the everlasting burnings. Isa. 33:13-15. This period between the ending of probation and the personal appearing of CHRIST is when he that is unjust will be unjust still, and he that is filthy will be filthy still, and he that is righteous will be righteous still, and he that is holy will be holy still. John refers to this period of time by the expression, "Behold, I come quickly." Rev. 22:11, 12. It is the time of the seven last plagues of Rev. 16. The prophet Isaiah calls it the day of vengeance, and speaks of its duration as a year when there will be no intercessor. Isa. 63:1-6; 59:16; 34:8.

The important question, therefore, to the people of GOD is, What will their attitude be when probation ends? Will they be actively engaged in spreading a knowledge of the truth? Will they be multiplying agencies to accomplish this work? Or will its approach be made known by some great event or divine revelation, so that they will cease their operations, waiting for the word from the throne? Probation is ended, salvation is over. It should not be forgotten that this event comes upon the people of GOD, as well as upon the world, suddenly, unwarned of its approach. Repeatedly we have instruction like the following: "Take ye heed, watch and pray; for ye know not when the time is" (Mark 13:33); and also, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." Luke 21:34, 35.

THE ISRAELITES AND THEIR NEIGHBORS.

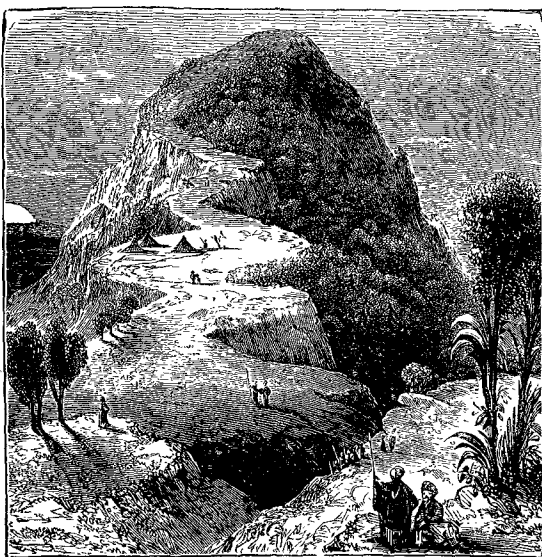
E. J. B.

WHEN the Israelites entered the land of Canaan, they found it fully peopled. On the maritime plain in the southwest, on the coast of the Mediterranean, dwelt the Philistines, who were allied by blood to the Egyptians, being descendants of Mizriam, the son of Ham. Gen. 10:14. The country was also occupied by several nations, or tribes, of Canaanitish origin,—the Canaanite, the Amorite, the Hittite, the Perizzite, the Hivite, and the Jebusite." Ex. 33:2; Gen. 10:15-18. Dr. Wm. Smith, author of "Old Testament History," supposes that the name Canaanite was applied in a restricted sense to the tribe that occupied the plain on the lower Jordan and on the sea-shore north of the Philistines and south of Mount Carmel, and was also given, in a general sense, to all the tribes that dwelt in the land except the Philistines.

These were the people that Israel found in the land when they "went over Jordan to possess it." Adjoining them on the north were the Sidonians, Phœnicians, and Hamathites, all Canaanites. Gen. 10:15-18. On

the east was the country of Padan-Aram, or Syria, whose people, as the name indicates, were descended from Aram, the fifth son of Shem. Gen. 10:22. On the south were the Moabites and Edomites, and the Midianites and other tribes that descended from Abraham and Keturah, with the Ammonites, dwelt in the Sinaitic peninsula or roamed as nomads through that and adjoining regions. These were the immediate neighbors of the Israelites, while the nations of Asia Minor, Armenia, Assyria, Babylon, Egypt and Arabia formed a semi-circle beyond. By consulting the map given in last week's ECHO, or those to be found in almost every Bible, the positions of these various countries can be readily traced. It will be seen that GOD's dealings with his chosen people were in the sight of many witnesses, and that had the children of Israel been true to their calling as a "kingdom of priests and a holy nation" (Ex. 19:6), they were in a good position to let the light of truth shine to the world.

The land promised to Israel was to extend from "the river Euphrates even unto the



MT. TABOR.

uttermost sea." Deut. 11:24. But by the wars of Joshua and the judges, they only succeeded in crowding themselves in among the peoples already in possession, whom they neither wholly destroyed nor displaced. It was the mountain regions that they chiefly inhabited. On the mountains as dwelling places, Dr. Wm. Smith says:—

"Few things are a more constant source of surprise to the stranger in the Holy Land than the manner in which the hill-tops are, throughout, selected for habitation. A town in a valley is a rare exception. On the other hand, there is scarcely a single eminence of the multitude always in sight that is not crowned with its city or village, inhabited or in ruins, often placed as if, not accessibility, but inaccessibility, had been the object of its builders. And indeed such was their object. These groups of naked, forlorn structures, piled irregularly one over the other on the curve of the hill-top, are the lineal descendants, if indeed they do not contain the actual remains, of the 'fenced cities, great and walled up to heaven,' which are so frequently mentioned in the records of the Israelite conquest. These hill-towns were not what gave the Israelites their main difficulty in the occupation of the country. Wherever strength of arm and fleetness of foot availed, there those hardy warriors,

fierce as lions, sudden and swift as eagles, sure-footed and fleet as the wild deer on the hills, easily conquered. It was in the plains, where the horses and chariots of the Canaanites and Philistines had space to manœuvre, that they failed in dislodging the aborigines. 'Judah drove out the inhabitants of the mountain, but could not drive out the inhabitants of the valley, because they had chariots of iron; neither could Manasseh drive out the inhabitants of Bethshean . . . nor Megiddo,' in the plain of Esdraelon; 'nor could Ephraim drive out the Canaanites that dwelt in Gezar' on the maritime plain near Ramleh; 'nor could Asher drive out the inhabitants of Accho; . . . and the Amorites forced the children of Dan into the mountain, for they would not suffer them to come down into the valley.' Judges 1:19-35.

"Thus in this case the ordinary conditions of conquest were reversed—the conquerors took the hills, the conquered kept the plains. To a people so exclusive as the Jews, there must have been a constant satisfaction in the elevation and inaccessibility of their highland regions. This is evident in every page of their literature, which is tinged throughout with a highland coloring." "Tabor and Hermon shall rejoice in Thy name." Ps. 89:12. "Ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people Israel." Eze. 36:8.

Situated as they were, wars were frequent, and the Israelites were often the sufferers. Indeed, until David entered upon his career of conquest, they seem to have had a continual struggle to maintain their footing in the Promised Land. Under David the kingdom attained the dimensions mentioned in Deut. 11:24. David had "a great name, like unto the name of the great men that are in the earth." 2 Sam. 7:9. And he and his son Solomon "reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt." 1 Kings 4:21. At this time the kingdom of Israel was the richest, the most powerful, and the most influential in south-western Asia; and had the people and their rulers walked in the counsel of the LORD and obeyed his laws, Israel would have continued to flourish as a green bay tree.

THE UNCONQUERABLE LIFE.

E. J. WAGGONER.

"IN Him was life, and the life was the light of men. And the light shineth in the darkness, and the darkness apprehended it not." John 1:4, 5, R. V. The marginal rendering, "overcame," gives us the exact meaning of the text, and conveys a message of great comfort to the believer. Let us see what it is.

CHRIST is the light of the world. See John 8:12. But his light is his life, as the text quoted states. He says, "I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life." The whole world was in the darkness of sin. This darkness was due to lack of knowledge of GOD; as the apostle Paul says that the Gentiles are "darkened in their understanding, alienated from the life of GOD because of the ignorance that is

in them because of the hardening of their heart." Eph. 4:18, R. V.

Satan, the ruler of the darkness of this world, had done his utmost to deceive men as to the true character of GOD. He had made the world believe that GOD was like men—cruel, vindictive, and passionate. Even the Jews, the people whom GOD had chosen to be the bearers of his light to the world, had departed from GOD, and while professedly separate from the heathen, were enveloped in heathen darkness. Then CHRIST came, and "The people which sat in darkness saw a great light, and to them which sat in the region and shadow of death, to them did light spring up." Matt. 4:16, R. V. His name was EMANUEL, GOD with us. "GOD was in CHRIST." GOD refuted the falsehoods of Satan, not by loud arguments, but simply by living his life among men, so that all might see it. He demonstrated the power of the life of GOD, and the possibility of its being manifested in men.

The life which CHRIST lived was untainted by sin. Satan exerted all his powerful arts, yet he could not affect that spotless life. Its light always shone with unwavering brilliancy. Because Satan could not produce the least shadow of sin in the life, he could not bring it within his power, that of the grave. No one could take CHRIST's life from Him; He voluntarily laid it down. And for the same reason, when He had laid it down, Satan could not prevent Him from taking it up again. Said He, "I lay down my life that I might take it again. No man taketh it from Me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my FATHER." John 10:17, 18. To the same intent are the words of the apostle Peter concerning CHRIST: "Whom GOD hath raised up having loosed the pains of death; because it was not possible that He should be holden of it." Acts 2:24. Thus was demonstrated the right of the LORD JESUS CHRIST to be made a high priest "after the power of an endless life." Heb. 7:16.

This endless, spotless life CHRIST gives to all who believe on Him. "As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee, the only true GOD, and JESUS CHRIST, whom Thou hast sent." John 17:2, 3. CHRIST dwells in the hearts of all those who believe on Him. "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. See also Eph. 3:16, 17.

CHRIST, the light of the world, dwelling in the hearts of his followers, constitutes them the light of the world. Their light comes not from themselves, but from CHRIST, who dwells in them. Their life is not from themselves; but it is the life of CHRIST manifest in their mortal flesh. See 2 Cor. 4:11. This is what it is to live "a Christian life."

This living light comes from GOD in a never-failing stream. The psalmist exclaims: "For with Thee is the fountain of life; in thy light shall we see light." Ps. 36:9.

"And He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of GOD and of the LAMB." Rev. 22:1. "And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely." Rev. 22:17.

"JESUS said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the SON of man; and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." John 6:53, 54. This life of CHRIST we eat and drink by feasting upon his Word, for He added, "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." Verse 63. CHRIST dwells in his inspired Word, and through it we get his life. This life is given freely to all who will receive it, as we read above; and again we read that JESUS stood and cried, saying, "If any man thirst, let him come unto Me and drink." John 7:37.

This life is the Christian's light, and it is that which makes him a light to others. It is his life; and the blessed comfort to him is that no matter how great the darkness through which he has to pass, no darkness has power to put out that light. That light of life is his as long as he exercises faith, and the darkness cannot affect it. Let all, therefore, who profess the name of the LORD, have the confidence that can say, "Rejoice not against me, O mine enemy; when I fall, I shall arise; when I sit in darkness, the LORD shall be a light unto me." Micah 7:8.

HUMILITY.

U. SMITH.

THE grace which we express by the term "humility" is peculiar to Christianity. With all the improvements and polish of the Augustan age, the Roman language had no word in its vocabulary to express this idea, because this virtue, in the gospel sense, was a grace with which the heathen world were entirely unacquainted. Neither in all the copious language of the Greeks was one found, until introduced by the great apostle to the Gentiles.

The term which the Romans had, and from which the modern word seems to be derived, *humilitas*, was understood by them in a very different sense; they called it "baseness," "servility," "meanness of spirit;" a very different thing from the Christian product. That abasement of ourselves in the sight of GOD which is called humility, they considered the mark of a tame, abject, and unmanly mind; for their standard of comparison was not heavenly things as related to earthly, but their own hasty, imperious, overbearing temperament, a high opinion of their own virtue and wisdom, contempt of all other people but themselves, and a keen resentment even of the slightest affronts,—the characteristics of all who lack the Christian grace of humility.

Goodness, to be sure, is taught, and professedly admired, in all religions; but to be

good, and feel that that goodness is nothing; to advance and yet become more conscious all the time of defects and short-comings; to ripen in all excellences, and then instead of holding the head high with self-exaltation, bend it like the full ear of ripened corn—this is not the mark of heathen ethics, but of the gospel of CHRIST.

Humility is not want of enterprise, a subtle resource of idleness. The man in the parable, with one talent, was not a humble man, though he did nothing; the apostle was humble, though he labored more than all others. Humility is a sense of our absolute nothingness in view of Infinite greatness and excellence. It is one of the rarest of virtues, if the experiences of all past time teach a true lesson; and this is doubtless owing to the fact that it is one of the hardest to maintain, because it requires the most complete uprooting of self from all the thoughts and feelings. It is a virtue which all are ready to preach, but not so many to practice. Everybody thinks it is a wonderfully good thing in everybody else; while they say, by their actions at least, that they would like to be excused themselves from its practice. It is easy to look down on others, but the real difficulty comes when we are required to look down upon ourselves. It is not the mark of a small soul, but of one who is pre-eminently large of soul and noble of instinct.

But while it is a grace of such difficult acquirement, it is one of the most indispensable of all. No man will ever enter the courts of heaven who has not learned humility in his earthly Christian experience. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18:3. Without humility religious progress is impossible; for pride is destructive of the principle of progress. That whispers to us continually that we are already all that could be desired, while humility prompts us ever to reach forward to better things before. As a further contrast between pride and humility, the following words from Bradley are to the point: "True humility, while it brings to light our own sins, is very sure to cover a multitude of sins in others. The man who is the most sensible of his own failings will always be heard to talk the least of the failings of others. It is the proud man that is the reviling man, the censorious professor. Pride takes a pleasure in bringing to light the infirmities of others, that itself may be exalted; while humility delights in contemplating their excellences, that it may be laid by them still lower in its own esteem, and be led to imitate their graces."

Humility is the true Christian garment; "yea, all of you be . . . clothed with humility." 1 Pet. 5:5. It is the example the apostle has given us of the way in which to serve the LORD. Acts 20:19. To the humble alone is exaltation promised. Matt. 23:12; Luke 14:11; 18:14; James 4:10; 1 Pet. 5:6.

"TRUST in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." Prov. 3:5, 6.

Bible Student.

SABBATH-SCHOOL LESSONS.

Lesson 5.—October 29, 1892.

PETER AND JOHN BEFORE THE COUNCIL.

ACTS 4:1-22.

GOLDEN TEXT: "There is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

1. What did Peter say in closing his sermon to the people who had gathered around the lame man that was healed? Acts 3:25, 26.

2. While the apostles were speaking, who came upon them? Acts 4:1.

3. What had aroused the priests and Sadducees? Verse 2.

4. What did they do with Peter and John? Verse 3.

5. Nevertheless, what was the effect of the discourse? Verse 4.

6. When the apostles were brought before the council the next day, what question was asked them? Verses 5-7.

7. Whom did Peter have to conduct his case before the council? Verse 8. See note 1.

8. How much time is it to be supposed that Peter spent preparing the line of argument that he would pursue? Matt. 10:19, 20; Luke 21:12-15.

9. Why was it that the apostles were suffered to be brought before councils? Matt. 10:18.

10. How did Peter answer the question of the council? Acts 4:9, 10.

11. By what name was it that the impotent man stood before them whole? Verse 10.

12. What else is obtained only in that name? Verse 12.

13. From what does it save us? Matt. 1:21.

14. What is sin? 1 John 3:4.

15. Then when a man is saved from sin, from what is he kept? *Ans.* From transgressing the law.

16. How do all men by nature compare with the impotent man, in their ability to keep the commandments? Rom. 5:6, 8; 7:8; Gal. 5:17.

17. What alone will work righteousness in us? Acts 4:10-12; Eph. 2:10. See note 2.

18. How sure may we be that that name will produce actual righteousness, if we have faith in it? Acts 3:16.

19. What did the council perceive from the boldness of Peter and John? Acts 4:13.

20. What could they say in reply to Peter's words? Verse 14.

21. Of what was this a fulfilment? Luke 21:15.

22. What conference did the council have over the matter? Acts 4:15-17.

23. What did the disciples reply to the command laid upon them? Verses 18-20.

24. With what did the council content themselves at this time? Verse 21.

NOTES.

1. It is worth while to note carefully the "defense" which the apostle made when brought before the council. In this, as in each succeeding instance, they simply preached the gospel. They did not act at all as if they were on trial, or as if their lives were in the least danger. One cannot detect the slightest difference between Peter's preaching before the council and his preaching on pentecost. They had no thought of their own safety. Self did not appear at all. Whenever they were arraigned, they recognized that as an opportunity to preach the gospel to men who would probably never hear it in any other way. There are sincere, candid men in every walk of life. Even in courts where bitter prejudice seems to exist against the truth, there are misguided men who are susceptible to its influence when it is brought before them. But their business

absorbs all their time; and from what they have heard about the gospel, they do not think it worth while to go where it is regularly preached. Hence it must be carried to them. Therefore whenever any of God's people are brought into court because of the truth, they should remember that that is God's means of bringing the truth before those men. God has graciously allowed them to be the agents through whom his truth is to be presented to men who would not otherwise be reached.

But only God, who knows the hearts of men, can tell what will reach those men. Therefore He must be allowed to speak in his own way, through his own instrument. He wants to speak through the one whom He has allowed to be brought into court. For that person to secure somebody else to speak for him, is to work directly against God. If he hires another to *plead* his case, he shows that he does not appreciate the situation. It is not he that is called in question, but God's truth; and it is the truth, and not himself, that is to be defended. And God by his Spirit is to conduct the defense. No matter how humble a man may be, if he is brought into court for the truth's sake, God wants him to bear a testimony there, and He will speak through him. He who created the heavens and the earth is as able to speak through a laboring man as through a scholar, provided that man is acquainted with Him. If the man is there solely on the Lord's account, the Lord should be allowed to conduct the case.

2. "By grace are ye saved through faith." Eph. 2:8. Salvation is from sin, and sin is the transgression of the law. If a person is saved from transgressing the law, it necessarily follows that he is made to keep the law. Therefore salvation by faith means righteous acts performed by faith. This is indicated by what follows the verse first quoted in this paragraph. "For we are his workmanship, created in Christ Jesus unto good works." Eph. 2:10. The power of faith to work righteousness, and the reality of that righteousness, are shown by the miracles of healing wrought by faith.

Lesson 6.—November 5, 1892.

THE APOSTLES' CONFIDENCE IN GOD.—ACTS 4:19-33.

GOLDEN TEXT: "They spake the word of God with boldness." Acts 4:31.

1. What bold reply did Peter and John make to the command of the council that they should not teach any more in the name of Jesus? Acts 4:19-21.

2. When they were let go, what did they do? Verse 23.

3. When the brethren heard their story, what did they do? Verse 24.

4. In putting their trust in God, what power to help did they recognize Him as having?—*Ib.*

5. In what does the psalmist say our help is? Ps. 124:8.

6. In the last announcement of the gospel, to what is our attention especially directed? Rev. 14:6, 7. See note 1.

7. From what psalm of David did the disciples quote? Acts 4:25, 26; Ps. 2:1, 2.

8. Were these David's words, or the Lord's? Acts 4:24, 25.

9. How had they been fulfilled? V. 27, 28.

10. What did the disciples ask, in view of the threatenings of the Jews? Verses 29, 30.

11. What assurance did they receive that their prayer was answered? Verse 31.

12. Did they abate any of their activity and boldness in declaring the truth? See note 2.

13. What characterized the believers? Verse 32, first part.

14. What exhortation is given in the name of the Lord Jesus? 1 Cor. 1:10.

15. How only can this be? Phil. 2:5.

16. What was the mind of Christ? Phil. 2:6, 7. Read Revised Version.

17. How was his grace shown? 2 Cor. 8:9.

18. How did the disciples manifest the same unselfish spirit? Acts 4:32, last part.

19. When the believers were in this condition, what characterized the preaching? V. 33, N. 3.

NOTES.

1. The gospel is the power of God unto salvation. Rom. 1:16. The power of God is the power to create. Verse 20. The men who know the most of the gospel are the men who know most of the power of God. The men who preach the gospel with the most power are those who have felt in themselves the creative power of God, making them new creatures. Consequently, they trust that power to carry on the work, and to deliver and protect them from the rage of the enemy. So the disciples put their trust in the God who can create. The Sabbath is the memorial of God's creative and sanctifying power. Ex. 20:8-11; Eze. 20:12. Therefore those who are carrying the gospel, with that which is the badge of its power, ought most of all men on earth to trust the Lord. He who puts his trust in man, instead of God, has but a poor knowledge of what the Sabbath is.

2. The disciples had no thought of working any the less because they were threatened. They were in the Lord's hands, and upon Him rested the responsibility of caring for them. But they would not even trust themselves not to be afraid; so they committed themselves to God, that He who made the earth might by the same power keep them from being moved by fear.

3. "And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all." It is worth while to note that this was when the multitude of believers were of one heart and of one soul, and no one called anything that he had his own, but held it ready to bestow where there was need. In short, there was perfect unselfishness, and only the Spirit of Christ ruled.

Lesson 7.—November 12, 1892.

ANANIAS AND SAPPHIRA.—ACTS 5:1-14.

GOLDEN TEXT: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." Gal. 6:7.

1. How did the early disciples regard their possessions? Acts 4:32.

2. What was the result of this feeling? Verse 34, first part.

3. What plan was followed in caring for the poor? Verses 34, 35.

4. What man, who afterwards became an apostle, thus disposed of his property? Verses 36, 37.

5. What course did Ananias and Sapphira pursue? Acts 5:1, 2.

6. When Ananias brought the money, what did Peter say to him? Verse 3.

7. Was Ananias obliged to sell his land, or to bring the money to the apostles? Verse 4.

8. What must have been his motive? N. 1.

9. To whom had he been guilty of lying? Verses 3, 4.

10. What happened to Ananias when he heard these words? Verses 5, 6.

11. When his wife came in, what conversation took place? Verses 7-9.

12. What also happened to her? Verse 10.

13. What was the result of this affair? V. 11.

14. What further exhibition of God's power was manifest through the apostles? Verse 12.

15. Who were added to the church? V. 14.

16. What about the others? Verse 13.

17. How is it, then, that Christ's church is to be kept free from those who would bring a reproach upon it? Isa. 5:7, first part; 27:2, 3.

18. Why is it that we do not see it so kept now? See note 2.

NOTES.

1. While the other disciples were honestly giving their means to help the cause and the poor, Ananias and Sapphira were wholly selfish. They wanted to be thought poor, so as to be supported from the treasury, and at the same time they secretly kept a good sum to use as they pleased. They had a right to keep it all if they wished. There was no compulsion. They were not punished for keeping back the money, but for hypocrisy,—for lying to God. The Holy Ghost, to whom they lied, exposed them.

2. When Christ is followed as the only leader, and He is allowed to control the church by his own word, He will keep it clear of hypocrites. There is a great temptation, when the church is in the condition that the early church was, for designing men to seek to come into it for their own pecuniary advantage. Sometimes this is used as an argument against doing the same now that the early church did. But see how Christ protected his church then, and by the prompt judgment upon the hypocrites caused others to fear to join. Yet *believers* were added every day.

From the Field.

THE ANCHOR HOLDS.

JOHN BELL.

'Twas a rough night, a wild night, a furious night at sea,
The dancing breakers lashed the shore and broke upon the lea;
The lightning played upon the clouds, enveloping the gloom;
The thunder's awful voice was heard with cannonading boom.
The white cliffs, the rugged cliffs, 'mid flashes of the night,
Broke in upon the vision, then vanished from the sight.
Old Neptune, the ocean king, was playing on the wave,
And the elements joined wildly in the freedom that he gave;
When lo! a ship, a stately ship, a ship of British oak,
Bore in upon the offing, with darkness for a cloak.
When "Land upon the leeward bow" resounded from the mast,

"The ship is off an iron coast, she nears the breakers fast."
"Then let go the anchors," cried the captain from the deck,
"And may the star that guides us, save the vessel from a wreck."

The noble ship, she onward heaved, till every timber shook.
While each seaman held his breath, with fear in every look,
The cables clanked, the vessel plunged, like a charger well
controll'd,
When a cheer awoke her crowded deck, "Thank God, the
anchors hold!"

The scene is changed. A Christian lay at midnight-hour of
death;

Her life was ebbing fast away and stealthily her breath.
She was nearing to a haven where all around is still;
A placid look adorned her brow, submission graced her will.
In life no doubt she too had seen the thistle and the rose;
The summer's sun, the autumn's chill, and oft the winter's
snows.

Her silver tresses told that age had kissed her furrowed brow.
The morn had long time said adieu, and it was evening now;
Still a noble look was on her face, a light was in the eye;
Her life had been a good one, she had no fear to die.
The good old Book of ages had solaced her in youth;
She had banqueted with Christ, and her banner still was truth,
While heaven in all its beauty shone in upon the mind,
Placing every hope before, and a long adieu behind.
When to the silent mourners who wept around her bed,
Her voice was of a whisper, her features of the dead,—
"I am resting in the Saviour, his vesture me enfolds;
Thank God for all his goodness, and, friends, the anchor
holds."

NOTES FROM NEW ZEALAND.

STIRRING appeals for ministerial help are coming in from all parts of the colony. There never was a time when the words of Jesus, "The harvest is great, but the laborers are few," had a fuller application than to-day; and we receive with gratitude the announcement that Bro. G. T. Wilson has been requested by the Foreign Mission Board to come to take up ministerial work in New Zealand.

Bro. Israel is visiting the northern churches, and good meetings are reported as the result. At the present time the Auckland brethren are being encouraged by his timely visit.

Bro. Anderson writes that nine have decided to obey the gospel of our Lord and Saviour Jesus Christ at Norsewood. Bro. A. is expecting to hold a series of tent-meetings in that district when the fine weather sets in.

I am still holding meetings at Kaikoura. Last Tuesday we had another baptismal service, when four adults were baptized in the likeness of Christ's death, and raised to walk in newness of life. Last Sabbath four more united with the church, after which the ordinances of the Lord's house were celebrated. The tender Spirit of God witnessed to the occasion by its hallowed influences. Two brethren from Kaikoura are quite prepared to attend the Australasian Bible School when the next term begins. The meetings are far better attended now than heretofore, and the interest is still deepening. The attendance has slowly increased from three or four to a crowded hall. The public sentiment has changed wonderfully. At first our work here

was belied, reviled, and defamed, by those from whom better things should be expected; but nine months' patient labor has demonstrated to the people, that this work is "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone."

Arrangements to erect a neat church building are rapidly advancing, and within a few weeks, with the blessing of God, we shall have a church edifice dedicated to the Lord of hosts.

S. McCULLAGH.

MISSIONARY WORK IN TURKEY.

ALL who are acquainted with the history of the church know that Turkey was a centre of Christianity in the early centuries of the Christian era. When the spiritual darkness of the papacy was spread over all Christian lands, this country was so severely affected that even when Europeans were awakened to see the light of the gospel, Turkey remained in its deep sleep. But the God of mercy had not forgotten this country. When, in his providence, the time came to enlighten this benighted land, God stirred up many hearts in both England and America, to communicate to its inhabitants the healing light of the gospel, by which many were revived.

The missionaries, perceiving that the Mohammedans were not easily reached, because of the strict laws of the government, directed their energies to the Armenians. But here, also, they were met with great difficulties. As the Armenian religion is closely related to the nationality, and as the Armenians had suffered much persecution to preserve their religion from the surrounding heathen nations, they opposed every step to separate them from it. In consequence, missionaries had a hard time. Some were stoned; others were driven from one city to another; and several were killed on their journey by robbers. Those Armenians who had accepted the new light of the gospel were regarded as enemies by their own brethren. They were cut off from all the rights of citizenship, and could hold only secret meetings in the cellar. Their persecution was very severe.

The first step taken by missionaries was to translate the Bible into simple Armenian. It was translated into Armenian in the fifth century, but the language was too high to be of use to the common people. Besides, as many Armenians living in Asia Minor spoke Turkish instead of Armenian, it was necessary to have the Bible translated into Turkish, and printed with Armenian characters. The result of this step was remarkable. Many people were interested. In the year 1846 the first Protestant church was established in Constantinople, whence the gospel soon spread abroad, so that in fourteen years, forty churches had been established, with a membership of 1,300. In 1860 there were 78 missionaries and 115 native workers in the field. From that time to the present, the numbers have increased in a remarkable degree. Now there are 115 churches, with 10,523 members; 169 missionaries, 768 native workers, 4 theological seminaries, 49 boarding schools, 7 colleges, and 382 common schools.

Asia Minor is divided into 4 conferences, including 19 stations, with 297,333 environs. These conferences are Central Turkey, including Cilicia and Syria; Armenia and adjacent districts; Anatolia, including the central part of Asia Minor; Bithynia, including Constantinople and vicinity. Each conference has a theological school and colleges for both sexes, to prepare preachers and teachers for the field.

As the reader will be interested to hear about

Syria, I will add a few lines about the Cilician conference. This conference was organized in 1867. It now contains 33 churches, with 4,188 members; 28 missionaries, 153 native workers, 7 high schools, and 89 common schools. Central Turkey College was established at Aintab, in 1875, and has sent forth about ninety graduates. In 1882 Central Turkey Girls' College was established at Marash. Besides the work done by the missionaries of the American Board, other societies have undertaken the work of evangelizing the Arabs living in the southern part of Syria and Palestine. They also have good success, though not so much now as formerly. There is a college and theological seminary at Beirut for Arabs, and one German hospital, well known in Turkey. There is a high school for girls at Latakia, and several common schools.

A word more about the spiritual condition of the churches. Would that I might give numbers to show the spiritual advancement, as I have to show the numerical increase. When the light of the gospel began to shine, it was received and appreciated by many. They rejoiced in it, suffered persecution, and were full of love for the truth. When they finished their course, and passed from the stage of action, they left this light to their children as an inheritance. But the new generation did not appreciate it as did the fathers. The young inclined to worldliness, and were indifferent to religion and godliness. The chief subject taken into consideration at the annual sessions of the conferences, is how to interest the young in the study of the Bible and in the work of God. Ministers plainly see the perilous future of the churches, if the young continue as they now are.

English and American Bible societies are active in preparing Bibles at very low prices, to bring them within reach of the poorest. The preachers aim to select most interesting subjects for their sermons; but all seems in vain. Worldliness increases day by day. This is very apparent at Constantinople. Here there are about ten Protestant denominations, with fine church buildings; but they are without life. Their numbers increase, not by new converts, but chiefly by births. Would that their eyes were opened to see the light of present truth! Nothing else can revive them.

It is most rejoicing that God in his great mercy has begun to shed light over this country. It is our prayer that He will raise up churches to be witnesses to the last message of truth, as He did for the gospel in the first centuries. At the present, Turkey, and especially Asia Minor, is a field prepared for the Third Angel's Message. Missionaries of other denominations, moved by the Spirit of God, have done what was necessary to prepare the way for this message,—the work of evangelization, and supplying the people with the Word of God in their own language. Would that modern missionaries might yield themselves to the voice of the same Spirit in these last days, and nourish the people with meat in due season, as the first missionaries did in obeying the guidance of the Holy Spirit!

Constantinople.

Z. G. BAHARIAN.

God might have committed the message of the gospel, and all the work of loving ministry, to the heavenly angels. He might have employed other means for accomplishing his purpose. But in his infinite love He chose to make us co-workers with Himself, with Christ and the angels, that we might share the blessing, the joy, the spiritual uplifting, which results from this unselfish ministry.—Mrs. E. G. White.

News Summary.

NOTES.

THE Broken Hill strike is still in progress, and the men show no more disposition to yield. They can afford to wait the issue, as the strike is well supported, £1,200 being distributed among the men in a single day recently. The reason of this liberality on the part of the unions is that they recognize Broken Hill as "the battle ground of unionism." Great interest is felt in the approaching conspiracy trial, in which strike leaders are the defendants, and money for the defense has been freely provided. The Proprietary Company have resumed work, and have 850 men employed.

THE report of the workings of the Victorian railways for the past year is to hand. At the end of June the capital account amounted to £34,782,939, an increase of £1,833,333 during the year. Of this sum £743,683 was spent in construction. So economically has this money been expended, that the average cost per mile has been reduced from £13,153 to £12,775. The gross revenue for the year has been £3,095,122, and the working expenses £2,138,138. This would leave a net profit of £956,983; but the interest on the capital invested amounts to £1,387,029, leaving a deficit of £430,046. The present Commissioners have been in office only about six months; yet they have reduced the expenditure by £172,506, a fact which leads to the reasonable expectation that this branch of the civil service will soon show a balance on the right side of the ledger.

THE extreme East has been the scene of a chapter of disasters. In the first place, the Yellow River that most uncertain of streams, has been justifying its name "China's Sorrow." It has recently overflowed its banks, flooding twelve large cities, and causing great distress in the rural districts by cutting off food supplies and destroying crops and property. The Loo Choo Archipelago, east of China, has been swept by a disastrous typhoon, which is said to have overthrown five thousand houses and sunk sixty junks. Besides the destruction of property, many lives have been lost. China has been suffering terribly from the ravages of cholera, the deaths being estimated at 40,000. The superstitious Chinese, only too willing to find an occasion against the hated foreigners, attribute the disease to the presence of the missionaries. The consequence is that several mission stations have been attacked, and twenty missionaries murdered.

TWO IMPORTANT new submarine cables are projected. One, that is actually in process of construction, is to connect Brazil in South America with Senegal on the west coast of Africa. In Africa it will connect with lines extending to England and other European countries. It will also connect with important lines in Brazil. The new cable is the property of a British company, and will no doubt facilitate trade with South America, where an extensive railroad system has been built up, chiefly by British capital. Another important line which has long been under consideration is the proposed line between Vancouver's Island and Australia *via* New Caledonia. The estimated cost of this cable is £2,000,000, and the promoters require a guarantee of government subsidies to meet part of the interest on this large sum. There is good reason to believe, however, that the subsidies will be forthcoming, and the scheme will soon be realized.

AFTER the great French Revolution of 1788-92, a Republic was established, and the Convention which abolished royalty and proclaimed the Republic decreed that Sept. 22, 1792, should be the first day of the new Government. This year Paris celebrated the centenary of the Republic with great enthusiasm. M. Floquet, who delivered an oration on the occasion, congratulated the nation on the substantial character of the Republic, which he said has withstood the attacks of its enemies for a full century. A glance at the chequered history of the nation during that time, would seem to leave the versatile French-

man little cause of gratulation. To say nothing of minor storms which have overtaken the Republic, it has been interrupted by the monarchy of the first Napoleon, 1804 to 1814; the Bourbon reign from 1814 to 1830; the Orleanist Bourbons from 1830-48; and the second empire under Napoleon III., 1852-70. This record would seem to indicate revolutions enough for one century.

A RECENT writer, after careful investigation, concludes that the Russian famine was itself a result of the blind cruelty and injustice of that Government to the Jews. He says: "The wheat-fields of that vast country last year produced a bounteous crop; and the grain rotted in the fields. It could not be transported. The carrying trade had been in the hands of the Jews. They were driven from positions which inexperience and stupidity prevented others from taking up at once. Then came the stagnation of products. The same thing occurred in Spain, following the famous exile of Spanish Jews in 1492. The whole trade of the empire has stagnated." As the Jews have been driven out of Russia, they have seemed to have no place to go, and there has been no little speculation as to whether they would work if they had a chance; but a good report comes from a colony that settled in the eastern part of the United States. They have taken up "farms which were nearly abandoned, and transformed them into fertile fields; they have also established flourishing hat and shirt factories," and are pushing out in other enterprises. Altogether, they give agreeable promise of becoming useful citizens.

ITEMS.

During last year, 1,086 ships were abandoned and lost at sea.

A strike has taken place among the English cotton operatives.

Java has more thunderstorms than any other region in the world.

Mr. Knill, the newly elected Lord Mayor of London, is a Roman Catholic.

Senor Martin, a Spaniard, has been elected General of the Order of Jesuits.

The Berlin *Post* states that the budget of Prussia will show a deficit of £4,000,000.

Roman Catholic churches in Poland are being closed by order of the Russian authorities.

The Society of Friends (England) contributed £40,000 towards the relief of the Russian famine.

It is said that notwithstanding all the efforts to suppress it, the African slave trade is increasing.

M. Renan, the celebrated French philosopher and author, has just died in the seventieth year of his age.

The Russian naval officers in Behring's Sea have seized no less than seven British and Canadian sealers.

The authorities of Meran, in the Austrian Tyrol, have forbidden the outdoor wearing of long trains by women.

Owing to the Broken Hill strike, the men (1000) at the railway workshops, Islington, have been put on half-time.

It is stated that five hundred natives of the Gilbert Archipelago have been shipped to Mexico, and sold as slaves.

The French have just gained a victory over the Dahomeyans. The French loss was 19; the Dahomeyans lost 2,000 killed.

A missionary and family could be supported in Japan for two years for the sum required to fire a shot from a heavy British gun.

Women are now admitted to the departments of theology, arts, and sciences in the University of St. Andrew's, the oldest in Scotland.

Austria is about to increase its military expenditure by £500,000. This sum is to be raised by new duties, particularly on alcohol and tobacco.

The insurgents in Venezuela have gained a decisive victory over the government forces, whom they utterly routed with the loss of 600 killed.

The Anti-slavery Society of England propose to appeal to the Secretary of State for the colonies to stop the traffic in Kanaka labor in Queensland.

Some semi-savage Tartars on the Volga have been discovered in the act of celebrating pagan rites, with horrible human sacrifice.

The material used in the construction of the Great Wall of China would be sufficient to build a wall round the globe six feet high and two feet thick.

In the last issue of the *Echo*, it was stated that Stundists in Russia are imprisoned as lunatics; now it is added that some of them have been exiled to Siberia.

The Messrs. Chirnside, of Werribee, Victoria, having successfully sub-divided 4,000 acres of good land into small farms, are about to repeat the experiment.

A Viking ship, built upon the exact model of one dug up in Norway, where it had lain for a thousand years, is to be sailed across the Atlantic to the Chicago Exhibition.

The Chicago Post Office has now four electric machines for stamping letters and cancelling stamps. Each machine does the work of six men, and stamps 28,000 letters an hour.

It is reported that a London syndicate propose to spend £15,000,000 in opening up the country in Portuguese South Africa, in return for substantial territorial concessions.

In Palermo, the principal city of the island of Sicily, more than a hundred men have been arrested charged with belonging to a secret society organized for murder and robbery.

The British Black Mountain expedition, which operated in the vicinity of Afghanistan and the Pamir, having taken Baio, and quieted the insurgent tribes, will, it is said, now return.

In consequence of the depression in the British iron trade, five thousand men have been thrown out of work in Wales, and wages have been reduced in the English midland coal and iron regions.

South Australia now owes on loan account £22,103,525 and on Treasury bills £682,000. The Treasurer has £600,000 in hand, and £600,000 available in London in the shape of unsold stock.

The cholera epidemic has abated at Hamburg; but as the stoppage of business which it caused threw many wage-earners out of employment, there has been great suffering among the poorer classes.

The Imperial Government has refused to establish the gold standard in India, as requested by the Calcutta Chamber of Commerce; but a commission has been appointed to investigate the currency question.

Thousands of Koreans, it is reported, have become believers in Christ without ever having seen or heard a missionary. This is the fruit of the circulation of copies of the New Testament by a Scottish missionary in Manchuria.

A company of thirty persons from Khartoum landed in New York recently, bound for Chicago, where they will commence missionary work in the interests of Mohammedanism. On the route, their gorgeous and flowing Oriental garments made them the observed of all observers.

The common school children of Athens are taught ancient and modern Greek, French, and sometimes English. Their "readers" are the classics of their own country, and while they are still children they are familiar with Homer, Xenophon, Herodotus, and the dramatists. Their nursery tales are the myths of Hellenic literature.

The question at issue between the Earl of Glasgow, the new Governor of New Zealand, and his ministry, *re* the appointment of twelve Legislative Councillors to enable the Government to carry a measure through that Chamber, has been decided by the Marquis of Ripon, Secretary of State for the Colonies, in favor of the Ministry.

A feeling has been expressed in London that the revelations respecting the Mercantile Bank of Australasia indicate a serious lack of commercial morality in Victorian financial circles, and the hope is freely expressed that the Victorian Government will institute prosecutions. At a meeting of the shareholders held in Melbourne on the 6th inst., Sir M. H. Davies made a lengthy explanation, which, however, was not so satisfactory as to prevent many of the shareholders favoring a prosecution.

Health & Temperance.

TAKE A DRINK?

TAKE a drink?—No, not I!
Reason's taught me better
Than to bind my very soul
With a galling fetter.
Water, sweet and cool and free,
Has no cruel chains for me.

Take a drink?—No, not I!
I have seen too many
Taking drinks like that of yours
Stripped of every penny.
Water, sweet and cool and clear,
Costs me nothing all the year.

Take a drink?—No, never!
By God's blessing, never
Will I touch, or taste, or smell,
Henceforth and forever.
Water, sweet and clear and cool,
Makes no man a slave or fool.

—Sunday School Times.

HYGIENE OF THE AIR.

DISEASE GERMS.

MODERN science has demonstrated through the aid of that wonderful little instrument, the microscope, that the most powerful of all the enemies to human life are those which are most insignificant in size. Through the researches of Pasteur, Tyndall, and other eminent workers in this field, it has been shown beyond a chance for question that the air which we breathe always contains in greater or lesser numbers minute living bodies known as germs. Wherever decay of either animal or vegetable matter has taken place, germs are developed and given off in great numbers. Mould from mouldy bread, when placed under the microscope, may be seen to throw off into the air an immense number of minute particles termed spores, which are not only capable of giving rise to growths of mould, but are thought by scientists to be active in producing some forms of disease. Some so-called germs are animalcules, while others are germs of vegetable life. It is the presence of certain varieties of these little germs which occasions the fermentation of beer, the "rising" of bread, the "working" of cider, the "spoiling" of preserved fruits and vegetables, the "souring" of milk, and all kinds of decay and decomposition. The conditions required for the growth and development of these minute organisms are warmth and moisture. In winter they are paralyzed by the cold, but as soon as the vernal sun appears, they spring quickly into life and activity. They are not affected by a very low temperature, and have even been known to withstand for hours a temperature considerably above that of boiling water. In the vicinity of cesspools, vaults, barn-yards, and other places where decomposition is going on, the air is heavily laden with these disease-producing agencies.

When the body is kept in a healthy condition, all its tissues possessing a high degree of vitality, it is unaffected by these agents of decay and death; but so soon as the standard of vitality is lowered in any degree, or when the system is attacked by germs in great numbers, possessing unusually active properties, we become a prey to their ravages and subject to a variety of maladies of the most fatal character. Typhus and diphtheria, cerebro-spinal meningitis, malarial fevers, all of the contagious diseases, and perhaps a large number of others the cause of which has not been so carefully studied, are produced by these agents. The presence of germs in the air cannot be very readily detected by any test which relates

directly to them, but it may be safely considered that whenever and wherever foul odors are present, germs are also to be found, since these two sources of disease are almost invariably associated together, having the same origin.

It should be remembered, however, that germs may be present when foul odors are not, since they may be formed and given off before a sufficient degree of decomposition has taken place to give rise to offensive gases. This fact should lead to the prompt removal of anything which is known to be a source of germs, since these minute and invisible bodies are far more serious in their effects upon the human system than any foul gas with which the air is ordinarily contaminated. The mould upon the wall should be regarded with the gravest suspicion, and measures should be promptly taken for a removal of its cause. A musty odor is evidence of the presence in the air of spores thrown off by mould, which may become the cause of serious disease.

The inhalation of dust is one of the causes of consumption. Post-mortem examination of the lungs of persons who had died from this cause showed the lungs to have acquired the color of the particles inhaled; and, in some cases, they contained so large a quantity of sand that they felt gritty to the touch. Great care should always be taken to avoid dust as much as possible. In sweeping carpets and dirty floors, a person is exposed to injury unless some precaution, such as sprinkling the floor or moistening the broom, is taken to prevent filling the air with dirt.

If necessarily exposed to dust for a time, danger from its inhalation may be avoided by applying over the mouth and nostrils a cotton-wool respirator, by means of which the air will be strained. A pocket-handkerchief will answer a very good purpose in the absence of a respirator.

Organic Poison.—Gases, germs, and dust are most prolific sources of disease and death which attack man from the air; but there is yet another enemy of life more potent still, which lurks, too often unsuspected, in the air we breathe. Very little, indeed, is known of the real nature of this poison, since it has, in considerable degree, eluded the efforts of the chemist to submit it to analysis; but it is of organic origin, and hence is known by the term *organic poison*. This poisonous element is introduced into the air chiefly by means of respiration, together with exhalations from the skin. It is one of the most noxious poisons ever present in air. It will produce death much sooner than most other impurities found in the air. Experiments have shown that mice and other small animals will die in a few minutes when confined in air heavily charged with this poison. The moisture which condenses on the inside of the windows of an occupied room in a cold day contains the poison in solution. If a little is collected in a vial and set away, it will soon become intensely fetid and offensive; and when examined with the microscope, it is found to be alive with vegetable growths and various animal forms. This poison also condenses on the walls and furniture of close, unventilated rooms, and a characteristic odor frequently emanates from them, and often clings to the clothing and bodies of persons living in them. This poison undergoes decomposition very rapidly, becoming foul and offensive in a few minutes. It is this which gives to an unventilated room the close, fusty odor with which every one is familiar. One who has been long in the room will not observe it; but it is very distinct to a person

coming in directly from the pure air outside.

The amount of matter which is thus condensed upon, and absorbed by, plaster walls is much greater than is ordinarily supposed. It is said that an ingenious Chinaman has discovered this fact, and that he finds it profitable to remove all the plaster from his dwelling once in ten or fifteen years, replacing it with new, using the old plaster to fertilize the soil. It is certainly well worth while to inquire whether it would not be wise for sanitarians to advocate the general adoption of this Chinese custom. We have no doubt it would be the means of saving a large amount of disease. The sovereign remedy for all evils resulting from the accumulation of the waste products of respiration, is, of course, thorough and efficient ventilation.—J. H. Kellogg, M.D., in *Home Hand-Book of Hygiene and Medicine*.

OVER-EATING.

THE person who eats much, yet is hungry and grows thin, is not suffering from lack of food, but from lack of power to digest the food taken into the stomach, or from an abnormally rapid tissue waste, and should consult his physician. Every one puts into his stomach more food than is digested by it; but in many cases a great deal of the material really digested does not do its full share of vitalizing work.

We live by the oxidation of food. Food, whatever its chemical nature,—if it is food in the true sense,—is capable of being changed into a more oxidized material. This chemical change must go on in a more or less active way, or death ensues, since the oxidizing of food is necessary for the life of the individual cells, whose aggregation constitutes the whole of our complicated structures.

Now if more material is supplied to the system than it can use, or, in other words, more than it can combine with oxygen, much of the supply must pass out of the body in a state not fully exhausted of its vitalizing power; and it is highly probable that these unoxidized products are the causes, direct or indirect, of many troubles of a somewhat obscure nature, to which we have applied the names of rheumatism, gout, lithæmia, and the like.

Such partially oxidized materials circulate in the blood and are carried to all parts of the body, and are known to be more or less irritating to its delicate structures, organs, and tissues. In the case of the habitual over-eater, the presence in the blood of such materials, which are constantly acting as irritants to the organs, may easily produce changes in the tissues so irritated. As time goes on, these changes become greater and greater, and finally result in permanent conditions of disease, or in an appreciably hastened death.

Exercise, by promoting oxidation, lessens the dangers of over-eating. The habit of *rapid* eating, especially when habitual over-eating is indulged in, results in an inability to digest the amount of food necessary to keep in active condition the various functions of the body.—*Youth's Companion*.

A FAMOUS French doctor and professor of medicine contended that every disease was attributable to a process of inflammation. On dissecting one of his patients, not a trace of inflammation could be found. He explained the circumstance to his pupils as follows: "Gentlemen, you see that our mode of treatment was thoroughly effective. The patient is dead, but he died cured."

Publishers' Department.

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.
AUCKLAND—Michevie St., Surrey Hills	2:30 p.m.	10:30 a.m.
BALLARAT—Societies' Hall	2 p.m.	8 p.m.
HOBART—Baptist Chapel, Harrington St.	2:30 p.m.	11 a.m.
MELBOURNE—Albert Hall, Heidelberg Road, Clifton Hill	9:30 a.m.	11 a.m.
PRAHRAN—U. F. S. Hall, Cecil Place, nearly opposite Town Hall	2 p.m.	3:15 p.m.
SYDNEY—O. F. Hall, Wilson St., Newtown.	3 p.m.	10:45 a.m.

COMMENCEMENT OF SABBATH.

ADELAIDE: NOV. 11, 6.38; NOV. 18, 6.45.
HOBART: NOV. 11, 6.53; NOV. 18, 7.2.
MELBOURNE: NOV. 11, 6.44; NOV. 18, 6.52.
NEW ZEALAND: NOV. 11, 6.52; NOV. 18, 7.0.
SYDNEY: NOV. 11, 6.36; NOV. 18, 6.43.

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The Bible Echo.

Melbourne, Victoria, October 15, 1892.

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PUBLISHERS' DEPARTMENT

EDITORIAL NOTES

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

THE Editor of the BIBLE ECHO takes his leave of Melbourne as this paper goes to press, for an extended tour of travel. Leaving Adelaide by the steamer *Massilia*, Oct. 12, he proceeds to Ceylon, thence to Bombay or Calcutta, and will spend four or five weeks in India visiting points of interest in the northern and northwestern part of the country. The object of the visit to this country is to assist in the effort to bring our work into closer touch with those who so sadly need the light and blessings that accompany the gospel of health and salvation, and to ascertain what are the most effectual openings for those young people among us who are anxious to dedicate their lives to this work. Sailing from Bombay early in December, he will visit Egypt and Palestine, and spend the most of January in Southern Europe. Passing through London, he will arrive in the United States in time to attend the Ministerial Institute and General Conference to be held in Battle Creek, Michigan, during February and March. The trip proposed also includes visits to friends and to the World's Fair, and a return *via* London and Cape Town. The plan covers a full year or more. But we realize that man proposes and God disposes; and while this is *our* plan, we are more than willing that the disposal of it should rest in the hands of Him who doeth all things well.

It is with no small degree of regret that we relinquish even for a short time our work at the Office, which has come to occupy a very large place in the heart. But it is in good hands. Men and women of devotion have set their hands to this work, and, connected with the blessing of God, there will be no failure. We bespeak the prayers of all our readers that the Lord may crown with success our efforts to advance his cause. We hardly need to add that our readers shall share the benefits of the observations of the traveller in the various countries visited.

WE were much pleased to receive a visit from our esteemed friend David Lacey, Esq., of Hobart. It is especially opportune just at this time, and his knowledge of India, gained by a long residence and experience in that country connected with the civil service, is appreciated by a prospective "new chum."

NOTES OF PROGRESS.

THE work being carried on at Parramatta, New South Wales, still goes forward with good interest as we learn by private letters, and many estimable people are embracing the truth for our times. Bro. A. G. Daniells is with the church in Adelaide. He reports finding them alive, active, and united; and that the officers have been exerting themselves to help the church with very good results. In our next we shall doubtless have more from these places.

In Melbourne the good cause is still onward. At the quarterly meeting held Oct. 1 and 2, we enjoyed a good measure of God's blessing. In the forenoon Eld. Starr spoke from the Laodicean Message of Rev. 3:14-22. The sin of spiritual pride and the danger of self-satisfaction were dwelt upon, and the necessity of having in addition to a theoretical knowledge of the truth a complete outfitting of Christ's righteousness was impressed upon the hearers. A large number participated in the celebration of the ordinances commemorative of Christ's death. A number of members were by letter admitted to the church, which now numbers about two hundred and twenty-five members. At a meeting held on the 2nd., it was decided that it is advisable to divide the church, and form a separate organization in Prahran and the southern suburbs.

THE only way to grow in grace is to be disinterestedly doing the very work which Christ has enjoined upon us,—to engage, to the extent of our ability, in helping and blessing those who need the help we can give them. Strength comes by exercise; activity is the very condition of life. Those who endeavor to maintain Christian life by passively accepting the blessings that come through the means of grace, and doing nothing for Christ, are simply trying to live by eating without working. And in the spiritual as in the natural world, this always results in degeneration and decay. A man who would refuse to exercise his limbs would soon lose all power to use them. Thus the Christian who will not exercise his God-given powers, not only fails to grow up into Christ, but he loses the strength that he already had.—*Mrs. E. G. White, in Steps to Christ.*

MRS. E. G. WHITE is spending a few weeks in Adelaide; and we are pleased to be able to report an improvement in the state of her health since going there and enjoying the benefits of a warmer climate. She hopes to be able to return to Melbourne in time to attend the Conference, which it is probable will be held during the holidays.

THE BIBLE SCHOOL.

WE took the opportunity to pay a brief visit to our school a few days since, and although there but a short time, we were pleased to learn much that would give satisfaction to the friends and patrons of the school throughout the colonies. There is the utmost confidence and sympathy existing between students and instructors. The former are devoted and earnest, the latter are even more so; and God is evidently blessing them in their work together.

In the near future we hope to bring the school and its interests more prominently before our readers.

THE Treasurer of the Echo Co. furnishes us with the following list of subscribers to the School Furniture Fund. Now that it is started, let the good work go on. We shall be glad to add to the list from time to time:—

	£	s.	d.
Anonymous	10	0	0
W. Behrens	5	12	1
J. N. Hansen	2	10	0
G. C. T.	2	0	0
...	3	19	0

WE have received an especially good response from one brother to our appeals in behalf of an extended circulation for our paper. This brother has a standing order for at least sixty dozen copies of each number, which he undertakes to dispose of in the city where he lives. This is not in Melbourne. Of course we make very favorable terms with such a helper; and we are persuaded that there are many others who could do likewise if they chose to engage in it. Who will volunteer?

DEATH OF THE POET TENNYSON.

LORD TENNYSON, who has long stood at the head of living English poets, died at Haslemere, in Surrey, on the morning of October 6, in the eighty-fourth year of his age. Tennyson commenced his poetical career in his youth, his first volume of poems, which he published in conjunction with his brother, appearing in 1827, when he was but eighteen years of age. Two years later, he gained the chancellor's medal for a poem in blank verse on "Timbuctoo." But although he published other works, Tennyson did not achieve distinction until 1842, when his poetical works appeared in two volumes, which contained some of his masterpieces. From this time, he has taken a high rank in the literary world, and in 1851 he succeeded Wordsworth as poet-laureate of England.

Mr. Stedman, in his "Victorian Poets," calls Tennyson "the representative poet of the recent era,"—"not of the melody, wisdom, passion, or other partial phase of the era, but of the time itself, with its diverse elements in harmonious conjunction. In his verse he is as truly 'the glass of fashion and the mould of form' of the Victorian generation in the nineteenth century as Spenser was of the Elizabethan court, Milton of the Protectorate, or Pope of the reign of Queen Anne." Tennyson has been preeminently the poet of England, identifying his verse with every phase of English life, from the cottage of the peasant to the palace of royalty, and with the stirring incidents of her past history and his own time.

From "The Grandmother," one of his sweet pictures of humble life, we take the following stanza, which contains a homely but forcible truth:—

"And the person made it his text that week, and he said likewise,
That a lie which is half a truth is ever the blackest of lies;
That a lie, that is all a lie may be met and fought with outright,
But a lie which is part a truth is a harder matter to fight."

In the same poem occur these lines:—

"And age is a time of peace, so it be free from pain,
And happy has been my life; but I would not live it again."

And no doubt these words are equally applicable to the poet's serene old age.

THE address of the secretary of the Australian S. D. A. Conference is Mr. Geo. Foster, 27 Commercial Rd., Prahran, Melbourne.

WE have just received an assortment of tracts issued under the title of the Sentinel Library, and treating upon the various phases of Civil and Religious Liberty. Among them are the following: Why we Oppose Religious Legislation, Civil Government and the Decalogue, Romanism and Civil Liberty, God and Cæsar, What think ye of Christ? Bold and Base Avowal, A Religious Political Movement. We shall be glad to supply the above at prices ranging from ¼d. to 3d. each according to the size. These tracts will be found very suitable for general distribution.

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