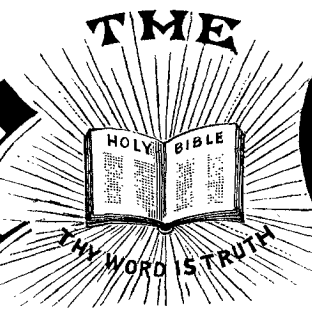


# Bible Echo



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## THE BIBLE ECHO,

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## Current Comments.

### AGNOSTICISM AND CHRISTIANITY.

AGNOSTICISM overshadows and destroys the finest sentiments and aspirations of life. It makes veneration impossible. Whatever destroys veneration also destroys worship. Whatever destroys worship also destroys thankfulness. Whatever destroys thankfulness also destroys love. Thus fatal havoc is wrought amongst all the noble sentiments of our nature, and the universe becomes to man very much what the kennel becomes to the dog. Compare what agnostics are doing for the world with what Christians are doing for it. The test is surely fair. Christians will say that the love of Christ constraineth them. They refer their inspiration to their faith. They say they must save the whole world. This may be fanaticism, but it is too sacrificial and costly to be insincere. Men have hazarded their lives for the Lord Jesus. What have agnostics done? Whatever good they have done, how much of it is unconsciously due to Christianity? My point is, How much of all that is excellent in them is due to the very religion whose central idea they ignore? The very best agnostic I have known—as good a parent and as honorable a man as ever lived—is the son of a Christian father and a most saintly mother; the home in which he was reared was consecrated by daily prayer; the schools in which he was trained were inspired by Christian influence. I cannot consent, therefore, to credit agnosticism with his virtues, any more than I can credit the hand with growing a flower which it has only plucked.—*Joseph Parker, D. D.*

### HOW THE HINDOOS LIVE.

A WRITER in the *Contemporary Review* who has visited India tells that human life is supported there upon the barest minimum of necessities; the village population feed upon the commonest grains, never eating animal food (which is contrary to their religion), and rarely tasting the finer grains, such as wheat and barley. The clothing worn is of the scantiest, and I was distressed to see many people in the northwest provinces shivering and half-naked in weather so cold that I was glad to wear two top coats. The houses are built of clay and are almost destitute of furniture, and I understand that a large portion of the population only eat one

### DRUNKARDS.

SOME curious figures about drunkards are given in the thirty-fifth report of the Reformatory and Refuge Union. It seems in Great Britain and Ireland 247,000 cases of persons committed to prison as drunkards occur every year. England supplies 160,200, Scotland 47,000, Ireland 40,000. Scotland here show a bad pre-eminence, only it is necessary to say that statistics of drunkenness are apt to be vitiated by a fallacy. One does not know how far the standard of drunkenness set by the police varies in different localities. In some places a man would be arrested as drunk whom the police in other places would regard as only "half seas over." Of these commitments 171,000 are males and 76,000 females. The 247,000 "cases" represent 145,000 persons, 112,000 being men and 33,000 being women. It is curious that commitments of women are more numerous than of men; that of the female commitments 50 per cent. were for drunkenness only, and 80 per cent. for drunkenness and breach of the peace; whereas of the male commitments 30 per cent. were for mere drunkenness, and 60 per cent. for drunkenness and breach of the peace. Some are convicted thirty times a year—a few even are convicted once a week regularly. The punishment, which is from one to fourteen days



SCENE IN THE WEST INDIES SINCE THE ABOLITION OF SLAVERY. See "The Gospel in Heathen Lands," p. 297.

meal a day. . . . The labor power of the Hindoos is small; there is far less taken out of the human body than in our laborious Western life; it consumes less and produces less; besides, the Asiatic has the power of digesting a greater quantity of food at one meal than is possible to Europeans; but, when due allowance is made for all this, it is not to be denied that the poverty of a great part of the people of India is extreme and more acute than what we witness in Europe. It may be said with truth of a great part of the rural population that it is never far removed from famine. A scanty harvest any year brings that calamity within measurable distance; a failure of crops means death to a large part of the population unless fed by the Government.

imprisonment, it is admitted, has absolutely no deterrent influence whatever on the vice or offence.—*Weekly Dispatch.*

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If there is any truth which life—and especially this intense modern life, in the midst of which we are—seems to be declaring with profound and reiterated emphasis to youth, it is that the results of all endeavor, all aspiration, in one's maturer years, depend upon early training. According as we shape, and govern, and furnish our lives during the period of preparation, the season of youth, so will be the achievement, the influence, the power, which we shall enjoy in middle life and old age.—*Zion's Herald.*

## HE RESTORETH MY SOUL.

I AM often so weary of sorrow,  
So weary of struggling with sin,  
So timid concerning the morrow,  
So faithless of entering in  
To the beautiful rest that remaineth  
Secure in the city of God,  
Where shall enter no evil that staineth  
Nor ever the spoiler hath trod.

But aye when the struggle is sorest,  
And dark are the clouds on my soul,  
Dear Lord, the sweet cup that Thou pourest  
Has balm, and I drink and am whole.  
From the quenchless old well of salvation,  
I quaff the pure waters divine,  
And a sense of triumphant elation  
Is thrilled through this spirit of mine.

No hand but Thine own, blessed Master,  
Could comfort and cheer in the day  
When the touch of a sudden disaster  
Has cumbered and tangled the way.  
No look but Thine own could illumine  
When night gathers black o'er the land,  
And strength that is failing and human  
Lies prone on the desolate strand.

But ever Thy help is the nearest  
When help from the earth there is none,  
And ever the word that is dearest  
Is the word of the crucified Son;  
And aye when the tempest-clouds gather,  
I fly for sweet shelter and peace  
Through the Son to the hearth of the Father,  
That terror and tremor may cease.

He restoreth my soul, and I praise Him  
Whose love is my chrisom and crown;  
He restoreth my soul: let me raise Him  
A song that his mercy will own,  
For often so weary of sorrow,  
So weary of fighting with sin,  
I look and I long for the morrow,  
When the ransomed their freedom shall win.

—Margaret E. Sangster.

## General Articles.

## BENEFITS OF BIBLE STUDY.

MRS. E. G. WHITE.

"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." In the Word of God is contained everything essential to the perfecting of the man of God. It is like a treasure-house, full of valuable and precious stores; but we do not appreciate its riches, nor realize the necessity of equipping ourselves with the treasures of truth. We do not realize the great necessity of searching the Scriptures for ourselves. Many neglect their study in order to pursue some worldly interest, or to indulge in some passing pleasure. A trifling affair is made an excuse for ignorance of the Scriptures.

"Given by inspiration of God," "able to make us wise unto salvation," rendering the man of God "perfect, thoroughly furnished unto all good works," the Book of books has the highest claims to our reverent attention. Superficial study cannot meet the claims it has upon us, nor furnish us with the benefit that is promised. We should seek to learn the full meaning of the words of truth, and to drink deep the spirit of the holy oracles. To read daily a certain number of chapters, or to commit to memory a stipulated amount of Scripture, without careful thought as to the meaning of the text, will profit little. To study one passage until its significance is clear to the mind, and its relation to the plan of salvation is evident, is of more value than the perusal of many chapters with no definite purpose in view and no positive

instruction gained. We cannot obtain wisdom from the Word of God without giving earnest and prayerful attention to its study. It is true that some portions of Scripture are indeed too plain to be misunderstood; but there are many others whose meaning cannot be seen at a glance, for the truth does not lie upon the surface. In order to understand the meaning of such passages, scripture must be compared with scripture, there must be careful research and prayerful reflection. Such study will be richly repaid. As the miner discovers precious veins of metal concealed beneath the surface of the earth, so will he who perseveringly searches the Word of God as for hid treasure, find truths of the greatest value, which are concealed from the careless seeker.

But if you do not make the sacred teachings of God's Word the rule and guide of your life, the truth will be nothing to you. Truth is efficient only as it is carried out in practical life. If the Word of God condemns some habit you have indulged, a feeling you have cherished, a spirit you have manifested, turn not from the sacred monitor; but turn away from the evil of your doings, and let Jesus cleanse and sanctify your heart. Confess your faults, and forsake them wholly and determinedly, believing the promises of God, and showing your faith by your works. If the truths of the Bible are woven into practical life, they will bring the mind up from its earthliness and debasement. Those who are conversant with the Scriptures will be men and women who exert an elevating influence. In searching for Heaven-revealed truths, the Spirit of God is brought into close connection with the heart. An understanding of the revealed will of God enlarges the mind, expands, elevates, and endows it with new vigor, by bringing its faculties into contact with stupendous truth. No study is better to give energy to the mind, to strengthen the intellect, than the study of the Word of God. No other book is so potent in elevating the thoughts, in giving vigor to the faculties, as is the Bible, which contains the most ennobling truths. If God's Word were studied as it should be, we should see greater breadth of mind, stability of purpose, and nobility of character.

But Bible study is made a secondary consideration, and a great loss is sustained thereby. The understanding takes the level of the things with which it becomes familiar. If all would make the Bible their study, we should see a people who were better developed, who were capable of thinking more deeply, who would manifest greater intelligence than those who have earnestly studied the sciences and histories of the world, apart from the Bible. The Bible gives the true seeker for truth an advanced mental discipline, and he comes from contemplation of divine things with his faculties enriched; self is humbled, while God and his revealed truth are exalted. It is because men are unacquainted with the precious Bible histories, that there is so much lifting up of man, and so little honor given to God.

The Bible contains that which will make the Christian strong in spirit and intellect. The psalmist says, "The entrance of thy words giveth light; it giveth understanding unto the simple." The Bible is a wonderful book. It is a history that opens up to us the past centuries. Without the Bible we should have been left to conjectures and fables in regard to the occurrences of past ages. It is a prophecy that unveils the future. It is the Word of God, unfolding to us the plan of salvation, pointing out the way by which we may escape eternal death and gain eternal life. It gives not only the history of

this world, but a description of the world to come. It contains instruction concerning the wonders of the universe; it reveals to our understanding the character of the Author of the heavens and the earth. In it is the revelation of God to man.

The searching of all books of philosophy and science cannot do for the mind and morals what Bible study can do, if it is made practical. He who studies the Bible holds converse with patriarchs and prophets. He comes in contact with truth clothed in elevated language, which exerts a fascinating power over the mind, and lifts the thoughts from the things of earth to the glory of the future, immortal life. What wisdom of man can compare with the revelation of the grandeur of God? Finite man, who knows not God, seeks to lessen the value of the Scriptures, claiming that his supposed knowledge of science will not harmonize with the Word of God; but the divine Word is a lamp unto our feet, and a light unto our path.

## PEACE.

JOHN BULL.

"COME unto Me, all ye that labor and are heavy laden, and I will give you rest." These are the words of Christ, who from the standpoint of divine wisdom perceived the great need of humanity. Since the day that the human race alienated itself from God, man has been a stranger to the high privileges that were his at creation; disobedience to the commands of God separated him from Divine favor, opened a chasm between him and the tree of life, and filled his soul with the discordant elements that may be summed up in the word *unrest*. God at creation had blessed man with peace, and even abundantly He blessed him. An existence embracing all futurity was his, depending only upon his loyalty to God. To him was given the sovereignty of a planet blessed with the highest adornments, and enhanced by everything that would captivate the taste, promote the love of the supreme Being in the heart, expand the mind, and conduce to a close relationship between the Source of all knowledge and himself. All this had been bestowed upon him, and more if enumerated; but he relinquished it at the bidding of Satan, and six thousand years can witness to the folly of the bargain.

Instead of maintaining the sovereignty of the earth, man became the slave of habit, passion, and the demoralizing tendencies which one generation has so liberally bestowed on another, until the earth itself is defiled under its heavy burden. Like the waves of a mighty sea, this human ocean has been rolling to and fro, a stranger to peace. Nations have risen, monarchies have fallen, empires have decayed; and each organized government of man has handed its legacy to its successor, and of what does it consist? We have only to look around us for the answer, and what do we see? Harken to the voices of the present. There is socialism, nihilism, despotism, and anarchy; there is monarchism versus republicanism, labor against capital, and a determined and dogged aspect on the features of the masses to settle the long-lived grievances with the classes. Peace, where is she? She has been sought, but not found, amid riches, honor, and ambition; she hides from the gilded hall and cottage home alike; she is a stranger to the rich, and an alien to the poor; yet all down through the ages we hear the voice of One crying, crying from the foot of the cross, "Come unto Me and rest." Who is this that possesses the jewel? who is this that

can give that which the world knows nothing of? It is He whom the grave could not hold, who burst the bonds of death asunder; it is Christ, the Son of the living God. "My peace I give unto you; not as the world giveth, give I unto you." "Come unto Me and rest."

The world has neglected to heed that voice, and to its own loss still continues to do so, and the result is, "There is no peace, saith my God, for the wicked." Still there is a solace in it all, and a mighty one indeed to the Christian; that man, though surrounded by a diversity of influences, the majority of which are bad and tender to bondage, has yet the opportunity of redeeming his life and fulfilling the object for which he was created. It is by listening to the voice of One who is mighty to save, pleading in accents of love to the weary and the heavy laden. Man, by conforming to Christ, accepting Him fully, submitting principle and character to the will of God, will thus find that there is a peace that floweth like a river, which the world can neither give nor take.

### THE GOSPEL IN HEATHEN LANDS.

#### THE WEST INDIES.

A. G. DANIELLS.



COUNT ZINZENDORF. [1732]

ALL sin is selfishness. Wrong-doing springs from supreme love of self. For personal gain, the selfish heart would inconvenience and even oppress the whole world besides. And so the strong defraud the weak. Whole

nations of men have been deprived of their rights, and brought under the most degrading bondage to their fellow-men. Such was the condition of the natives in the West Indies when the Moravian church at Herrnhut undertook to make known to them the gospel of Christ, and cheer them with the hope of a future life.

As success attended the labors of the missionaries, they were bitterly opposed by the slave-holders. Those oppressors of men were so insensible to the rights and happiness of others, that they were filled with rage when they saw the slaves being enlightened and elevated in intellect and morals.

Both the missionaries and their converts were shamefully persecuted, not by the dark savages of the islands, but by the enlightened white men from Europe. Their goods were destroyed, their houses were burned, and they were imprisoned. In the darkest hour of their experience, Count Zinzendorf providentially arrived in their midst. Zinzendorf was at this time leader of the Moravian church. It was he who first conceived the idea of establishing a Christian mission in the West Indies.

Zinzendorf was a man of great piety; and his high social position gave him great influence amongst men. From a child he had been taught to reverence God. As he grew to manhood, Jesus became the chief object of his heart. Although connected with royal families, he cared not for earthly greatness. Through the importunity of others, he consented to study law,

but his heart was elsewhere. When his studies were finished, he purchased an estate at Bethelsdorf, married a sister of King George, and retired from public life.

About this time he learned of the persecutions of the Moravian church, and offered them an asylum on his estate. Glad to find shelter from the storm, they accepted the Count's generous offer, and formed a small settlement, which they named Herrnhut (The Watch of the Lord). As their numbers increased, and Zinzendorf became acquainted with them, he was charmed with their simple faith and exceptional piety. He espoused their cause, and in a few years became their leader.

Under his leadership, their numbers increased at Herrnhut to nearly a thousand, and they became the most active missionary people of whom we have any accounts. They were the first to send the light to the West Indies, to Africa, and to Labrador, and to send help to Hans Egede in Greenland. Their missionary operations have been extensive and their influence far-reaching.

Zinzendorf's arrival in the West Indies in the midst of a terrible crisis was indeed opportune. He succeeded in liberating his people from prison, and brought the mission into a more favorable position than it had previously occupied. The tide began to turn, and the most encouraging results followed.

In 1758 Nathaniel Gilbert, Speaker of the House of Assembly in the West Indies, went to England for rest, recreation, and health. In the providence of God, John Wesley was led to preach in the house in which Mr. Gilbert was staying. The sermon was delivered with great zeal and power. Mr. Gilbert's heart was touched, and he, with his negro attendants, received baptism and united with the Wesleyans. On his return to the islands, he recognized the responsibilities resting upon him as a follower of his Lord. His influence was cast in favor of the missionaries; and during the short time his life was spared, he labored for the salvation of his own slaves and of others who came within his reach.

After his death, the little society, he had formed was kept alive by the labors of two pious negresses of his family. But they were not long left alone. John Baxter was sent out by Mr. Wesley to do what he could to enlighten and save the natives. Mr. Baxter proved to be a pious, energetic missionary. His labors were crowned with success; churches were established, and the Wesleyan church has ever since held a prominent place in these islands. Among other Wesleyan ministers was one Dr. Coke, who worked untiringly for the abolition of slavery. His influence was powerful, but it aroused bitterness among many of the plantation owners. Occasionally a slave holder was influenced to liberate his slaves; but the majority did all they could to crush the Wesleyans.

At the same time the Baptists were doing valiant work in different islands. Their leading missionaries were bent on securing the emancipation of the slaves. To accomplish this, they visited both England and America, and related the sufferings of the people, and appealed to legislators and statesmen for the abolition of the iniquitous traffic.

At last, one hundred and six years after the first missionaries set out from Herrnhut for the West Indies, the English Government abolished slavery, not only in the West Indies, but in every country over which the British flag floats. They were set at liberty Aug. 1, 1838. This was a glorious victory achieved by the church, and it may truthfully be said that it was one of

the results of the mission inaugurated by Zinzendorf in 1732. Thus great events sometimes hinge on very small pivots.

The day that slavery was abolished in the West Indies, some of the leaders of the movement, and the slaves who were liberated, nailed a chain, a whip, and a collar in a coffin, and formally and solemnly buried them in a grave. Subsequently a memorial tablet was erected over these remains.

"It is surmounted with the figure of Justice, holding in her left hand the balances of Equity, whilst her right hand rests on the sword which is placed at her side." Underneath, "two Africans are represented in the act of burying the broken chain and useless whip; another is rejoicing in the undisturbed possession of the Book of God; whilst, associated with these, a fond mother is joyously caressing the infant, which, for the first time, she can dare to call her own."

We should adore our Heavenly Father for not only sending his servants with the message of salvation to those who were in darkness, but for using them to stamp out that most degrading traffic, slavery. It is said that during the century in which this work was being done, the lives of more than three hundred noble missionaries were sacrificed. Eternity alone will reveal the glorious results of this work. Slavery is gone, and the gospel is prized in every island of the West Indies.

### ARE PARENTS GUILTLSS?

ONE of the notable signs of the last days is disobedience to parents. 2 Tim. 3:2. This sin is also mentioned in the terrible list of sins and crimes of which the heathen world was guilty. Rom. 1:30. I was forcibly reminded of these passages of Scripture a few days ago while travelling. On the opposite side of the carriage sat a woman about forty-five years of age, with her little girl not over two years old. This little one, though scarcely able to talk, ruled her mother with as absolute a sway as any Russian autocrat ever domineered his subjects. When the mother objected to anything that the child was doing that was wrong, the little tyrant would savagely strike at her, accompanying her actions with passionate yells and screams. The mother made no effort whatever to compel the child to desist from her blows, nor seemed to dare to resist the little ruler; but smiled across the car to another lady, with a resigned sort of sigh, as much as to say, "Well, the little dear is a spoiled child, and I suppose I must submit to the inevitable."

What a future lies before this child, and thousands of other children who are receiving at the hands of professed Christians a similar training. One cannot but feel sick at heart as he thinks of the time when a child with unsubdued will and temper must mingle with a cold, unsympathetic world. Never having yielded to parental authority, he knows no such thing as yielding to others; and coming in contact with those of similar wills and dispositions, who do not yield to all his whims, he feels that he is badly treated, and that every man's hand is against him. Nor is this the most serious aspect of the case; for when the time comes that he is brought face to face with his duty to obey his Maker, he finds it next to impossible to yield his unsubdued will to a higher authority. In the judgment it will be seen that more souls have been lost through defective parental training than almost any other cause.

Have parents never read the words of the wisest man that ever lived, on the training of children, or do they think that they know more

th in God on this important subject? Listen to Solomon's words as recorded in Prov. 29: 15, 17: "The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame." "Correct thy son, and he shall give thee rest." Many mothers have their lives almost dragged out by having to listen from morning till night to the angry screams of children who have never been taught obedience. And the fond parent bears it all with the utmost resignation, seeming to think that all this suffering is decreed by Heaven, and that she is foreordained to submit to the slavery of a wilful child, whom she has utterly failed to teach obedience.

But are these things at all necessary?—Nay, verily; they are evidences of the wicked neglect of the parent. It cannot but be expected that the hearts of children will be filled with foolishness; but the duty devolves on the parent of taking this out of the heart. Listen to the wise man again: "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him." Prov. 22: 15. "O, I could never punish my child," says a fond parent; "for it would grieve his dear little heart so to have his will crossed. And then he might go into convulsions, he cries so hard at such times." Hear what Solomon says on that point: "Chasten thy son while there is hope, and let not thy soul spare for his crying." Prov. 19: 18; also Prov. 13: 18. "But," says the objector, "I don't believe in using the rod every time a child does something that is not exactly right." Neither do I; indeed, experience and observation have taught me that corporal punishment is seldom necessary. Punishing the child when the parent is angry or heated, is worse than no punishment, and in nine cases out of ten will prove a curse. Lovingly teach the little ones that any sin or wrong that they do grieves the heart of the Saviour, and also of the parent. Show them that God can see every hidden act, and read the secret sins of the heart. Above all, teach them that Jesus loves them, and that this love was so great that He came to suffer the awful agonies of Calvary, that he might help them to be good, obedient children. In a word, teach them the simple gospel, as well as following the injunction of Deut. 6: 6, 7. If this were done, the rod would seldom be necessary. But there are times when punishment is absolutely necessary for the child's good. But before it is inflicted, the parents should pray with the child, and show him that they do not inflict pain in revenge or passion, but only for his good. Such chastening may not "be joyous, but grievous;" but "afterward it yieldeth the peaceable fruits of righteousness."

There are two cases mentioned in the Bible which forcibly illustrate the good results of the exercise of parental authority, and the awful fruits of a failure to restrain the natural propensities of children. The first is that of Abraham. Of him it is said, "I know him that he will command his children and his household after him." Gen. 18: 19. He will *command* his children. Yet many parents, who claim to be the children of Abraham, not only do not command their children, but let the children command them. Such are taking a course that makes it next to impossible for their children ever to be saved.

The second case is that of Eli. Through the child Samuel and another prophet, God sent a message of terrible import to this indulgent father. Read carefully 1 Sam. 2: 27-36, and 3: 11-14. Why were these fearful judgments to come upon Eli? Listen: "Because his sons made themselves vile, and he *restrained* them not." 1 Sam. 3: 13. But what had Eli done

that was so wrong?—He had done what I have seen scores of professed Christians do—he had allowed his two little boys, Hophni and Phinehas, to say "No," and "I wont" to his just commands. He had not "restrained" them when they burst into a passionate fit of crying because something was forbidden them, but had stood meekly by while they yelled and screamed and bumped their heads on the floor; and when the crying was prolonged, he had said to his wife, "Here, wife, the little fellows did not get enough sleep, and I am afraid they are sick. Give them a piece of that nice pie. They are all right if they can have their own way." He had allowed them to strike at him with their tiny fists, because their wills had been crossed in some way. And when they grew older, and went about the streets bragging that they could "lick any boy in town," throwing stones at cattle, tormenting cats and dogs, and insulting old age, he had smiled at their pranks; but at the same time he had said, "Boys, you *must* not do that again; it is very, very naughty. I shall have to whip if I hear any more such reports." And finally, when they became men and were put into the priest's office, and showed the horrible wickedness of their hearts by committing adultery at the very doors of the sanctuary of God, all that Eli could say to them was, "Why do ye such things? for I hear of your evil dealings by all this people. Nay, my sons; for it is no good report that I hear." 1 Sam. 2: 23, 24. Instead of asserting the authority vested in him, and removing these vile men from office, he looked meekly on while the thousands of Israel were corrupted and debauched, with no power to stop the terrible tide of evil that his own wicked failure had started. As a result of his sin, the priesthood was forever taken from his house; thousands of the Israelites fell in battle with the Philistines; his two sons were slain; his daughter-in-law died on hearing the terrible results of the battle; the ark of God was taken by idolaters, while he lost his life by falling from his seat on hearing of the capture of the ark. See 1 Sam. 4.

These, and other incidents which might be quoted, should be a warning to parents. If any have failed in the past, and wish to reform, now is the time. Let them follow the example of the man who gathered his family about him, and confessed to them his sin in neglecting to restrain them, and to maintain with Christian dignity the position in which God had placed him as head and priest of the home; and then, assuming largely the responsibility of all their wrongs, asked them to forgive him, telling them he had decided to reform, and that from henceforth, with God's help, he would take his proper place; he should require them to obey him, and he asked them to pray that God would help him, promising also to pray for them. We believe that God would approve of such a course, and would command his blessing to rest upon both parents and children in such a reformation.

#### RICHS OF BUNYAN.

READ, and read again, and do not despair of help to understand something of the will and mind of God, though you think they are fast locked up from you. Neither trouble your heads though you have not commentaries and expositions; pray and read, and read and pray; for a little from God is better than a great deal from men; also, what is from men is uncertain, and is often lost and tumbled over and over by men; but what is from God is fixed as a nail in a sure place. There is nothing so abides with us as what we receive from God; and the rea-

son why Christians at this day are at such a loss as to some things, is because they are content with what comes from men's mouths, without searching and kneeling before God to know of Him the truth of things. Things that we receive at God's hand, come to us as things from the minting-house, though old in themselves, yet new to us. Old truths are always new to us, if they come to us with the smell of heaven upon them.

Though no man can be justified by the works of the law, yet unless the righteousness and holiness by which they attempt to enter into this kingdom be justified by the law, it is in vain once to think of entering in at this strait gate. Now the law justifieth not but upon the account of Christ's righteousness; if therefore thou be not indeed found in that righteousness, thou wilt find the law lie just in the passage into heaven to keep thee out.—*Bunyan*.

#### THE LABOR TROUBLES IN PENNSYLVANIA.

WE copy the following plain account of the great labor trouble near Pittsburg, U. S. A., from an article in the *Review and Herald*, as it seems to set forth the deplorable circumstances in a candid light. The events showed the desperate spirit which characterized both parties, and that civil strife, as ever, becomes the most cruel and vindictive. The grasping, crushing power of "trusts" and "combinations" is severely felt by the poor workmen, and the sense of wrong rankles deeply in their breasts:—

"The struggle between capital and labor is on again in this country, the point of contest at the present time being Homestead, Pennsylvania. The trouble began in the immense iron works of Andrew Carnegie, the iron and steel king of America. These works employ about four thousand men. These men have been at work for three years on an agreed scale of wages which expired by limitation, June 30. Some months ago the company notified their workmen that they were going to make a reduction of wages. They also announced that the proposed new arrangement would expire Dec. 31; and of course every succeeding year's labor and agreement concerning wages would also close at that time of the year. The men objected to this, as it would leave them to make a new arrangement at the beginning of winter, when they would be more at the mercy of the company, and might be compelled to accept another reduction of wages. The workmen mostly belong to the Amalgamated Association of Iron Workers. Mr. Frick, the manager of the company in the absence of Mr. Carnegie, who is at present in Europe, absolutely refused to have anything to do with the Association, evidently desiring to break it down, that he might deal with the men individually. He has the reputation of breaking up other trade-unions, and it was evidently his intention to do the same with the Amalgamated Association.

"Finding their efforts to secure an agreement unavailing, several days before the term of their service expired, some of the men hung Mr. Frick in effigy. This incensed the manager, and he shut down the works two days before their time was out, and immediately went to work to put the mill property in a condition of defense. A fence fifteen feet high was placed around the works. This was loopholed for riflemen. Barbed wire, charged with electricity, was strung upon the fence, and preparation was made to use hot water from the boilers to repel any one who might attempt to assault the works. A steam launch, armed with howitzers,

was also put upon the river, and before the workmen had made any attempt to destroy any property, and while a spirit of conciliation might have prevented all trouble, the company, by these open preparations for battle, threw down the gauntlet before the workmen, and rather invited than avoided the conflict. The sheriff of the county was called by the company to protect their property. He came and read the riot act; but as the men were not actually rioting, and had not destroyed nor offered to destroy any property; in fact, were not on strike at all, but only trying to negotiate for more favorable terms, the sheriff's action did not amount to much. Like King James of famous memory, all he did was to 'march up the hill, . . . and then marched down again.'

"Meanwhile Mr. Frick had made arrangements with the Pinkerton agency of Chicago for between three and four hundred of their men, hoping to get them inside the works unknown to the workmen, and thus turn the works into a veritable fort, until the workmen should be compelled to accept the wages offered them, or give way to other men who would take their places. The activity of the workmen prevented the carrying out of this plan. The Pinkerton men, gathered largely from Chicago, Illinois, and Cleveland, Ohio (and as subsequent events have shown, many of them did not know where they were going, or what they were going to do when they got to their destination), were rendezvoused at Youngstown, Pennsylvania, from which place they were taken to the Monongahela River, put in especially prepared barges, and were towed down the river to the works of the Iron Company. But the workmen were on the alert; and when the Pinkerton men attempted to land, they were met with such a sturdy resistance that they were driven back to the barges. The captain of the steam-tug which towed the barges to the scene of action, cut the rope and made off, leaving the Pinkerton men cooped up in the barges between decks. A regular battle then ensued. The workmen procured two small cannon, and trained them on the barges, and hundreds of men lined the banks of the river and kept up a regular fusillade for hours. The Pinkerton men, who were in desperate straits, ran up a white flag, but for a long time no attention was paid to it. Finally the cooler members of the workmen persuaded the others to allow them to surrender. When they emerged from the barges, these would-be-defenders of the iron king's castle presented a pitiable spectacle. Seven of their number were killed, and thirty were wounded. From early morning till 5 P.M., they had been huddled together like sheep, unable to get a breath of fresh air, all the while a target for the canon, and expecting every moment to be blown up with dynamite, which was freely used, but for some reason failed to do what they expected it would. The worst part of the tragic affair, however, took place after the surrender. The leaders of the workmen were unable to control those who had seen their friends shot, and who regarded the Pinkerton men from a distant State as mere hirelings. They were at once assaulted, and every kind of indignity was put upon them. Sand was thrown into their eyes; they were kicked, knocked down, stamped upon, and otherwise maltreated. When they reached the opera-house, where they were sheltered from violence, and medical attendance secured for them, a large portion of them needed the care of a physician. Many of them complained bitterly that they had been deceived; that they did not know the true condition

of affairs, but thought they were going to act as watchmen to protect the mill property. In the whole affair, twenty-one were killed, and about sixty wounded, many fatally."

## Timely Topics.

### THE FRUITS OF COVETOUSNESS.

No sin is more deceptive in its nature and more fatal in its results than that of covetousness. This fact is being daily illustrated in our midst. Covetousness is love of the world, a desire for wealth prompted by a love of gold. It is a prevailing sin in all circles of business and among all classes of men. The lords of commerce, trade, or finance, as well as the lesser powers, are absorbed with the passion for sudden wealth. They are assiduously looking for a short cut to independence, and will seize upon any chance, however precarious, to accomplish their end at a bound. There are innumerable syndicates, combinations, and speculative schemes instituted for the purpose of evading the conditions of legitimate business, and making great wealth at a single stroke.

Connected with all these enterprises is an army of managers, under officers, and clerks, who naturally imbibe the spirit of their leaders. They become dissatisfied with the slow plodding of ordinary employment, and are led to seek some means for speculation. Perhaps they find an opening at the races or the gambling table; and once in the current, they are swept toward the vortex around which the whole speculative fraternity are rapidly drifting, and one after another is lost. Financial ruin involves its thousands, while eternal ruin slays its tens of thousands.

The apostle well says that "the love of money is the root of all evil; which, while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows." Many are the sad hearts and homes in our midst to-day, because men have left the paths of legitimate trade and industry to pursue the *ignis fatuus* of fortune through the mazes of speculation. Some have been lured to cross the bounds of honesty, and are now inside bars and locks, while others, once prosperous and honored, now flounder in the quagmire of financial failure. The apostle continues: "But thou, O man of God, flee these things."

### THE POET WHITTIER.

IN her short national career, America has produced some sons of song who have won an honored place in the world; one of these has just gone to his rest. The good old Quaker poet, John Greenleaf Whittier, died on the 7th ult. at the advanced age of eighty-five. His has been a good life, actuated by noble purposes; and he endeared himself to his multitude of readers as much by the purity of sentiment, the staunch opposition to wrong, and the kindly sympathy expressed in his verse as by its simple beauty. It can truly be said of him that he "has spoken to the hearts" of the people.

Whittier's poetic contributions to country papers early attracted attention, and at the age of twenty-two he had fairly entered upon his career as an editor and writer. He lived in the stirring times of the antislavery agitation in the United States, which were followed by the Civil War and the abolition of slavery. In these questions he took the keenest interest.

As might be expected, he espoused the cause of the slave with all his heart, and employed his poetic genius to develop and intensify the antislavery sentiment of the northern section of the country. Some one has said, "I care not who makes the laws of a country, if I may write its songs." And it would be impossible to compute the influence exerted by Whittier and his companion poets on the great national struggle. Against slave-owners and their apologists he directed his strongest denunciations and the keenest shafts of his wit. Here is a specimen on cotton, a staple production of the slave States, which he compares to the Eastern plant which is the parent of golden, rosy visions, calling it "the hasheesh of the West:"—

"The preacher eats, and straight appears  
His Bible in a new translation;  
Its angels negro overseers.  
And heaven itself a snug plantation.

"The man of peace, about whose dreams  
The sweet millennial angels cluster,  
Tastes the mad weed, and plots and schemes,  
A raving Cuban filibuster!

"The Judge partakes, and sits erelong  
Upon his bench a railing blackguard;  
Decides off-hand that right is wrong,  
And reads the ten commandments backward."

But the times have changed, and now—

"Slaves rise up men; the olive waves,  
With roots deep set in battle graves."

Many of his poems are pervaded by a deep religious conviction, and that he had faith that God rules in the affairs of men, the following lines testify:—

"God's ways seem dark, but, soon or late,  
They touch the shining hills of day;  
The evil cannot brook delay.  
The good can well afford to wait.  
Give ermined knaves their hour of crime;  
Ye have the future grand and great,  
The safe appeal of Truth to Time!"

E. J. B.

### VEGETARIANISM A VIRTUE.

COUNT LEO TOLSTOI, the Russian philosopher, discusses the subject of meat-eating in its ethical phases in a manner that will strike many people as being effectual. In an article entitled "First Steps," he discusses the lower rung of the ladder that leads from luxury and self-indulgence up to the heights of virtue. He does not claim that a flesh diet is incompatible with virtue, but that self-denial lies at the foundation of a virtuous character. Abstemiousness is an element of virtue, and one of the first things suggested to the mind of one who undertakes to practice abstemiousness for virtue's sake, is that of eating flesh. This, he argues, is so because the consumption of animal food is essentially immoral, for it involves an act which does violence to our finer moral sense. It requires the murder of innocent victims, an act from which people with a good moral sense recoil, and which they would not sanction but for their desire for savory dishes.

In the same article Tolstoi argues that "the vegetarian movement ought to fill with gladness the souls of those who have at heart the realization of God's kingdom upon earth, not because vegetarianism itself is such an important step towards the realization of this kingdom (all real steps are equally important or unimportant), but because it serves as a criterion by which we know that the pursuit of moral perfection on the part of man is genuine and sincere, inasmuch as it has taken that form which it must necessarily assume, and has truly begun at the very beginning."

## The Home Circle.

SOLOMON RAY; OR LIVING FOR SELF.

A HARD, close man was Solomon Ray,  
And never a penny he gave away;  
He hoarded and saved,  
He pinched and he shaved.  
And the more he gathered the more he craved.  
But the hard-earned dollars he labored to gain  
Brought him little save care and pain;  
For but little he spent,  
And all that he lent  
He imagined should bring him full twenty per cent.  
Now, as such was the life of Solomon Ray,  
The years went by, and his hair grew gray;  
His cheeks grew thin,  
And his soul, within,  
Grew hard as the dollars he labored to win.  
But he died one day, as all men must.  
For life is fleeting, and man is dust;  
And his heirs were gay  
As they laid him away;  
And that was the end of Solomon Ray.  
And now they quarrelled, who little had cared  
For Solomon Ray while his life was spared;  
And his lands were sold,  
And his hard-earned gold  
Went mostly to lawyers, as I am told.  
Yet men will cheat, and pinch, and save,  
Though all their wealth they must leave at the grave.  
And their gold, some day,  
Will melt away,  
Like the selfish savings of Solomon Ray.  
And if that were all, I would drop my pen.  
And never would open my lips again;  
But, sad to say,  
There's a judgment day  
For all who are living like Solomon Ray.  
For a terrible voice from the great white throne,  
To all who have lived for self alone,  
In wrath shall say,  
On that dreadful day,  
"Depart forever from Me away."

—Selected.

### WOMEN OF THE BIBLE.—XXVI.

Tamar.—2 Sam. 13.

A. M.

THE influence of evil companionship is one of the most powerful means used by the devil to turn aside those who are walking in the path of virtue. The Scriptures record some of the most sad and disastrous instances of this fact; the violence and wrong done to Tamar is conspicuous among them.

Tamar, the beautiful and only daughter of David, was greatly admired by her half-brother Amnon, who had a friend (cousin) named Jonadab, a wicked, subtle man; he exerted great influence over Amnon, and easily drew from him the confession of his secret love for Tamar. This selfish and debased companion reminded Amnon of his position as son of the king; he could satisfy every desire of his heart, and at once suggested a plot to deceive his father and entrap and ruin Tamar. Unlawful and impure thoughts had prepared Amnon to listen and then meditate upon this wicked, heartless plot against the innocent, until at last he carried it out with even greater cruelty and wrong, despising, loathing, and defaming the innocent victim of his lust. When Absalom, the brother of Tamar, heard of this, he took her to his own house, and determined to avenge the wrong done to her; this he did by inciting others to assassinate Amnon, vainly thinking to atone for breaking the seventh commandment by breaking the sixth, forgetting that "He who said, Thou shalt not commit adultery, said also, Thou shalt not kill." What is said of the beginning

of strife, is true of the beginning of all sin; it is as the letting forth of water. When once the flood-gates are raised, an inundation follows; one mischief causes another, and it is hard to tell what will be the end thereof. In this instance, as in many of this kind, we can trace the connections of sins in the life of the father to the children. The sins of parents, committed against themselves and against others, bear fruit of the same class in their children. Every provision has been made in the Word of God whereby all may have divine help to overcome their besetting sin. All the various forms of sin are set forth in their true colors; against each and all there is but one remedy,—"*A clean heart and a right spirit.*" The natural heart is corrupt with a selfish and unholy tendency.

The great snare of sin lies in its deceptiveness—misrepresenting, calling things by a wrong name. Amnon said he *loved* Tamar; so many others have said of those whom they have treated with similar cruelty. But what is the true, the Scriptural definition? "Love suffereth long, and is kind," "doth not behave itself unseemly." "Love worketh no ill to his neighbor." The works of darkness are exactly opposite, unfruitful, whatever profit is pretended by sin; for they issue in the destruction of the impenitent sinner. There are many ways of being accessory to the sins of others, by commendation, consent, and concealment; and if we share in their sins, we must expect to share in their plagues.

Oh, that we could remember that it is not by mere sight and knowledge that sin is sin, and in some degree shameful; *but it is an offence against God's holy law*,—against our God, who loves all his creatures, and willeth not that one should perish. "Hereby perceive we the love of God, because He laid down his life for us." 1 John 3:16. "*God is love*," and every act to us is an expression of Himself—"Love." Then if the spirit of Christ Jesus dwell in us, we meditate upon and keep his words. When the gracious Saviour takes away the rebellious and sin-stained heart and puts within us a clean heart and right spirit, then *by love* we are constrained to walk, yea, run, in the way of his commandments. To us his law indeed becomes the "law of liberty," the path of peace and joy; and we say with the psalmist, "Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer. Hold up my goings in thy paths, that my footsteps slip not." Ps. 17:4, 5. "Whatsoever things were written aforetime were written for our learning." Rom. 15:4.

### THREE LITTLE WORDS—AND A SHRUG.

"DON'T ask me." Mrs. Patterson smiled significantly into her friend's blue eyes, then she gave her shoulders a little shrug.

"But if you know anything against Mrs. Bryce, you ought to tell me, Mabel."

Hannah stood still by the door, swinging her garden hat with an impatient hand.

"I shall not say another word," said the little woman in the sewing-chair.

The tall girl by the door, seeing that this was all she was likely to receive in the way of information, went slowly off.

"I would not rent the cottage to Mrs. Bryce, father," she said, going in by the side door to his little writing-room.

"Mrs. Patterson has told you enough to prove her an undesirable tenant, eh?"

Mr. Prescott dropped his pen and glanced keenly at his daughter.

"I am afraid so," she said, reluctantly, and

"father, it would be a very serious thing if this rent were not paid promptly?" her eyes pleading that the answer might be "No."

"It would make such a difference in our income that I should not be warranted in assuming a risk," said her father, gravely. "Pine Cottage must help us pay our next year's bills."

"Then the letter refusing to rent it to her ought to be sent at once," said his daughter, with decision. She did not even voice her regret that the gentle widow who had come to Maybury, bringing her little daughter Dorothy to win all their hearts, had proved in some mysterious way unworthy of trust.

Mr. Prescott did not give himself the trouble to inquire into the nature of Mrs. Patterson's verdict. He pushed away his writing and drew up a fresh sheet of paper, and Hannah went off to her household duties.

That evening Mrs. Patterson passed into the lecture-room with a serene expression of duty well done, and took her seat, settling back to enjoyment of the service.

"The tongue is a little member; behold how great a fire it kindleth." For hearts made tender by communings with the divine Giver of all grace, their pastor's words were full of earnest, solemn inspiration as he opened up the text to them. Hannah, in her seat back of the piano, weary and depressed, bent her head upon her hand to lose herself in the words that seemed meant for her. They burned themselves into her soul, attacking, like tongues of fire, all idle or unkind speech that thronged her memory.

"Help me, O my Father," she prayed, "so to watch the door of my lips that nothing evil can issue from them."

"What a beautiful exhortation!" breathed Mrs. Patterson, as they came out, "so spiritual and inspiring."

At this moment a woman was sitting in her widowhood, her head bent over a letter in her clasped hands, and sobbing as if her heart would break.

The letter read: "DEAR MADAM: It will be impossible for me to rent you the cottage under consideration, and I hasten to inform you without delay. Trusting that you will be able to secure a house that will please you, I am  
Yours respectfully,

MAYBURY.

ROBERT PRESCOTT."

The child on the bed in the corner stirred fretfully and murmured in her sleep. The mother shivered at the sound. "She would have been so happy and strong there," she sobbed. "She was so delighted that we were going, and I could have opened my little school and had a chance of life for us two. But now—O God, help me, for I know not where to turn."

"Hannah," said Mrs. Patterson one morning, a month or so after, as the two were busy over the intricacies of a new knitting stitch, "what has changed you so lately? Confess, what have I done?"

"I cannot rid myself of Mrs. Bryce. Her gentle face keeps appearing to me, and always reproachfully. Mabel, why isn't she a trustworthy person? She ought to be with such a face."

"She is trustworthy enough," said Mrs. Patterson, carelessly. "Don't ask me anything more, Hannah. You are positively disagreeable now."

"Is trustworthy?" began Hannah, springing to her feet, her blue eyes flashing. "Why did you insinuate to the contrary, then, when I asked you about her?"

"I didn't say anything," cried Mrs. Patter-

son, in an injured way. "Do stop, Hannah, you put me out. One, two, three, four"—

"And you can go on counting those miserable stitches," cried Hannah, a storm of remorse making havoc with her naturally sweet temper, "just as if a woman who needed our help, as we need hers, had not been turned away. You don't know what you have done, Mabel, by that shrug."

Mrs. Patterson dropped her work. "I'm sure I didn't say anything," she repeated, frightened at the storm she had raised.

"Say?" repeated Hannah, in scorn; "if you only had put your dislike into words, it would have been weak beside the doubt you raised in me." And then she related the result of her question.

Mrs. Patterson sank back in her chair and covered her face with her hands. Like a flash it was revealed to her that in no more cruel way could a woman work ill to her neighbor than by the insinuatingly gentle manner and significant shrug that refuses to put into words aught to that neighbor's hurt.

"I only thought that you were taking an immense fancy to Lucy Bryce," she confessed. "What have I done, O Hannah! And I call myself a Christian," she moaned.

It was too late to give a helping hand to the widow and her child. Only three little words and a shrug; but they made two Christian women jealously watchful for all future time, lest any wrong impression should be given by them that they would not be willing to express in words. And they became so habitually careful of the reputations of others that the Maybury church, to which they belonged, following their Christlike example, worked together in the spirit of unity that held up most effectively their pastor's hands in the parish work.—*Congregationalist*.

#### UNNECESSARY FUNERALS.

"WHAT a sad, hard life poor Mary Ellen has!" exclaimed a sympathetic woman who had just returned from an afternoon call on a neighbor. "She certainly has more aggravations and trials than fall to the lot of most people. It makes my heart ache to hear her tell of them."

"I presume so," remarked rather grimly the energetic person to whom the remark was made. "But I can't agree with you. Mary Ellen has just about the same amount of trouble that comes to most of us, in one way or another, and no more as far as I can discover."

"Oh, do you really think so?" said the sympathizer, deprecatingly.

"Yes, I truly do," replied the other, firmly. "The principal difference is that Mary Ellen is more fond of having funerals than the majority of people."

"More fond of having funerals!" ejaculated the first speaker, uncomprehendingly.

"Yes, that's what I said, and it's just exactly what I mean," reiterated the energetic woman. "Most of us expect and are willing to bury at least a few of our woes without any special public ceremony; but Mary Ellen always insists upon having a funeral for every grievance, and the larger the number of mourners she can gather, the better she is pleased."

"Perhaps she is one of the people who can't live without sympathy," said the tender-hearted woman.

"She'd better make less frequent demands for it then," replied the other, dryly. "Of course I haven't much patience with her, I'm willing to admit, but I've attended too many funerals at her invitation!"

There are too many people of the Mary Ellen

stamp, unfortunately. It seems strange that to the end of their lives they often fail to see the propriety of having a "private burial" of their woes, instead of compelling their sympathetic and tender-hearted friends to attend these frequent and depressing "funerals."—*Youth's Companion*.

#### OIL AND NATURAL GAS.

THE PROCESS OF NATURE BY WHICH THEY WERE STOWED AWAY.

THE origin of rock gas and petroleum, as well as the laws by which they were accumulated, is now so well understood that it is as easy to predict the success or failure of a prospect bore for oil or gas as to tell where an artesian well will or will not fetch water. Owing to lack of knowledge on this subject, the first oil wells in Pennsylvania were put down without adequate preparation, and the oil poured forth in such volumes as to overflow the land and poison the waters. In the great Russian field of Baku the flow of petroleum is so difficult to control that more than once it has swept away all barriers, and flowed for days in geysers as thick as a man's body and two hundred feet in height. Such geysers were charged with sand, which buried neighboring houses and farms, the oil flowing seaward in rivers many miles long. The pressure of rock gas in the American fields is so enormous that for some time it was believed to be uncontrollable. In cases its roar, when escaping, could be heard for miles, compelling the closing of schools and permanently deafening the workmen.

Scientific investigation has made known the cause of the tremendous pressure under which the gas and oil are confined. Every great field in Pennsylvania, Ohio, and Indiana is an enormous dome beneath the surface of the ground, filled in with porous sandstone or limestone. The natural gas of Indiana is such a dome, about fifty miles across, formed by the bending out of shape of the strata incidentally to the contraction of the earth's crust. The coarse-grained limestone under it is charged with inflammable fluids. On the top is gas, beneath it oil, and under the oil salt water. This dome rises in the middle of a great basin five hundred miles in diameter. The rain water falling into this basin is partially absorbed by the rocks, and it flows from all directions toward the centre, driving the oil and gas which are in the rocks toward the dome, and thus compressing it with enormous power.

Rock gas is very nearly the same thing as the marsh gas which is often seen bubbling from the muddy bottoms of stagnant ponds. It, and the oil likewise, was formed originally by the slow decomposition of woody or other organic matter contained in the strata of the earth. The making of both is now in progress in all rocks containing partly decomposed organic remains. The question is often asked, "Is natural gas yet forming?"—Undoubtedly, but so slowly that it goes but an infinitely small way toward supplying the consumption of the store now being drawn upon. At the present rate of consumption, it will not take long to use up the supply in the great Cincinnati arch, which represents the accumulation of thousands of years.

All the compounds of carbon upon which the civilized world chiefly depends at present for fuel must be exhausted within a few centuries. The anthracite of America would be used up within a few decades, while bituminous coal beds, formed in the carboniferous and cretaceous epochs, would be dug out within a thousand or two thousand years. Happily, however, the stock of bitumens in the rocks of the earth is practi-

cally unlimited, and in them could be found fuels and illuminants for future ages.

The human race cannot get along without something to burn that will produce heat, power, and light. Man may be defined as the fuel-using animal. He builds houses; but so do the ant and the wasp; the mouse, the squirrel, and the bee store up provisions against the inclement season; the oriole weaves cloth with which to protect its young; the tailor bird prepares thread and sews seams; the ant keeps slaves that it may be relieved of labor, feeds kine for their milk, and reaps the harvest; the beaver cuts canals and dams rivers; the spider lays snares, the ant lion sets traps for game; certain monkeys use missiles in battle, and many animals organize for offensive and defensive purposes. But man alone utilizes fuel. Next to food, fuel is the most important subject of thought of to-day, as in the days of the discovery and worship of fire. And, by the way, the natural gas vents were known to, and were for ages venerated by, the fire-worshippers, whose religion they inspired.—*Professor W. J. McGee, in Washington Star*.

#### THE PLANET MARS.

THE New York correspondent of the *Standard* reports some interesting discoveries concerning the planet Mars which have been made through the Lick telescope. The telescope, it is said, disproves Schiaparelli's theory that the canals in Mars are double. It further discloses variability in the polar caps, indicating the presence of snow or ice. The south cap especially shows markings resembling denuded areas. "Fons Juventutis," formerly appearing single, is now seen to be double. The southwest limb has several very bright projections, the nature of which is unexplained. The satellites, hitherto appearing as undefinable specks of light, are clearly observed, with moonlike phases in the case of the inner satellite, which was plainly seen passing into eclipse almost suddenly, as when the moon effaces a star. New and more exact elements are furnished regarding the size and orbits of the satellites. Each moves over its own diameter in about two-tenths of a second, and the inner satellite revolves thrice daily round the primary planet.

#### OIL OF EUCALYPTUS.

ACCORDING to an American paper, more than 20,000 pounds of eucalyptus oil were exported to Europe from California in 1891, the popular belief as to its efficacy in influenza having probably created the demand. The beginning of the cultivation of the eucalyptus tree in California dates apparently no farther back than 1869, in which year fifty acres in the neighborhood of Haywards were planted, chiefly for lumber purposes. Since then enormous numbers of trees have been planted. Some years ago it was discovered that a decoction of eucalyptus has the property of removing the scales of incrustation from boilers. The engineers engaged in preparing the fluid for this purpose noticed that those among them who suffered from bronchitis and asthma experienced considerable relief, the credit of which was, rightly or wrongly, assigned to the eucalyptus. From this accidental beginning, an important industry has since sprung up. Whatever may be the real or supposed virtues of eucalyptus in respiratory affections, however, it seems more probable that its sudden rise into popular favor during the influenza epidemic was chiefly due to its reputed anti-malarial and microbicide properties.

## The Bible Echo.

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

GEO. C. TRNNEY,

MISS E. J. BURNHAM,

Editor;

Assistant.

S. N. HASKELL, Contributing Editor.

Melbourne, Victoria, October 1, 1892.

### ISAIAH II.

THE second chapter of Isaiah is, in construction as well as in matter, both unique and interesting. There is a strange blending of sentiment and expression in the prophetic narrative, as description, exclamations of the people, reproof and warning of the prophet, succeed each other. In the first part of the chapter is a very pleasant picture to look upon: "And it shall come to pass in the last days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the GOD of Jacob; and He will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the LORD." Verses 2-5.

The first sentence quoted, locates the application to "the last days." This fact gives additional interest to the study of this chapter, for we are living in the last days. Let us note these words with care, lest we mistake their real import. Verse 2 plainly declares that the church will be greatly exalted in the last days. Mountains are symbolic of governments; Ps. 30:7; Dan. 2:35. See also Kitto and other Biblical writers. With this definition in mind, the meaning of the text seems very plain. There will be, in the days indicated, a blending of ecclesiastical authority and civil power. The church will be looked upon with favor by the nations, and will sit with their councils in the affairs of state. The truth and the people of GOD have for ages struggled under oppression. During the reign of the papacy, the truth was cast down to the ground, while craft and superstition prospered. The nations were either professedly indifferent to the state of things, or practically hostile to genuine piety and faith. For a time after the Reformation, the tendency was to divorce religion and the state. In England the progress in this direction was marked. "The Act of Supremacy" secured to Henry VIII. the position of spiritual head of the nation, supreme pontiff of the Church of England instead of the pope, who had been head of the church in England. But from this extreme position there was a rapid decline in succeeding times. The United States, one of the most prominent of modern nations, early avowed the principle of entire separation of the civil power from matters pertaining to

religion. In the last generation the governments of Germany and Scandinavia have relinquished their rigid grasp of church matters, and unshackled thought and conscience.

But as the forces of darkness have yielded their position around the thrones, the religious world has not been content to leave the nations of Christendom untrammelled and unbiased in their attitude toward matters of conscience. A more enlightened Christianity is now appealing to the great powers of earth, and those powers are more or less charmed as they listen. In the United States, where non-interference with religion has ever been a fundamental consideration in law and in policy, the declaration is now made by the highest tribunal of the land that that is a Christian nation; hence that Christian institutions and usages form an inherent element of the national law. The attitude of England, especially under its present administration, is no less favorable to the Christian religion. Wherever we look, we see modern Christianity, either Papal or Protestant, coming to the fore as a potent factor in political power. And from the verse under consideration, we should conclude that still greater influence will be attained by the church.

But the acquirement of worldly influence by the church has ever been attended by the loss of spiritual power. Indeed, the seeking of worldly prestige is an evidence of departure from GOD. It is very gratifying to the worldly-minded professor to see the great men looking with favor upon the church, to see her members prominent in political circles, and her measures upheld by law. But the truth ever remains that friendship with the world means enmity with GOD.

This movement, however, becomes very popular, for "all nations shall flow unto it." And "*many people* shall say," Let us go up unto the house of the LORD; He shall arbitrate among nations; and they shall beat the equipments of war into the implements of peaceful industry. There are plenty of people saying that very thing to-day. There are peace congresses and peace-and-safety prognosticators in great abundance. We do not wish to be understood as disparaging such a happy state as is contemplated by many earnest men in their expectations of the near future. The reign of peace and righteousness is a consummation devoutly to be wished. But, alas! such hopes are without foundation. During all this pleasant talk of peace, the preparation for war goes steadily on. The nations talk peace, while their hands are busy beating pruning hooks into spears. See Joel 3:9-11.

After the people, the prophet speaks in the following words: "Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the East, and are soothsayers like the Philistines, and they please themselves in the children of strangers. Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots; their land also is full of idols; they worship the work of their own hands, that which their own fingers have made. And the mean man boweth down, and the great man humbleth

himself; therefore forgive them not." Verses 6-9. Here a sadder view of the true state of affairs is presented. GOD has forsaken the house of his people, because they have gathered strength and substance from strangers and enemies to Him. Their land is full of wealth, treasures without end, and want and distress on every hand; horses and stately carriages pass the homes of wretchedness. The churches are filled with riches; immense sums are held by ecclesiastical establishments, while the poor about them starve for bread. Another statement: "The land also is full of idols." Too true; they worship that which their own fingers have made; and the mean man and the great man bow themselves at the shrine of mammon. According to the New Testament, covetousness is idolatry. Col. 3:5; Eph. 5:5. And it requires no figures nor argument to convince the reader that the land is full of idols and full of idolaters.

There follows through the remainder of the chapter a fearful denunciation of divine judgment upon the proud and the wicked, upon the idols and their worshippers. The solemn declaration is that in that day, a man shall cast his idols of silver and gold to the moles and to the bats; an evident parallel to the prophecy of Rev. 6:15-17: "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the LAMB; for the great day of his wrath is come; and who shall be able to stand?"

### THE DAY OF THE LORD.

S. N. H.

In this great day, every destructive agency will be brought into requisition. War, pestilence, famine, and the judgments of GOD that from time to time have come in consequence of man's iniquity, will here be united in this the great ultimatum of all the visitations of divine wrath. The prophet Ezekiel declares, "Though Noah, Daniel, and Job were in" the land, "they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness." Chap. 14:14-20.

It will not be peaceable times as we enter this time of trouble. The prophet says, "Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the ALMIGHTY. Therefore shall all hands be faint, and every man's heart shall melt. And they shall be afraid; pangs and sorrow shall take hold of them; they shall be in pain as a women that travaileth; they shall be amazed one at another; their faces shall be as flames. 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.

The destruction that will come upon the inhabitants of the earth will be complete. Zephaniah clearly states the effect that these judgments will have upon the earth, the fowls of the heaven, and the fishes of the



sea: "I will utterly consume all things from off the land, saith the LORD. I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling blocks with the wicked; and I will cut off man from off the land, saith the LORD." Zeph. 1:2, 3. These expressions which we have quoted simply refer to the time of trouble; but the day of the LORD, that begins with the ending of probation, continues far beyond, even to the second appearing of our LORD JESUS CHRIST.

Let us notice what will take place during the day of the LORD. The first event will be the time of trouble, which will continue one year after the closing of probation to the second coming of CHRIST. Then it is at this time that the saints are caught up to meet the LORD in the air, and they remain with Him, sitting in judgment upon the wicked, for "a thousand years." Rev. 20:4, 5. At the end of the thousand years, the wicked dead are raised, and Satan goes "out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from GOD out of heaven, and devoured them." Rev. 20:8, 9. This is the execution of the judgment. When we have passed this point, the final destruction of the wicked, the day of the LORD is ended, and a very different scene is presented before the mind of the prophet. He saw "a new heaven and a new earth." He saw the holy city, the New Jerusalem, coming down from GOD out of heaven, "prepared as a bride adorned for her husband." It is then that GOD wipes away all tears from off all faces; for there will be no more death, neither sorrow nor crying; neither shall there be any more pain, for the former things have passed away.

As we approach this time of trouble, and the beginning of this series of events which closes with the burning of this earth and the creation of a new heavens and a new earth, it becomes highly important that the people of GOD understand their whereabouts, and prepare themselves for this final conflict. If it be true that we have reached the last generation, as we have shown in former articles, and that at the present time we are in the investigative judgment, when the GOD of the universe sits upon his throne, and before Him stands our Mediator, presenting the names of the righteous for the FATHER'S acceptance, how important it is that our lives be in strict harmony with GOD'S moral law. How important that we understand the blessings that our SAVIOUR has promised us, "lest a promise being left us of entering into his rest, any of us should seem to come short of it." There is a fulness in the gospel of CHRIST, and a remedy for sin. This is the nature of the gospel. It is the restorer, the great healing remedy of the soul and body; and what we do not realize in our physical needs here, we shall realize to its fullest extent when the touch of immortality is placed upon GOD'S people.

We look abroad in the earth, and we see nations upon the verge of war. There is no

nation but that is interested or concerned; and why they are not already plunged into one general war, they themselves cannot tell. While we hear the cry of peace and safety, Russia, England, and Germany are massing their military forces, and planting their engines of war. The United States, which has been so free in times past from the national troubles that have afflicted the nations of Europe, stands upon her dignity, and assumes an attitude incompatible with peace and safety; and should the four angels let loose the four winds, she would not only involve herself in war, but lead other nations to take sides so as, seemingly, to plunge the whole world into one general devastation, and make the globe one battle field. How long the angels will hold the four winds, we cannot tell; but one thing is certain, that everything indicates a general destruction upon this earth.

We ask, then, Where are we in the history of this world?—We are in the very closing scenes of this world's history. We are in the last days of the last generation of men that will live upon this earth. The present time is the most favorable time for labor that this world will ever see. Just before us is the time of trouble. Just before us is the end of probation. Just before us is the second coming of CHRIST. May the LORD help us to prepare for that event.

#### CHRISTIAN GROWTH.

E. J. WAGGONER.

THE Christian life is a continual growth. Peter says: "Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But *grow* in grace, and in the knowledge of our LORD and SAVIOUR JESUS CHRIST." 2 Peter 3:17, 18. The only way to keep from falling from that which we have, is to grow. David says of the righteous man that "he shall be like a tree planted by the rivers of water." Ps. 1:3. This means continual growth.

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

To the Hebrews the apostle wrote: "Therefore leaving the principles of the doctrine of CHRIST, let us go on unto perfection." Heb. 6:1. And in the epistle to the Philippians Paul said: "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of CHRIST JESUS. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of GOD in CHRIST JESUS." Phil. 3:12-14. Here is set forth a continual reaching out for some higher attainment. The calling of GOD in CHRIST JESUS is a calling to holy or righteous living; for we read, "But like as He which called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy." 1 Peter 1:15, 16, Revised Version.

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

This last text contains the whole of the argument that we have made. Their faith grew, and as a consequence their charity abounded. Charity, or love, is the fulfilling of the law. Rom. 13:10; 1 John 5:3. It is the manifestation of the righteousness of GOD, and is a result of true faith; for faith works by love, and the only righteousness which will be accepted when the Lord comes is that which is by the faith of CHRIST, "the righteousness which is of GOD by faith." Such being the teaching of Scripture, there is no reason why we should not understand Rom. 1:17 just as it reads, The righteousness of GOD is revealed, or manifested, from faith to faith.

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

The sum of the whole thing is that it is faith that brings GOD near to us. If we first believe that He is, He will reveal Himself to us more fully. If we rejoice in that light and walk in it, our faith will be increased, and that will bring more light. As with Rahab, so with all. GOD does not grant us a blessing because we are righteous, but in order that we may become righteous. When our faith brings us to CHRIST, it is that we may learn of Him. To our faith, we add virtue and knowledge. But as faith

comes by hearing, and hearing by the Word of God, it follows that the more we really know—accept—of the Word of God, the greater will be our faith. And so, increasing daily in faith, the just go on from strength to strength, until the dawning of the perfect day ushers them into the immediate presence of God.

#### THE RELATION OF EGYPT TO PALESTINE.

E. J. B.

DURING the long period of more than seventeen centuries, from the time of the flood until the first line of historic prophecy was given through Daniel in the interpretation of Nebuchadnezzar's vision of the great image, the principal nations of the known world had their seat in the region represented on the accompanying map. Here the sons of Noah settled according to their families. Here the great nations of antiquity,—Egypt, Chaldea, Assyria, Babylonia, Medo-Persia,—arose, warred, acted their bloody part in earth's drama, and passed away.

It adds to our interest in tracing their history to remember that it is the destinies of the descendants of Noah and his sons that we are considering. The sons of Shem were Elam, Asshur, Arphaxad, Lud, and Aram. Elam settled in the land of Elam, which is now included in the Persian Empire; Asshur, just north of the land of Shinar, between the Tigris and the Euphrates. The descendants of Arphaxad settled in part of Mesopotamia, also in the land of Shinar and in portions of the peninsula of Arabia; Abraham came of this family. Asia Minor was settled by the descendants of Lud, and Padan-Aram and Syria by the children of Aram. The descendants of Ham occupied the land of Canaan on the Mediterranean coast, all the northern part of Africa, and the western portion of Arabia. The descendants of Japheth settled in the regions beyond. Madai, or the Medes, inhabited the region between Elam and the Caspian Sea. Other Japhetic families settled along the southern shore of the Euxine, or Black Sea, and the northern part of Armenia, extending thence over northern and eastern Asia and into Europe. This brief outline may serve to give a general idea of the relations which the nations of the Orient sustained to one another. Much fuller information on this subject can be gained from "The Peopling of the Earth," which can be obtained at this Office, and will well repay a careful reading.

When mankind saw—

"The world before them, whence to choose,"

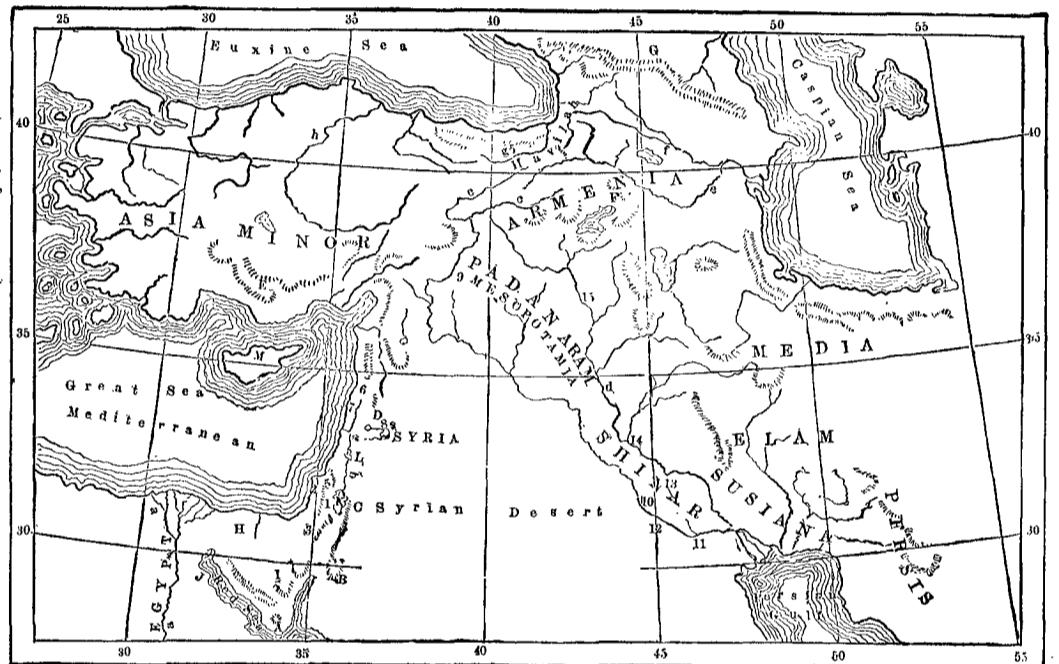
it is not strange that the fertile river valleys became centres of population, and so of empire and civilization. Accordingly the earliest nations of antiquity, Egypt and Chaldea, grew up, the one in the valley of the Nile, and the other in that of the Euphrates in the land of Shinar. These two nations were pioneers in civilization, including literature, science, and the useful and ornamental arts. Of these two countries, our eyes naturally turn first to Egypt, where Abraham and Jacob sojourned, and where their descendants were for so many years bondmen. Here, according to both Biblical and secular history, very soon after the flood

the descendants of Mizriam, the second son of Ham, planted an empire which grew and flourished for many centuries, until at length its fame was eclipsed by the rising glory of Eastern nations, and its pride humbled by their arms. Its situation, in the narrow, fertile valley of the Nile, was favorable to its permanency; for, shut in by mountain and desert on two sides and open to the sea on a third, it was comparatively safe from invasion, while its abundant natural resources supported a teeming population, from which armies could be recruited for conquest. So fertile was the soil, watered by the Nile and enriched by its alluvial deposits, that Egypt was long called "the granary of the world."

Egypt is said by Philip Smith, in his *Ancient History*, to have reached the zenith of its power in the reign of Thothmes III., probably about two centuries before the Exodus. At this time Egypt boasted that "she fixed her frontiers where she would." Besides her extensive African territory, she

Obligated at once to flee from the envy and hatred of Solomon, Jeroboam took refuge in Egypt, until the death of Solomon and the disaffection at the accession of Rehoboam, afforded him an opportunity to return as a vassal of Egypt and set up the kingdom of Israel. 1 Kings 11:30-40; 12:16, 17. A few years later, Judah too became an Egyptian vassal. 1 Kings 14:25-28; 2 Chron. 12:8, 9. But so lightly did the foreign yoke rest on the country, that "Rehoboam strengthened himself in Jerusalem, and reigned," and "in Judah things went well." 2 Chron. 12:12, 13.

As Assyria, and then Babylon, grew to power in the East, the kingdoms of Israel and Judah with other countries on the Mediterranean, found it impossible to stand without an alliance with Egypt or the nation that for the time was its strong rival in the East. Southwestern Asia became the border-land between these great empires, and the battle ground where Asia and Africa



claimed jurisdiction in Asia as far north as Armenia, and from the Mediterranean to the Euphrates. While the children of Israel were wandering in the Sinaitic peninsula, and when they settled in the land of Canaan, they were still within the sphere of Egyptian influence, though the fugitives were not molested nor their movements interfered with after the overthrow at the Red Sea.

For centuries Egypt controlled, though not without interruption, the military and trade route into Asia, which passed through Palestine between the Jordan and the Mediterranean. When Solomon, on his marriage with Pharaoh's daughter, received from his Egyptian father-in-law the site of Gezar between Jaffa and Jerusalem (1 Kings 9:15-17), the latter seems to have surrendered the remnant of his sovereignty in Palestine and with it the control of this important route.

Egyptian influence, however, continued to be felt in the Orient. First, Hadad, an Edomite prince, who had fled from the armies of David and had been received with favor at the Egyptian court, was permitted to return and set up his kingdom under Egyptian patronage; and he became "an adversary unto Solomon." 1 Kings 11:14-22. Then a part of the kingdom of Israel was promised by the prophet to Jeroboam, a young man of no little ability and enterprise.

In Judea there were two parties, one favoring an alliance with Egypt, the other, led by the prophets, inclining to the East. In the reign of Josiah, Pharaoh-Necho came out of Egypt to fight with Assyria. His route was along the maritime plain, and Josiah, as a vassal of Assyria, felt in honor bound to intercept his march. A battle was fought at Megiddo, in which Josiah was defeated and slain. 2 Kings 23:29. Necho proceeded on his way, and took Carchemish on the Euphrates, which he fortified, and held until B.C. 604, when he was driven out by Nebuchadnezzar. So overwhelming was this defeat, that "the king of Egypt came not again any more out of his land; for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt." 2 Kings 24:7.

In spite of this decisive Babylonian victory, there was still a strong party in Judea that hoped in Egypt, although they found to their cost that the words of Rabshakeh the Assyrian were true: "Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand and pierce it; so is Pharaoh king of Egypt to all that trust in him." Isa. 36:6.

# Bible Student.

## SABBATH-SCHOOL LESSONS.

Lesson 2.—October 8, 1892.

### THE DESCENT OF THE HOLY SPIRIT.—ACTS 2: 1-21.

GOLDEN TEXT: "When He, the Spirit of truth, is come, He will guide you into all truth." John 16: 13.

1. To what place did the disciples return after the ascension of Christ? Acts 1: 12, 13.
2. What command had Jesus given them? Verse 4.
3. How many of them were gathered together? Verse 15.
4. At what time was the promise fulfilled? Acts 2: 1.
5. How long had they been praying together? See note 1.
6. In what way did the Spirit come? Verses 2, 3.
7. What special gift did it impart? Verse 4.
8. What purpose do tongues serve? 1 Cor. 14: 22.
9. Who were in Jerusalem at that time? Acts 2: 5, 9-11.
10. How were the multitudes affected when the sound drew them to the place where the disciples were, and they heard the uneducated disciples speaking in every language? Verses 6-8.
11. What did each man hear in his own tongue? Verse 11.
12. What question did they ask? Verse 12.
13. What did the undevout ones say? Verse 13.
14. With what simple statement did Peter repel the mocking charge? Verses 14, 15; compare 1 Thess. 5: 7.
15. Of what prophecy did he say that this wonderful manifestation was a fulfilment? Acts 2: 16.
16. Give the substance of the prophecy. Verses 17-21.
17. For what purpose are the gifts of the Spirit bestowed? Eph. 4: 11-13; 1 Cor. 12: 7.
18. How long is the gospel to be preached? Matt. 24: 14.
19. Will it meet with greater opposition, or less, as the end approaches? 2 Thess. 2: 9, 10; 2 Tim. 3: 13.
20. Then since the Spirit was needed in such power for the success of the gospel eighteen hundred years ago, how must it be now?
21. When Jesus promised the Spirit, how long did He say it should remain in the church? John 14: 16.
22. How many members of the church of Christ are to receive the Spirit? 1 Cor. 12: 7-13.
23. Will all receive the same gifts? Verses 11, 28-30.
24. Which one of these last-mentioned gifts may every one possess? See note 2.

#### NOTES.

1. Pentecost was the fiftieth day from the day that Jesus lay in the grave. As He was seen after his resurrection for forty days, the disciples must have been praying together about ten days.

2. Jesus told the disciples that they should receive power after the Holy Ghost came upon them, and that by this power they should be witnesses for Him unto the uttermost parts of the earth. The commission to preach the gospel to every creature has not yet expired; for the gospel is to be preached as a witness until the end comes. Matt. 24: 14. Therefore the Spirit of power, with its gifts, must remain until the end. In every age wherever the gospel has gone with power, some of the gifts of the Spirit have been manifested. This must of necessity be more marked as the end approaches. Satan will work

"with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." 2 Thess. 2: 9, 10. But he will not have the field all to himself; for God, by his Spirit, will work with all power and signs and wonders of truth in them that believe. On the day of pentecost only one gift of the Spirit was manifested; consequently that did not exhaust Joel's prophecy. Others have been exhibited at different times since, and as the end draws near all the gifts will be manifested at once. All the believers will not have all the gifts, but every one may have at least the gift of helping or ministering.

Lesson 3.—October 15, 1892.

### THE CHRISTIAN CHURCH.—ACTS 2: 37-47.

GOLDEN TEXT: "The Lord added to the church daily such as should be saved." Acts 2: 47.

1. Give a brief synopsis of Peter's sermon on pentecost.
2. What was its effect upon the multitude? Acts 2: 37.
3. What question was asked?—*Ib.*
4. What reply did Peter make? Verse 38.
5. What comforting assurance did he give them? Verse 39.
6. How many does the Lord call? Rev. 22: 17; Isa. 55: 1.
7. Is the whole of Peter's exhortation recorded? Acts 2: 40.



SCENE ON THE NILE.

8. How was his exhortation received? Verse 41.
9. How many were added to the church as the result?—*Ib.*
10. In what did they continue? Verse 42.
11. How did such power in the church affect the people? Verse 43.
12. How did the believers hold their property? Verse 44.
13. Does this indicate an equal dividing of property among all the believers? Verse 45.
14. What description is given of the daily conduct of the believers? Verse 46.
15. How were they regarded by the people? Verse 47.
16. How often were additions made to their number? See golden text. Note 2.

#### NOTES.

1. The student who does not study carefully and thoughtfully Acts 2: 22-36 will lose very much of the force of this lesson. Let us briefly summarize Peter's discourse. As seen in last week's lesson, the apostle cited Joel's prophecy as an explanation of what was taking place. Next he referred to the facts of the ministry, death, and resurrection of Jesus. Acts 2: 22-24. These he mentioned as well-known events. Then in verses 25-28 he quotes the words of David in Ps. 16: 8-11. He shows (verse 29) that this would not apply to David, because he was dead, and his sepulchre was with them till that day. There was no one to whom the words could apply except to Jesus, who was raised from the grave before He saw corruption. Therefore, David was speaking prophetically of the resurrection of Christ. Verses 30-32. In harmony with the words of the psalmist, Jesus was exalted to the right hand of God, and it was from Him that this manifestation of the Spirit had come. Verse 33. Still further, it is shown that Christ must be the one referred to, because He had not ascended into the heavens, but in Ps. 110: 1 He had said, "The Lord said unto my Lord, Sit Thou at my right hand, until I make thine enemies thy foot-stool." Therefore the irresistible conclusion which produced such sharp conviction

was, "God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

2. Many questions will doubtless be asked in regard to the breaking of bread,—was it the Lord's Supper? or was it only a common meal? Such questions are useless. All we have is the simple statement that they broke bread from house to house. A child who is old enough to read can tell as much about it as a Doctor of Divinity can; he can reply in the words of Scripture. Innumerable evils have arisen and still arise from *guessing* at the meaning of texts of Scripture, and giving an arbitrary opinion.

Lesson 4.—October 22, 1892.

### THE LAME MAN HEALED.—ACTS 3: 1-16.

GOLDEN TEXT: "And His name through faith in His name hath made this man strong." Acts 3: 16.

1. As Peter and John went up to the temple one afternoon at the hour of prayer, whom did they see? Acts 3: 1, 2.
2. How long had the man been unable to walk? Verse 2; Acts 4: 22.
3. What did he ask of the apostles? Acts 3: 3.
4. What did Peter reply? Verse 4.
5. From this, what did the lame man expect? Verse 5.
6. What did Peter then say? Verse 6.
7. What was the immediate result? Verses 7, 8.
8. Who saw it? and how were they affected? Verses 9-11.
9. When Peter saw their astonishment, what did he say? Verse 12.
10. To whom did he at once direct their minds? Verse 13.
11. To what particular thing in connection with Christ did he refer? Verses 14, 15.
12. Was it for the purpose of taunting them that Peter referred to the crucifixion of Christ? Verse 17.
13. What fact did he want especially to impress on their minds? Verse 15, last part.
14. What power did he then say had made the lame man whole? Verse 16.
15. Because of the humility of Jesus, what has he received? Phil. 2: 9, 10.
16. What was it that gave the lame man the perfect soundness? Acts 3: 16, last part.
17. Is there anything else that comes by the faith of Jesus Christ? Rom. 3: 22; Phil. 3: 9.
18. Did the man who received strength by faith have actual power, or only imaginary power? Acts 3: 8, 16.
19. Then what kind of righteousness must it be that comes from the same faith? Rom. 3: 21, last part.
20. How does this righteousness compare with that which a man gets by his own efforts? Phil. 3: 6-9.

#### NOTES.

In this lesson we have a notable example of the working of faith. Similar ones may be found in Matt. 9: 2-8; 15: 21-28; Luke 8: 43-48; 18: 35-43. Note the statement concerning these cases, that it was faith that healed them. In each case it was utterly impossible for the afflicted one to do anything for his own recovery. The only way they could even show their good will to be better was to submit to the power that could make them better. The same faith that restored these afflicted ones to health will make men righteous; and nothing else will. What the Lord requires of us is to walk humbly with God. Micah 6: 8. But we are "without strength" (Rom. 5: 6), and cannot walk. So God in his mercy lifts us up out of the pit, and sets our feet upon the Rock, and establishes our goings. Ps. 40: 1-3. He makes us to walk in the way of his commandments; and the righteous acts done by faith are as real as were the steps taken by the man in the temple.

## From the Field.

### THE GOSPEL IN DIFFERENT ISLANDS.

THE way in which God has worked to glorify his name in different islands is marvellous. Particularly is this the case in the Tonga or Friendly Islands. When the missionary ship *Duff* finally left Tahiti, she sailed to Tongatabu, and was received in a very friendly manner by the natives. Ten of the missionaries went ashore to live, receiving a house and promise of protection from the king. Two white men were living on the island, who at first gave the missionaries some assistance, but afterward turned against them.

Some of the natives manifested a little interest in the gospel, but none could be persuaded to accept it. Bloody wars broke out among the different tribes, and in one of the battles three of the missionaries were barbarously murdered, though they were taking no part in the fight. The white men spoken of above persuaded the natives to murder the missionaries, because the latter would not comply with all their demands for gifts. Not understanding the right methods of missionary work, the missionaries lost heart, and in the year 1800 abandoned the field forever.

In 1822 Rev. Mr. Lawry of New South Wales, arrived at Tonga; but on account of the sickness of his wife, he was obliged to leave the next year. Nothing more was done till 1826, when Mr. John Thomas of England was sent to engage in the work in the same field. It was with peculiar interest that I visited the different places where the missionaries had labored, and where some had laid down their lives.

Mr. Thomas was a blacksmith in England previous to his call to the ministry, and a quiet young man, with but little education. For nearly fifty years this devoted man labored in the different islands of the Tongan group. After laboring for a few years and seeing but little accomplished, he had almost decided to return to England; but when the boat arrived on which he thought of sailing, he found that it contained two more missionaries.

About the year 1830 he was visited by a young chief from Hapai, which is about ninety miles from Tongatabu, and is one of the islands of the same group. This chief finally embraced the Christian religion. Soon after, he requested that Mr. Thomas would visit Hapai, which request was complied with as soon as possible. This chief was the man who afterward became King George, and who since 1845 has ruled over the whole Tongan group. He is now nearly one hundred years old, but is apparently almost as strong as ever. We had the privilege of visiting him at his palace, and putting some of our books into his hands. He treated us with much kindness, and, through his chief of police, told us to go where we pleased, and build up churches as we saw fit. With his queen he was admitted to the church about 1832 or 1833, and became a local preacher.

In the meantime the missionaries had extended their operations to Vavau, the north island of the group, and many had embraced the gospel. In 1834 they had a wonderful outpouring of the Spirit of God. They had appointed a time especially to seek the Lord, and many earnest prayers were offered for God's blessing on the work. The answer soon came, and thousands were converted. Wherever the missionaries went, they found the people engaged in prayer-meetings. Nothing was done but to seek the Lord. From that island the

work extended to Hapai, or the middle island of the group, and last of all to Tongatabu, which had been the first to hear the gospel, but the most difficult to reach.

Though there has been a split in the church, and serious difficulties have followed the attempt of the premier in the government, a former Wesleyan minister, to force one of the bodies to unite with the king's church, we could see the good effects of the labors of the first ministers. This group is more advanced in civilization than any other we have visited, outside of Pitcairn.

On the different islands in the group we sold nearly £140 worth of our books. At Vavau we were invited by the English pastor of the Wesleyan church, to preach in his house. This we did, to an interested audience. A prominent man of this place asked us to carry his wife to Fiji to visit her father, preferring to send her with us rather than on the steamer. We took her, and by this means gained access to some good families in Fiji.

Vavau is one of the loveliest islands of the Pacific. Hundreds of thousands of bushels of the finest oranges we ever tasted, grow on this island. This would make a pleasant home for some family that desired to learn the native language, and teach the people the good news of the coming kingdom. All the natives keep the Sabbath of the Lord, though calling it Sunday. Very little, if any, prejudice would be aroused by efforts that we might make, as far as our doctrines are concerned. Of course the laborers would have to work in connection with the minister now in charge there; but I believe the men already in the field would welcome any laborer who would try to benefit the natives spiritually and morally. At Hapai we found but a few white families, but these bought over £40 worth of our books. There are no white ministers in the island, and only one who can speak English. He is an old native laborer who stands high in the estimation of all who know him. He and his wife are well educated, and have a pleasant home, which contains all the conveniences of English homes. We were invited to enjoy these comforts at our pleasure. This man well remembers the days of heathendom, and is a living monument of what Christianity can do for a heathen. He bought several of our books, and when we left, was reading them with interest. We held several meetings there, some of which were attended by the minister. Our meetings were held in a school-house, which was standing idle because no teacher could be obtained. We were asked if we could not furnish a teacher. Why should not such an opening as that be filled by us? Of course we had to decline the offer.

E. H. GATES.

### SHIP-MISSION WORK IN SYDNEY.

SINCE the work started here, we have been alive to the fact that there are many obstacles in the way, that must be overcome before the ship work can attain the efficiency that all lovers of the truth would wish it to reach.

It was the cause of much thought as to how we were going to work with the foreign sailors; but a way opened that we might have Bible-readings with them. Upon entering a ship's fore-castle, we generally find there are some who can understand and speak English. We sit down beside one of these, and in a little conversation lead on to the Bible, and then ask them to get their Bibles, and turn to certain passages and read in their own tongue, which they do aloud while all around are listening. Then we tell them in English

what they have been reading. This makes the reading very impressive. On all occasions where we have given readings in this way, a deep interest has been manifested. In this manner we have spoken to Hollanders, Swedes, Norwegians, Germans, and Frenchmen, and shown them the truths of salvation.

We are received by captains and officers in most cases cheerfully. They tell us that we may come on board when we please; but it is only out of work hours that we can work with success; although, on one occasion, a Christian captain told me that he would let his men stop working so that I might speak with them. On this gentleman's ship, which is a large English merchantman, we gave a number of lectures at his request. These meetings were well attended, there being between thirty and fifty present each night. This number included some "shore people," friends of the officers, who, when the ship was leaving, told us they were sorry; for they wanted to hear more. The captain made mention that an impression had been made on board his ship which would never be forgotten. At the close of the meetings, we found that the captain had got a supply of our books while in New York. A lady visiting his ship while there, also made him a present of a copy of "Bible Readings." On being shown into his private cabin at various times, I was pleased to notice this book by his bed with book-marks in several places. Before leaving, the captain manifested his friendship by visiting my home, where he left a very encouraging letter.

The Sydney church has presented our mission with a very fine boat. It is quite an acquisition, for the shipping is very scattered. The boat was to-day the means of saving a sailor from drowning.

This being a point from which vessels leave for the islands of the Pacific, we take advantage of every occasion which offers, to send reading matter to the lonely islanders. We have, up to the present time, through the kindness of the several captains and officers, succeeded in forwarding parcels to many of the islands of different groups.

Files of BIBLE ECHOS, which are covered with neat covers, on the inside of which is given a brief account of the history, principles of faith, and progress of S. D. Adventists, have been placed on the mail boats going to American, English, German, French, Chinese, and Japanese ports. These files are placed on the saloon tables. We found some noble work being done by God-fearing seamen. One captain told me that it was his custom to hold service every night at sea. On his last voyage from Norway, after they had been to sea a few days, one of his crew stopped coming to worship, then another, and another, until the captain said, "I will hold no more meetings." However, the next night after he had made this decision, one of the crew came with tears to the captain, asking him to forgive him. The captain replied, "I have forgiven you, but you must ask God to forgive you." The next night another came in the same way, and it resulted in the men asking the captain to have worship, and now some of these men are living good Christian lives.

Visiting a Nova Scotia barque a few weeks back, I placed in the hands of the carpenter the tracts, "Sufferings of Christ" and "True Conversion." When I called to collect the tracts and talk with him, he inquired for reading matter relating to the Sabbath question, and went on to say that he had not for some time recognized Sunday as the Lord's day, but had been keeping the Sabbath the best he could on

board ship. Asking him how he knew about the Sabbath, he replied, "It was by the study of God's Word." I have spent some time with this person, whom I have found to have a good knowledge of the truth, although not knowing any of our people or having read any of our literature. He has asked for the address of our people in New York; and he told me that when the ship reaches home, he will live ashore, so that he can live the truth out. This case illustrates how God works for those who are seeking for, and are willing to walk in, the light.

JESSE PALLANT.

#### THE AUSTRALIAN TRACT SOCIETY.

#### REPORT FOR QUARTER ENDING JUNE 30, 1892.

|                                  |   |   |        |
|----------------------------------|---|---|--------|
| No of members                    | - | - | 229    |
| " " missionary visits            | - | - | 3,149  |
| " " letters written              | - | - | 217    |
| " " letters received             | - | - | 76     |
| " " Bible-readings held          | - | - | 186    |
| " present at readings            | - | - | 572    |
| " " subscriptions to ECHO        | - | - | 83     |
| " " periodicals distributed      | - | - | 3,384  |
| " " pages of reading matter sold | - | - | 14,395 |
| " " " " " loaned                 | - | - | 21,078 |
| " " " " " given away             | - | - | 19,000 |

MRS. M. E. DANIELLS, Corresponding Sec.

## News Summary.

### NOTES.

HOWEVER good the intentions of trades unions may be in ordering strikes, however much it may seem to them to be necessary in order to protect the interests of the workmen, and however determined they may be that no acts of lawlessness shall disgrace their cause, they are sure to find in the end that they are fighting against vested rights, and that it is "kicking against the pricks." This proved true in the recent strikes in America, and it is proving true at Broken Hill. The men seem to have exercised great self-control in trying to win by peaceable means; but the employers have the law, and all the strength of the New South Wales Government back of them. Free laborers have been brought in under police protection; rioting has resulted, and some of the leaders find themselves in the strong hands of the law. Some of the men might return to work; but they refuse to go unless all are taken. All of them never will go back, says an experienced business man; for only about half of them will be required in the future. This statement reveals a sad feature of the strike business.

A CHARGE has been made that persons who have taken up large areas of land on the Murray, have forfeited their claims by failing to exterminate vermin. The lands of these lessees that are situated along the river bank are occupied, and free from rabbits; but the unoccupied land, farther back, fairly swarms with them. The leases of 500,000 acres of fine agricultural land, held by three persons, are said to be forfeited to the Victorian Government through a failure to comply with the requirements of the law in this respect. These persons could not afford to hold this idle land, if the terms of the Government contract were strictly carried out. Should the Government resume possession, it will make this large tract available to actual settlers, who are waiting and anxious to secure land. It would be a good thing for the country if all large holdings of unused land could be forfeited, and give the people a chance. Not only would the resources of the country be developed, but many men who now swell the ranks of the unemployed could find profitable work, and make themselves happy homes.

THE cholera plague is calling attention, here and elsewhere, to the superiority of cremation over burial as a means of preventing the spread of infectious diseases. Dr. Gresswell, the medical adviser to the Melbourne Board of Health, stated, in a recent meeting of the Board, that in case of the disease actually getting a foothold here, the bodies of the victims should be cremated. This he considers the

only safe course. A recent American paper says on this subject: "It is asserted that the efforts to abolish infectious diseases, such as scarlet fever and diphtheria, are frustrated by the burial of infected bodies; for though the microbes themselves may die, their spores, or seeds, have very great vitality. Pasteur's researches have proved that earth-worms bring up to the surface microbes from the bodies of infected animals buried several feet deep. Darwin showed in one case that in fifteen years they had accumulated worm-mold over three inches in depth, and in another case, during eighty years, had accumulated an average depth of more than a foot." Many cases are stated where epidemics of fever or small-pox have broken out on disturbing the graves of men or animals that died of the disease.

A MILL Girl's institute has just been formed in Manchester, England. The building is spacious and well designed, and includes class-rooms, baths and lavatories, a gymnasium, restaurant, and large lecture hall. At the restaurant cheap mid-day meals, well cooked and sufficiently varied, are served daily to from 60 to 100 girls. It is said that the girls using the restaurant during the few months it has been open, already show the effects of an improved diet. Tea and bread and butter figure too largely in the ordinary bill of fare of Lancashire factory girls, the inadequacy of their diet being due not so much to poverty as to ignorance of cooking. Cooking classes are to be a feature of the institute. —Selected.

EVERY fresh warlike appliance is rather more costly than the last. The United States has been making experiments with nickel steel, which may end in causing all the ironclads of the world to be clothed in that expensive material. In Germany the authorities have been experimenting with aluminium, and are seriously thinking of constructing the heavy equipment of the soldier—sword-scabbards, cartridge-boxes, buckles, and the like—of this metal. We have heard talk, too, of a corslet or breastplate of aluminium, strong enough to turn a bullet at long ranges. Perhaps somebody will suggest silver helmets and diamond-pointed lances soon. The one consoling reflection is that with all these improvements and appurtenances the soldier will become so expensive that no Government will venture to throw him away over a business so "destructive to garments," to use an Æschylean phrase, as fighting.—*St. James's Gazette.*

### ITEMS.

A cremation society has been organized in Melbourne.

A military treaty has been formed between France and Russia.

Gold has been found in a meteoric stone that fell recently in Idaho, U. S. A.

In Russia Stundists are being charged with insanity and confined in madhouses.

It is reported that fifty-eight thousand women belong to the trades unions in England.

It is computed by an authority that the mines of the world produce twenty-five tons of gold every week.

The British missionary societies have 139 physicians engaged in mission works, of whom 13 are ladies.

An international naval demonstration is to be held in connection with the opening of the World's Fair at Chicago.

The Egyptian Government has issued a proclamation prohibiting the introduction of alcoholic liquors into the Soudan.

In consequence of stagnation in the British ship-building trade, 15,000 men at the ship-yards on the Clyde are out of work.

The anniversary of the overthrow of the Pope's temporal sovereignty on Sept. 20, 1870, has just been celebrated in Italy.

It is estimated that it will cost the Russian Government £4,500,000 to supply destitute farmers with seed and with horses at half price.

The latest indignity put upon the Jews in Russia by the Government, is a refusal to allow them to give their children Christian names.

Six persons have been burned to death, and many seriously injured, by a railway accident between Chicago and Pittsburg, U. S. A.

Three hundred persons have been killed, and thousands injured, by a hurricane in Japan. The destruction of property was very great.

The Peace Congress which lately met in Berne, Switzerland, passed a resolution in favor of European federation and general disarmament.

At General Booth's request, a committee has been appointed to investigate the charges of misappropriation of funds, recently brought against him by the *Times*.

Mr. Gladstone has expressed himself strongly in favor of disestablishment in Wales. He thinks strict religious equality should be maintained throughout the United Kingdom.

Frederick Schwatka, the traveller, once experienced a temperature of 71 degrees below zero in the Arctic regions, near Burke's Great Fish River. It is said to be the coldest ever endured by man.

Leo XIII. has decided to send a papal nuncio to the United States, with a special mission for the reorganization and increase of Catholic schools, and for the extension of the influence of the church.

Sir George Dibbs, Premier of New South Wales, who was so lionized in London, is meeting with a cool reception at home. At the present writing, Parliament is debating a want-of-confidence motion.

Grenier, a clerk employed in the department of the Minister of Mines, Paris, has been sentenced to twenty years' penal servitude, to be followed by twenty years of exile, for selling important secrets to the Germans.

A company has been formed in London with a capital of £5,000,000, to construct a land-grant railway from York, W. A., to Port Augusta, S. A. The line would complete the railway connection between Perth and Adelaide.

Turkey is negotiating on a scheme for the fortification of the Bosphorus. The Belgian expert who has the matter in hand has pronounced the forts on the Dardanelles, the key of Constantinople, absolutely worthless for military purposes.

The French Socialists think they could carry out their theories of government better away from home. They have accordingly decided to form colonies in remote parts of the world, and are making a beginning by bargaining for land in Paragnay.

A proposition is before the German Reichstag to expend £5,000,000 in strengthening the military system, thus adding 100,000 men to the army. Emperor William is anxious that a corresponding increase should be made in the strength of the Austrian army.

It is suggested by a well-known financier, that, as the holder of about three-fourths of the shares in the New Hebrides Company has resolved to sell out his interest, it would be well for the British to purchase these shares, and so secure commercial control in the new Hebrides.

Mr. Peary, an American engineer, with his wife and six other persons, started on a journey of scientific discovery in Greenland in July, 1891. Mr. Peary has recently been heard from, and states that he has acquired valuable scientific information respecting this ice-covered island.

There are about 100,000 islands, large and small, scattered over the ocean. America alone has 5,500 around its coasts. There are 365 in the Bay of Rio de Janeiro, 16,000 between Madagascar and India, and some 1,200 off the eastern coast of Australia, between its mainland and New Guinea.

Cremation is growing in favor in Europe, in spite of the strong opposition of the Roman Catholic Church. During the year 1891, 3,741 bodies were burned in France. Three new crematories were opened in Germany, and there are now twenty-two in Italy, several of which are perambulatory.

Two causes are credited with awakening the German people to the necessity of the temperance reform. These are, (1.) the conviction that beer drinking is weakening the moral and physical qualities of the nation, and (2.) the necessity of turning the beer material into bread. Statistics show that Germany devotes about a quarter of her productive energy to the liquor traffic, and that the "demand for bread can only be met by a denial of beer."

## Health & Temperance.

### A TEETOTAL LAY.

|  |  |  |
|--|--|--|
| First puff,<br>Sick enough.<br>First: beer,<br>Feels queer.<br>First whisky.<br>Feels frisky.<br>First rum,<br>Very glum |  | Brandy smash,<br>Mental crash.<br>All combined,<br>Shattered mind.<br>All done,<br>Hearse for one. |
|--|--|--|

### HYGIENE OF THE AIR.

#### IMPURITIES OF THE AIR.

THE principal impurities of the air, to which we call particular attention, are as follows:—

*First*, various gases, comprising carbon-dioxide or carbonic acid, carbonic oxide, ammonia, sulphureted hydrogen, and various noxious gases arising from the decomposition of organic matter, from rendering establishments, chemical works, and other sources.

*Second*, germs and other minute living bodies consisting of spores, animalcules, etc.

*Third*, dust, consisting of minute particles of earthy matter, fragments of hair, fibres from clothing, minute portions of small insects, particles of decomposing matter, and a great variety of substances too numerous to mention.

We will now notice more in detail some of the more important of these impurities and their sources.

*Carbonic Acid.*—Of the various poisons which contaminate the air, carbonic acid, or, more properly, carbon dioxide, is the most abundant. While not the most dangerous, it may be considered as the chief impurity of the air. It is produced by the burning of wood, coal, and all ordinary combustibles, by the respiratory processes of animals and plants, and by the decay or decomposition of organic substances. It is also produced by various chemical processes, as the burning of lime in lime-kilns. Carbonic acid is an invisible, odorless gas, a fact which adds to its dangerous character, since it makes it impossible to detect its presence by the senses. It is heavier than air, and hence has a tendency to accumulate in low places, as in unused wells, deep valleys, caves, and similar places. Some of the properties of this gas may be easily observed by making the following experiment:—

Place in a deep glass jar—a two-quart fruit jar will answer the purpose admirably—two heaping teaspoonfuls of bi-carbonate of soda, or saleratus. Add a teaspoonful of water, and allow the soda to dissolve. Now add a teaspoonful of strong vinegar. Immediately upon the addition of the vinegar, a vigorous chemical action will occur, accompanied by great effervescence, the result of the liberation of carbonic acid gas. In a few minutes the action will cease. Now, if a bit of candle be lighted and let down into the jar, by means of a wire, it will be extinguished almost as soon as it enters the mouth of the jar. This shows that the carbonic acid gas will not support combustion. Indeed, it is one of the best means of extinguishing fires, being employed for this purpose in the Babcock and other forms of extinguishers. That the gas is heavier than air is shown by the fact that it can be poured from one vessel to another, as also by the fact that when generated in the manner described it will remain for some time in the jar in which it is produced.

The presence of carbonic acid may also be

demonstrated in another manner. It is well known that chalk is a chemical compound of lime with carbonic acid. By pouring into the jar half a teaspoonful of clear lime and slaking thoroughly after placing a cover over the jar, the carbonic acid will combine with the lime, producing chalk, which will give to the water a milky or cloudy appearance. Lime-water is easily made by slaking freshly burned lime in water and allowing it to settle until clear. The clear solution may be turned off into another bottle, boiled, corked, and preserved for use at any time required.

The most important sources of carbonic acid in the air of dwelling-houses or other confined spaces occupied by human beings, where alone there is much danger from this gas, are respiration and the combustion of gas, oil, candles, and other illuminating substances. The presence of carbonic acid in the breath may be easily shown by the following experiment: Take a clean glass jar, and cover the mouth closely with writing-paper. Make two holes in the paper cover large enough to admit the end of the little finger. In one of these insert a glass tube or a large straw of sufficient length to reach to the bottom of the jar. Place the mouth at the other end and breathe into the jar for one or two minutes, taking care not to draw into the lungs any air from the jar. If a short piece of lighted candle be now let down into the jar as before immediately after removing the cover, it will be extinguished at once. The presence of carbonic acid in the jar may also be detected as in the previous experiment by putting into the jar a small quantity of lime-water, and shaking it for a few seconds. The production of chalk is indicated by the cloudy appearance, proving the presence of carbonic acid, as before stated.

The amount of carbonic acid produced by each adult person is about one cubic inch at each breath, which would amount to twenty cubic inches, or about two-thirds of a pound, in a minute, or two-thirds of a cubic foot in an hour. The ordinary oil-lamp produces about the same quantity of carbonic acid as a person. A good candle produces from five to ten times as much. Immense quantities of carbonic acid are produced in stoves, fire-places, and furnaces; but these we do not need to take into account, as it is conducted away with the smoke through the chimney.

Carbonic acid is not so active a poison as many other gases with which the air is sometimes contaminated; but numerous experiments performed upon birds, mice, and other small animals, as well as upon human beings, have shown beyond the possibility of a doubt that it is directly poisonous to all forms of animal life even in small quantities. In the quantity in which it naturally exists in the atmosphere,—3 to 4 parts in 10,000,—it is not injurious to animal life and is of great service as gaseous food to plants and all forms of vegetable life. If, however, its proportions be increased to 6 or 7 parts in 10,000, it becomes decidedly prejudicial to health. This is true, however, only when it is produced by the respiration of animals or human beings, and is generally considered to be due more directly to the organic poison with which carbonic acid from these sources is always associated than from the carbonic acid itself. It has been shown to be true, however, that if pure carbonic acid from any source be added to the air in such quantities as to reduce the proportion of oxygen even as little as one-tenth per cent., or one part in a thousand, serious results will follow.—*J. H. Kellogg, M.D., in Home Hand-Book of Hygiene and Medicine.*

### EXERCISE.

MUCH of the food actually digested and assimilated is not used to the fullest extent for want of sufficient oxidation to make it yield the greatest amount of vitalizing power to the tissues of the body. Such partially unoxidized products have an irritating effect on the organs and tissues, and predispose them to disease if they do not directly affect them with it.

Exercise has a stimulating effect on all parts of the body by inducing further oxidation in all the tissues and organs. This increased oxidation is attended by a greater demand on the part of the system for oxygen—as indicated by the greater number, force, and frequency of the respirations.

During exercise the heart beats faster, and forces more blood through the lungs to all parts of the body, bearing in its little blood cells the precious, life-giving factor, oxygen. These little cells—one constituent of which, *hemoglobin*, has the wonderful faculty of quickly loading and unloading itself with oxygen—thus act as direct aids to the process of oxidation in the tissues and organs.

It is the combining of oxygen with unoxidized products in the blood that gives to each individual cell its possibility of sustaining life. Any process which increases the oxygen supplied to all parts of the body tends to strengthen the life in each individual cell, and to give it more power to resist disease.

Exercise, of all factors, does this most effectively; and besides actually producing in each individual cell a greater vitality, it gives a favorable opportunity for the waste products of the tissues to be thrown off rapidly. By thus causing a further oxidizing of certain matters in the blood, it conduces in a double sense to life and health.

Habitual out-door exercise, with suitable protection from extremes of weather, is the most effective means of prolonging life to old age.

In this age of rush and hurry, when time is too precious to use for systematic exercise, and when the cultivation of the brain too often debars the remainder of the body from a complete development, it is not to be wondered at that the body succumbs to diseases which overtake it in its prime, because it has not the vitality to resist their inroads.—*Selected.*

### HINTS FOR NURSES.

SICK people don't like to be stared at. They are morbidly sensitive. To look surprised at the change sickness has wrought is annoying, and, worse than that, it is disheartening, and makes invalids imagine their case to be worse than it is. Therefore, don't stare at a sick person. And don't stand at the back or the head of the bed to make him turn his eyes round to see you. Always sit by the bedside, for the patient feels more at rest than if you stand up tall before him. And don't whisper; don't talk in a low voice; don't follow the doctor or a caller out into the next room. The invalid will be absolutely certain that you are discussing him. Don't wear garments that rustle or are made of rough cloth to come in contact with hands made tender by sickness, and don't wear creaking boots or thick-soled boots.—*Hall's Journal of Health.*

THE little daughter of a physician crawled into his arms to receive his kiss and affectionate embrace. He had just been visiting another child with diphtheria, and had not cleansed his hair or beard, or changed his clothes. The child took the disease and died.—*Selected.*

# 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.    |
| AU KLAND—Melody St., Surrey Hills                             | 2:30 p.m.        | 10:30 a.m. |
| BALLARAT—Society's Hall                                       | 2 p.m.           | 3 p.m.     |
| HOBART—Baptist Chapel, Harrington St.                         | 2:30 p.m.        | 11 a.m.    |
| MELBOURNE—Albert Hall, Heidelberg Road, 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: Oct. 28, 6.24; Nov. 4, 6.30.  
 HOBART: Oct. 28, 6.37; Nov. 4, 6.45.  
 MELBOURNE: Oct. 28, 6.30; Nov. 4, 6.38.  
 NEW ZEALAND: Oct. 28, 6.34; Nov. 4, 6.43.  
 SYDNEY: Oct. 28, 6.23; Nov. 4, 6.30.

## AGENTS.

ORDERS may be addressed to any agent in the following list:—

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

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## SOUTH AFRICA.

WE are glad to learn from various sources of the progress of the work in Cape Town, S. A. The church there are erecting a new meeting-house and book depository; also an academy building, including students' home and all accessories. The school building will cost upwards of £10,000, and will be finished early next year. Professor E. B. Miller and wife, from Battle Creek College, are now on their way to South Africa with a competent corps of helpers to carry on the educational work. We wish our old-time school-mates the most abundant success in their work. In other respects too the work is making good progress in that field. Evidently it is not killed yet, notwithstanding the predictions of the enemy a year or two since.

## THE BIBLE ECHO.

WE trust we shall have the forbearance of our readers while speaking a few modest words about ourselves. We had fully expected that our efforts to improve the interest and appearance of the paper would be appreciated by our readers, although they have been carried on at a time when retrenchment is the prevailing policy in every line of business. Some of our good friends felt dubious as to the results, but they have already justified the measures so far taken. Notwithstanding the stringency of the times, our list of subscribers has steadily increased, and but very few are discontinuing their papers. Since the addition of a fine class of illustrations, and more lately the acquisition of a new outfit of type, we have received many words of commendation and encouragement.

For the future our plans contemplate a wide scope of useful and interesting reading. We intend to exclude all trash most carefully, and to spare no pains to secure a continued supply of original articles written by practical men and women in different parts of the world.

Now, having said this much of ourselves, we confidently appeal to our friends to rally around the paper with a hearty support. No family should be without the paper, though we hardly expect that all will feel as we do about that. But certainly all who profess to keep the Commandments of God and the Faith of Jesus should have the paper regularly in their homes. We fear that all do not see this as it is, and hence it is the duty of our ministers and workers to help them to see it; and encourage all the friends of present truth to support our paper morally and substantially. We urge this, not for the benefit of the office of publication alone, but for the good of those whom the journal would benefit as well.

A little judicious effort upon the part of all would rapidly extend the acquaintance of the people with our paper, and result in mutual good to readers and publishers. The offers we have been making in our Publishers' Department present good inducements for efforts in this direction.

*The Gifts of Heaven*  
As with life, so it is with growth. It is God who brings the bud to bloom and the flower to fruit. It is by his power that the seed develops, "first the blade, then the ear, after that the full corn in the ear." And the prophet Hosea says of Israel, that "he shall grow as the lily." "They shall revive as the corn, and grow as the vine." And Jesus bids us "consider the lilies, how they grow." The plants and flowers grow not by their own care or anxiety or effort, but by receiving that which God has furnished to minister to their life. The child cannot, by any anxiety or power of its own, add to its stature. No more can you, by anxiety or effort of yourself, secure spiritual growth. The plant, the child, grows by receiving from its surroundings that which ministers to its life,—air, sunshine, and food. What these gifts of nature are to animal and plant, such is Christ to those who trust in Him. He is their "everlasting light," "a sun and a shield." He shall be as "the dew unto Israel." "He shall come down like rain upon the mown grass." He is the living water, "the bread of God . . . which cometh down from heaven, and giveth life unto the world."

As the flower turns to the sun, that the bright beams may aid in perfecting its beauty and symmetry, so should we turn to the Sun of Righteousness, that Heaven's light may shine upon us, that our character may be developed in the likeness of Christ.—Mrs. E. G. White, in *Steps to Christ*.

THE United States Congress has, after a long and strongly contested struggle, for the first time committed itself to the cause of religion through religious legislation. It has long been the boast of that nation that religious freedom was one of the great principles upon which the fabric of statehood rested. But lately the churches have demanded that the law-making power should no longer remain neutral. They have through covetousness and worldliness lost much of their power with men, and fear their work will not avail unless assisted by the law. Especially is this the case with Sunday observance,

the Scriptural warrant for which is decidedly deficient.

There has been a contest over the question of Sunday closing at the World's Fair which will be opened next May. Congress was called upon to vote an appropriation for the show. Innumerable petitions went up to Congress to have the aid extended with a proviso that the gates be shut upon Sunday. This sentiment prevailed; and two and a-half million dollars were voted with the condition that Sunday be observed.

So far as this particular subject is concerned, there is no great importance attached to it; but as a precedent, the action of Congress is full of ominous significance. It is a decisive blow at the fundamental principles of the nation; for when legislation shall interfere with the religious tendencies of the people, and undertake to control them, the gate is open for a multitude of evils.

AND these evils are only waiting to crowd in. Already the hideous form of religious persecution is coming up out of the ground. The *Cottage Pulpit*, a paper not allied to the cause of S. D. Adventists, has the following upon the situation:—

"Be it remembered, that while we are nightly resting in our own homes on comfortable beds, or enjoying our freedom by day to go and come at our pleasure, four Seventh-day Adventist Christians are partaking nightly of the rough accommodations which one of our common county gaols can afford them, and by day are confined within its uninviting walls. And this in the closing decade of the nineteenth century! this in our much-boasted Protestant land of civil and religious liberty!

"Does any one ask, Why don't they pay their fines, and come out of gaol? We can answer for them, that to do so would be at the expense of a great moral principle for which they are contending. God gave them, by example and precept, a right to work on the first day of the week, and they hold that to obey God is their duty; and that when the two laws, divine and human, come in conflict, there is but one course for them, let it lead to prison or to death, and they are right!"

SOME friend unknown recently sent us a tract containing the substance of two discourses by pastor Jno. Turner of Melbourne on the subject of the Sabbath. We noticed one paragraph in particular which we transcribe for our readers:—

"We do not profess to observe the Jews' Sabbath, or seventh day; nor have we any Scriptural authority for the observance of the first day. We are told that the apostles met on the first day of the week, but we are not told that it was a rule for them to meet on the first day of every week. Indeed, we find no authority for the prohibition of work or occupation on the first day of the week till the conversion of Constantine. In his celebrated edict, 321 A.D., he prohibited all judicial proceedings on the Lord's day, and it was followed by prohibitions to many other occupations, and many forms of amusement held innocent on ordinary days. This great man, Emperor of the Romans, was the instrument, in the Lord's hand, of transmitting to us a day of rest—called the Lord's day, or Sunday—which we esteem as a great favor, and trust it may still be continued by the blessing of the Lord."

We call especial attention to the statement that "This great man, Emperor of the Romans, was the instrument of transmitting a day of rest, which we esteem a great favor." A very remarkable statement that, coming from a Protestant and from a denomination that has taken a high stand for the Bible as the only rule of faith and practice. We do not criticise the truthfulness of the statement; we believe it to be all too true; but as an admission, it is astounding, and should open the eyes of those who read it to the path they are following. God says the seventh day is the Sabbath of the Lord thy God. Constantine gave us the Sunday.

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