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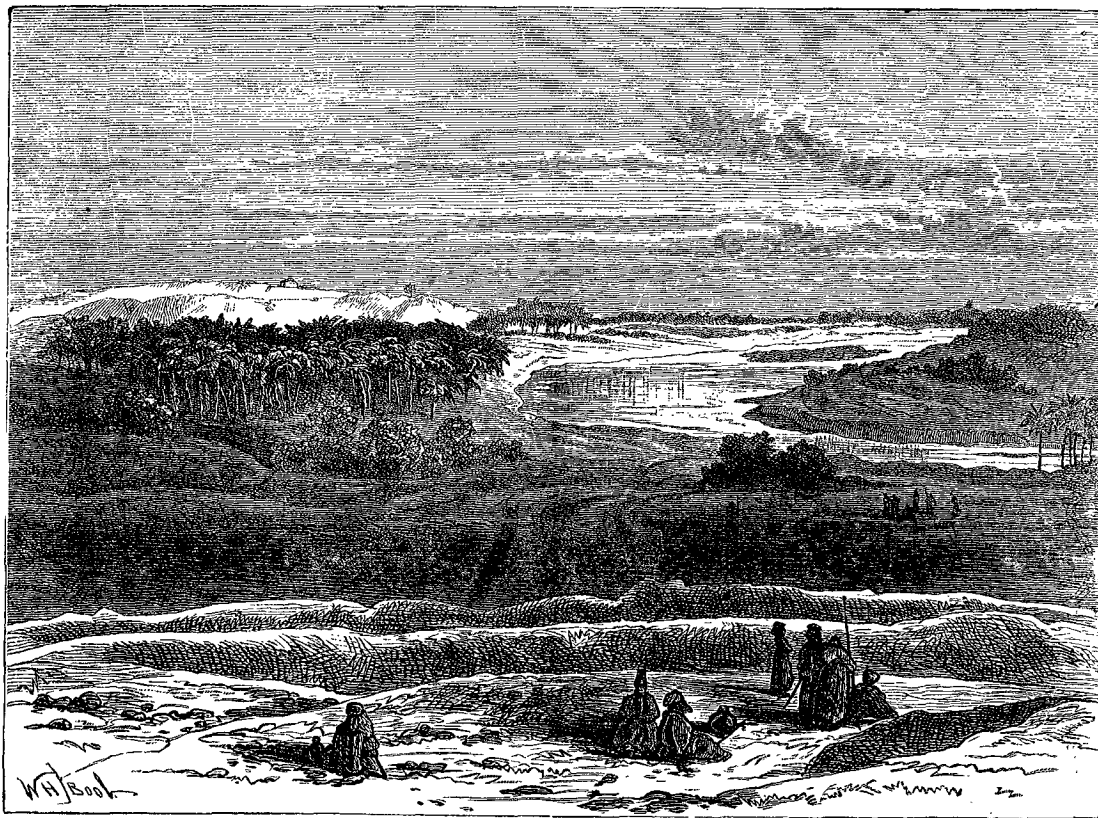
Current Comments.

ALONG THE UPPER EUPHRATES.

THE Euphrates has been one of the best known rivers of the world from the remotest antiquity. It may be considered, roughly speaking, as divided into three portions, the upper, middle, and lower divisions, each of which is distinguished by special physical features, and each of which has played a conspicuous part in the world's history, retaining to the present day monumental evidence of the races who have lined its banks. This upper division of the river bisects the plateau of Asia Minor, and has thus been traversed by all the nations who have passed successively from Asia into Eastern Europe. Here the general character of the Euphrates is that of a river of the first order struggling through high hills, or rather low mountains, prolongations of the chain of Anti-Taurus, and making an exceedingly tortuous course as it forces its way over a rocky or a pebbly bed from one natural barrier to another. Crossing the broken country between the Anti-Taurus and Taurus, it finally forces its way through the latter range in a succession of rapids and cataracts for a space of about forty miles, till it emerges upon the great Syrian plain, a short distance above Samsát.

The Euphrates now enters on its middle division. The river in this part of its course runs through a valley of a few miles in width, which it has eroded in the rocky surface, and which, being more or less covered with alluvial soil, is pretty generally cultivated by artificial irrigation. The method of irrigation is peculiar,

dams of solid masonry being run into the bed of the river, frequently from both sides at once, so as to raise the level of the stream and thus to give a water power of several feet in height, which is used to turn a gigantic wheel, sometimes forty feet in diameter. The water is thus raised to a trough at the top of the dam, and from thence is distributed among the gardens, and melon beds, and rice fields, occupying the valley between the immediate bed of the river and the rocky banks which shut it out from the desert. The wheels, which are of the most primitive construction, being made of rough branches of trees, with one hundred or one hundred and fifty rude clay vessels slung on the



SCENE ON THE EUPHRATES.—THE SITE OF ANCIENT BABYLON.

(See "The Euphrates and Tigris," p. 346.)

outer edge, raise a prodigious amount of water, and are moreover exceedingly picturesque. In some parts of the river three hundred of these wheels have been counted within a space of one hundred and thirty miles, and when our steamers first appeared upon the river, not forty years ago, at least one-third of the wheels were in working order; but they have since fallen very generally into ruin, the Arab population, which used to cultivate the immediate banks of the river, having for the most part moved farther off into the desert.

Beyond the rocky banks on both sides is the open desert, covered in spring with a luxuriant verdure, and dotted here and there with the black tent of the Bedouin, the great tribe of Shamar holding the left bank, as the 'Anezeh possess the right bank.—*Encyclopædia Britannica*.

THE LIQUOR QUESTION.

THE men who rave and rant the most about the wrongs of labor and the hard conditions of the industrial life are generally the men who love beer more than they do work. The small town of Homestead, U.S.A., the scene of the recent labor war, has over fifty drinking-places of different kinds. If the truth were known, it would undoubtedly be found that a large majority of the men prominent in the brutal and bloody outrages at this place were men who spent a large share of their wages in the saloons. There is nothing that inspires the average loafer with such a hatred of capitalists and such a desire to avenge the wrongs of the oppressed as a skinful of slop from a brewery.
—*Christian at Work*.

THERE is not another power in existence which exerts so malign an influence on the human race as the liquor interest. Not a day passes but that its hands are red with blood. Every day brings wife murders by drunken husbands, shooting affrays caused by alcohol madmen, and a reign of anarchy and blood due to liquor. In 1801, according to a high-license journal, there were 1130 murders in this country caused by liquor. The country thrilled at the outrages of the slave

power, it rises in indignation over the oppression of the black race or of labor; but it holds its peace when the liquor power revels in a carnival of blood. Two hundred and forty thousand saloon-keepers virtually rule the land. The cities are controlled by them; they dictate the election of mayors and councilmen; the police are their obedient servants; the Legislatures are careful not to offend them. Senator Ingalls was right. The parties, the political aspirants, and the officials are all afraid of the 240,000 freebooters who prey upon the country. They dare not raise their finger to forbid their plunder of the people.—*St. Louis (U.S.A.) Evangelist*.

If you are pleasing God and your conscience, do not make yourself miserable because a few men are displeased.—*Christian Advocate*.

ALONE.

JOHN BELL.

CHRIST trod in anguish the wine-press alone,
In sorrow He trod it man's sins to atone.
As sin's sacrifice He entered the grave.
The wine-press was trodden the fallen to save;
Gethsemane re-echoes the depth of his moan,
Christ trod in anguish the wine-press alone.

The sin of the Hebrew clothed Him with scorn,
The guilt of the Gentile crowned Him with thorn;
O, deep was his sorrow, when anguish like dew
Broke on his forehead with blood in its hue!
Dark Calvary recalls the depth of his groan;
Christ trod in anguish the wine-press alone.

Nature in daytime was shrouded with gloom;
The sun in dismay made heaven his tomb,
The earth as in horror quaked at the cross:
Christ suffered anguish, but Satan a loss.
Death seemed to claim that moment his own,
Christ trod in agony the wine-press alone.

Transfixed upon Calvary the Saviour died,
The blood streaming red from his wounded side;
Love, Truth, and Mercy then entered the grave,
To rescue the dying and ransom the slave;
The conquest is ended, Christ has a throne,
Tho' He bitterly trod the wine-press alone.

Rejoice, O, rejoice, the victory is won;
The love of Jehovah is seen in his Son.
The city of David shall break into praise,
Where love shall encircle and beauties amaze;
Where each of the ransomed shall claim as his own
The Saviour who trod the wine-press alone.

Messiah is coming, the one and the same.
Who wept o'er Jerusalem the 'ear drop of pain,
Coming in grandeur, in splendor, and might,
With the armies of heaven resplendent in light;
As the Lion of Judah, a King on his throne,
A God who had trodden the wine-press alone.

General Articles.

TEMPTED IN ALL POINTS LIKE AS WE ARE.

THE TEMPTATION IN THE WILDERNESS.

MRS. E. G. WHITE.

THE great work of redemption could be carried out by the Redeemer only as He took the place of fallen man. Burdened with the sins of the world, He must pass over the path where Adam fell, and redeem his failure. When Adam was assailed by the tempter, none of the effects of sin were upon him, but he was surrounded by the glories of Eden. But it was not thus with Jesus; for, bearing the infirmities of degenerate humanity, He entered the wilderness to cope with the mighty foe, that He might lift man up from the lowest depths of his degradation. Alone He was to tread the path of temptation and exercise self-control stronger than hunger, ambition, or death.

Clothed as an angel of light, the artful foe presented his specious temptations to the Saviour. He sought to persuade Christ to turn from the path of self-denial and cross-bearing. He assured Him that God was satisfied with his willingness to endure the trial, but that as He stayed the hand of Abraham when about to sacrifice Isaac, so now, satisfied with Christ's willingness to set his feet in the blood-stained path, He had sent an angel to deliver Him from the long fast by which He was to overcome the power of appetite in man's behalf. This specious reasoning was a temptation to Christ. His humanity made it a temptation to Him, and it was only by trusting his Father's word that He could resist the power of the enemy. He walked by faith, as we must walk by faith, and turned from the artful deceiver, who feigned to doubt his divinity. Satan declared that a powerful angel of heaven

had been banished to the earth, and that Christ's appearance indicated that instead of being the King of heaven, He was this fallen angel, forsaken of God and deserted by man. If He were the Son of God, He was equal with God, and could make this evident by working a miracle. He said, "If Thou be the Son of God, command this stone that it be made bread." He promised that if Jesus would do this, he would acknowledge his supremacy and no longer contest his claims. The arch-deceiver hoped that under the force of despondency and extreme hunger, Christ would lose faith in his Father, work a miracle in his own behalf, and take Himself out of his Father's hands. Had He done this, the plan of salvation would have been broken; for it was contrary to its terms that Christ should work a miracle in his own behalf. Throughout his life on earth, his power must be exercised for the good of suffering humanity alone. As man's representative, He was to bear the trials of man, leaving a perfect example of submission and trust in God. Jesus met the adversary with the Word of God. He said, "It is written, That man shall not live by bread alone, but by every word of God." It was not for the Son of God to descend from his lofty mission to prove his divinity to a fallen foe, or to condescend to explain his humiliation as man's Redeemer. If the children of men would follow the example of Christ, and hold no converse with the enemy, they would be spared many a defeat at his hands.

Foiled in the attempt to provoke Christ to manifest his divine power in his own behalf, and seeking to awe Him by a display of superior power, Satan bore the Son of God from the wilderness, and set Him upon a pinnacle of the temple at Jerusalem. He there admitted that Jesus had been right in manifesting unqualified trust in God, and, declaring that God had promised to give his angels charge over Him that He should not dash his foot against a stone, he urged Christ to manifest still more faith in the Word of God. He said to Him, "If Thou be the Son of God, cast thyself down from hence; for it is written, He shall give his angels charge over Thee, to keep Thee; and in their hands they shall bear Thee up, lest at any time Thou dash thy foot against a stone." Satan thought to take advantage of Christ's humanity, and urge Him beyond the limits of trust into the sin of presumption. But while manifesting perfect trust in his Father, He refused to place Himself in a position which would necessitate the interposition of his Father to save Him from death. He would not force Providence to his rescue, and thus fail to give man an example of perfect trust and submission.

Baffled in his attempt to overthrow the integrity of Christ, Satan now hazards all, and throwing off his assumed character, he avows himself the arch-rebel, the ruler of the kingdom of men, the sovereign of the earth. Placing Jesus upon a high mountain, he causes the kingdoms of the earth to pass in panoramic view before the Redeemer. He presents the glory of the world, and promises to put Christ, without suffering or peril, in possession of all its power, if He will but concede that He is inferior to Satan, and bow in homage before him. The life of Christ was darkened by sorrow, privation, hardship, and toil. Homeless and friendless as He was, the mighty kingdoms of earth were offered to Him for a single consideration. To regain the supremacy of the earth, He would have to pass over the blood-stained path through Gethsemane and Calvary; but

He dallies not with the tempter. Turning to his adversary, He said, "Get thee behind Me, Satan; for it is written Thou shalt worship the Lord thy God, and Him only, shalt thou serve."

Writhing with humiliation and rage, the baffled foe is forced to leave the presence of the world's Redeemer. He cannot withstand the authority of Christ's command, and he is compelled to acknowledge that Christ's victory is as complete as had been Adam's failure. He had endured the test, greater than any man could ever be called upon to endure,—as much greater as his character was more elevated and pure. The angels now ministered to the fainting Son of God. Strengthened with food, comforted with the assurance of his victory and his Father's love, his great heart goes out in sympathy for man, and He determines to go forth to complete the work He has begun, and rest not until the foe is vanquished and the human race redeemed.

The followers of Christ are called upon to share with Him in his sufferings. The confederacy of evil is arrayed against those who would follow in the footsteps of the world's Redeemer. We are to battle with the mighty prince of evil; but the Saviour tells us that we are not to fight alone. All the heavenly intelligences will come to our help. Amid the darkness of the world, we are to catch the radiance from the throne of God, and to shed the light of heaven to the uttermost parts of the earth.

THE GOSPEL IN HEATHEN LANDS.

MADAGASCAR.

A. G. DANIELLS.

THE island of Madagascar is situated in the Indian Ocean, not far from the coast of Africa. It is one of the largest islands in the world, being about one thousand miles long by three hundred wide. The country is mountainous, has many rivers and is covered with fine forests. Along the coasts are cultivated beautiful coconut groves as illustrated in the accompanying cut. When the country was first brought under the notice of Europeans, it was inhabited by an intelligent but idolatrous people.

When that earnest missionary spirit rolled over the Christian churches during the latter part of the preceding and the first of the present century, Madagascar came into remembrance. In 1817 the London Missionary Society sent David Jones and Samuel Bevan, with their families, to make known the gospel to the Malagasy people. These missionaries reached the island in the unhealthy season. They were soon prostrated with malaria; and in seven weeks after landing, all but one were in their graves. Mr. Jones alone was left to carry on the work. Like a faithful sentinel, he stood at his post of duty until he witnessed one of the most wonderful exhibitions of the power of the gospel ever recorded in the history of Christian missions. The country was at this time practically in the hands of "a young prince, Radama I., the most enlightened ruler ever known in Madagascar. He was shrewd, clever, and far-seeing, a man in advance of his time, and withal fired with an intense ambition to encourage civilization." With this young prince Mr. Jones succeeded in establishing the most friendly relations. One of the royal houses was set apart for the missionary, and servants were appointed to attend him.

The first step taken by Mr. Jones was to start a public school. At first he had but three pupils; but the good reports of these brought others, until it became necessary to erect a

building suitable for the work. The king encouraged the enterprise by laying the foundation stone. Mr. Jones found the work too great, and sent to England for assistance. In 1819 he was joined by David Griffiths, and later on by other earnest workers. "School after school was opened, technical schools for learning trades, schools for ordinary education, schools conducted by the missionaries' wives for teaching needlework, and the making of articles for their own clothing. Education became a passion." "It spread to the villages for many miles around." "At least two thousand quick, intelligent children were under tuition, and the wonderful revelations of the Bible, inore especially the teaching of the New Testament respecting the only Saviour of men, laid hold upon their imaginations."

The Malagasy language had no written

were scattered over the island, and sermons were preached in many villages. The Spirit of God was breathed into those who read the Scriptures and heard the preaching. As soon as they were converted, they became active agents in bringing others into the light.

All this time the heathen priests were influencing the mind of the queen, and urging her to stop the strange work. Finally, she resolved to expel the missionaries, and erase all traces of their work. In March, 1835, she issued an edict for all the people to assemble at the capital on a stated day. Thousands gathered to hear her message. She informed them that she alone was the ruler of that land, that she alone had the prerogative to change the customs and religion of their ancestors, and that she did not propose to change them. Therefore all that the missionaries had done

the conflict with the merciless queen. They retired to the hills, woods, and valleys of the country; but they were hunted down and put to death. The first to suffer death was a young woman named Rosatama. When arrested, she said, "I am not afraid; rather I rejoice that I am counted worthy to suffer affliction for believing in Jesus. I have hope of the life in heaven." She was placed in irons severely beaten, and cast into prison to await her execution. "When led forth to be killed, she expressed her joy that she had received the knowledge of the truth, and continued singing hymns on the way. Passing by Mr. Griffith's chapel, where she had been baptized, she exclaimed, 'There I heard the words of my Saviour!' On reaching the fatal spot, she requested permission to kneel down and pray." While on her knees she was speared to death, and her body was left to be devoured by the dogs. Her record is on high; and in the day that God shall make up his jewels, she will be numbered in that blessed throng.

The calm and heroic death of this young woman emboldened the Christians. They steadfastly refused to renounce their faith or to reveal the names of their fellow-believers. They were hunted like the partridges of the mountains, and tortured and killed in the most inhuman manner. Some were stoned to death, others were speared, others were scalded with hot water. Some had their joints pulled apart, while some had their back-bones sawn in two. For five years these persecutions raged. Viewed from a human standpoint alone, it appeared at the first that the light must go out. The missionaries were banished, so that they could not instruct and encourage the believers who had but recently turned from heathenism. But God magnified his grace. He blessed, encouraged, and sustained his children. And He led others to a knowledge of Himself, so that the ranks were filled up as the



COCOANUT GROVE.

alphabet, so the missionaries set to work to produce one, and to translate the Bible into the language of the people. "In 1827 the printing press was introduced into Madagascar, greatly to the satisfaction of the king, and in the course of a few years there issued from it school books, catechisms, and tracts, the Old and the New Testament translated into the Malagasy language by Messrs. Jones and Griffiths, a dictionary and a grammar of the Malagasy language, and other works."

In 1828 Radama I., the friend and assistant of the missionaries, died. He appointed his nephew, Rakotobe, to the throne. But Ranavalona, one of Radama's wives, caused the nephew to be put to death, and she took the throne. She proved to be a most heartless and cruel tyrant. She not only cut off every member of the royal family, but the companions, advisers, generals, and governors of the late king, Radama.

The missionaries were filled with horror at this terrible slaughter of noble personages, and feared that a queen of that character would prove an enemy to their work. Their fears were well founded. At her coronation she took two idols, and, holding them up before the thousands who were assembled, said to the idols, "I have received you from my ancestors; I put my trust in you, therefore support me." For some time the missionaries were allowed to continue their work without hindrance. God worked for them. Copies of the Scriptures

was unlawful and must be abandoned. She then gave the people who had accepted the gospel one month to renounce and forsake the whole thing.

This was a month of terrible anxiety to the missionaries, and of great heart-searching and prayer to the natives. A few turned from the gospel back to heathenism; but the most of the believers proved true to the light they had received, and resolved to die rather than to lose the love of God. The queen subsequently gave them a little more time to make their decision, and change, but it was unnecessary. Their stand had been taken, and they were unmoved. The storm-cloud finally broke, and the most dreadful persecutions followed. All books were ordered to be delivered, prayer was prohibited under pain of death, no one was allowed to preach, and all intercourse between Christians was forbidden.

But to the surprise of all, the "persecution, instead of damping the ardor of the native Christians, kindled it into a burning enthusiasm. The number of converts increased daily; they hungered and thirsted for the Word of God and prayer. Some walked sixty or a hundred miles to procure a copy of even some portion of the Scriptures. Some resorted to strategy, by passing a Scripture watchword to find out those who were like-minded, with whom they might converse on holy things."

The missionaries were expelled from the country, and the natives were left to carry on

martyrs fell.

What a rebuke is the example of these people to many professed Christians in civilized lands who deny their Lord for fear of sacrifice or trials or the finger of scorn. And what a rebuke were their efforts to make others acquainted with the Saviour's love, to the weak, half-hearted efforts of professed Christians everywhere. In all churches there is need of new life, and may it be given for Jesus' sake.

THE POWER OF GOD.

G. B. STARR.

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and forever. Amen."

WHAT wonderful statements! What precious words! "Able to keep you from falling." Yes, it is He who spoke the worlds into existence by his word (Ps. 33, 96), and who now upholds them "by the word of his power." Heb. 1:3. It is He who bringeth out the hosts of starry worlds by number above us, and "calleth them all by names," and upholds them by the "greatness of his might, for that He is strong in power; not one faileth," and He never grows faint or weary. Isa. 40:26-28. Upon his shoulders rests the government of the universe, but it does not weary or perplex Him.

To Him all power in heaven and earth is given, and here, in the precious words above

quoted, we have the assurance that all this power, if necessary, will be exerted to keep one of us from falling, and to assure us that He is able to keep us from falling. Can we not, then, trust Him with all our soul's interests? Can we not say with another, "I am persuaded that He is able to keep that which I have committed unto Him against that day," and then be sure to really trust Him *to keep us*?

"And to present you faultless before the presence of his glory with exceeding joy." What a word is this! Able to present you faultless—without fault—before the presence of his glory. *His* glory! When his glory is revealed to the assembled universe, when He comes to be glorified in his saints, and to be admired in all them that believe, He then presents us before the presence of his glory with exceeding joy. Then we are not to have a fitting up that will simply enable us to stand before a sinful world, blameless and harmless, the sons of God without rebuke (Phil. 2:15), but a fitting up that will enable us to stand before the unveiled glory of the Son of God Himself, trophies of his grace, exhibitions of his workmanship, faultless, perfect work from the hand of the Master workman (see Prov. 8:30, R.V.); the effect of the curse so fully removed, the transformation so perfect, and the saints so complete in Him, in his righteousness, that He presents them not with words of apology, but with exceeding joy. Well may we say, we are "confident of this very thing that He which began a good work in you will perfect it until [and in view of] the day of Jesus Christ." Phil. 1:6, R.V.

MORTAL OR IMMORTAL?

A. T. JONES.

In the thoughts of man there are a great many questions which arise concerning himself. Some of these are highly important. So important indeed are they that the Word of God itself has recorded them. Nor is that all. This Word has not only recorded the questions, but it has also recorded the answers to the questions. And when the Word of God asks a question and answers it, then in the answer we have the absolute truth on that question, and there is an end of all dispute. There is left no room for controversy; for "thus saith the Lord, thy Redeemer, the Holy One of Israel: I am the Lord thy God, which teacheth thee to profit, which leadeth thee by the way that thou shouldst go." Isa. 48:17. Therefore, whatever the Lord teaches is profitable teaching. Whether we believe it, or whether we like it or not, makes no difference so far as the teaching is concerned. The teaching is profitable, and everything that conflicts with it is unprofitable. The way the Lord leads is the way that we should go, and to follow any other leading is to go in the way that we should not.

In the eighth psalm and the fourth verse is this question, "What is man that Thou art mindful of him?" Of course there are more ways than one in which this question can be referred to man; but the thing about man upon which we wish now to bring it to bear is that of immortality. "What is man?" is he mortal or immortal? We have not far to go for an answer. "Shall mortal man be more just than God?" Job 4:17. "O Lord, Thou art our God; let not mortal man prevail against Thee." 2 Chron. 14:11, margin. Thus we find, in answer to the question, that the Word of God calls man mortal, and everything that the Bible says directly about immortality is consistent with this answer.

Says this Word in 1 Timothy, "Now unto the

King eternal, *immortal*, invisible, the only wise God, be honor and glory forever and ever. Amen." Chap. 1:17. Here it is shown that immortality is an attribute of God, equally with eternity, wisdom, honor, glory, etc. None of these belong to man as he is.

Again, speaking of the appearing of Jesus Christ, the Word says, "In his times He shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; *who only hath immortality*, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see." 1 Tim. 6:15, 16.

Christ has brought this immortality to light. The purpose and grace of God, says the Word, "is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought *life and immortality* to light through the gospel." 2 Tim. 1:10. What the gospel is is shown in a few words by 1 Cor. 15:1-4: "I declare unto you the gospel which I preached unto you, . . . for I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures." Thus, then, in the death, burial, and resurrection of Christ is summed up the gospel; and "through the gospel" it is said Christ "brought life and immortality to light." Certainly it was not by dying nor being buried that either life or immortality was brought to light, for both these things were familiar to all men; but to rise again from the dead, and bring with Him a multitude of the dead, who also appeared unto many (Matt. 27:52, 53), that was to bring to light something that had never been seen before: that was to bring life and immortality to light indeed. Therefore it is through the resurrection that Christ has brought immortality to light.

Again, the Scripture says that God will render eternal life "to them who by patient continuance in well doing seek for glory and honor *and immortality*." Rom. 2:6, 7. Now as immortality is to be sought for, and as God is the only one who has it, and as Christ is the only one who has brought it to light, it follows that immortality must be sought of God through Christ. Even so says the Scripture, "The gift of God is eternal life through Jesus Christ our Lord." "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." Rom. 6:23; 1 John 5:11, 12.

Having then sought and found that immortality comes only through Christ, we ask, When is it bestowed upon us as our own? "Behold, I show you a mystery: We shall not all sleep, but *we shall all be changed*, in a moment, in the twinkling of an eye, *at the last trump*; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this *mortal* must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, *then* shall be brought to pass the saying that is written, Death is swallowed up in victory. . . . Thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15:51-57.

Thus the story which the Word of God tells about immortality is this: Man, being mortal, has it not; God has it; Christ has brought it to light through the gospel; man is to seek for it of God, through Christ, and will obtain it at the resurrection of the dead; for *then* it is that this mortal puts on immortality; then it is that death

is swallowed up in victory. This comes "at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible," and the living shall be changed. But when is it that the last trump sounds?—It is when the Lord Jesus comes in his glory. "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with *the trump of God*; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

Immortality is obtained of God, through Christ, at the resurrection of the dead. It is the sound of the last trump that awakes the dead. That trump is sounded at the coming of the Lord. Therefore without the second coming of the Lord Jesus, we shall never receive immortality. For this reason we long for his glorious appearing. We watch, we wait for Him, who shall change our "vile body, that it may be fashioned like unto his glorious body;" for "we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." "Amen. Even so, come, Lord Jesus."

THE WORD.

A. H. ROGERS.

A word is the expression of an idea. Christ is spoken of in the Scriptures as the Word (John 1:1); since Christ is the Word, it follows that He is the expression of God. How do we understand that the worlds were made?—"Through faith we understand that the worlds were framed by the word of God." Heb. 11:3. The Lord did not require tools before He could perform his work, as a mechanic would when he had a task in hand; but "by the word of the Lord were the heavens made;" "for He spake, and it was done; He commanded, and it stood fast." Ps. 33:6, 9. You will notice in your Bible, that "done" is a supplied word, and the rendering is better without it,—"He spake, and it was." As soon as God said, "Let it be," immediately it was so; there was nothing that could hinder it. The same Word that called the heavens and the earth together, will cause the light to shine in our hearts if we will only let it.

The Word that called all things into existence holds them in their place, which Word, as we have seen, is Christ, whom the Father "hath appointed heir of all things, by whom also He made the worlds; who" is "the brightness of his glory, and the express image of his person, and upholding all things by the word of his power." Heb. 1:2, 3. The Father, addressing the Son as God, says, "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thy hands." Heb. 1:10. Still more emphatic are the words of the apostle Paul to the Colossians. Speaking of Christ as the one through whom we have redemption, he describes Him as "the image of the invisible God, the firstborn of every creature; for by Him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him and for Him, and He is before all things, and by Him all things consist." Col. 1:15-17. By this text we find that there is not a thing in the universe that Christ did not create.

Let no one imagine that we would exalt Christ at the expense of the Father, or would ignore the Father. That cannot be, for their interests are one. We honor the Father in honoring the Son. Paul, speaking to the Cor-

inthian brethren, says, "But to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord, Jesus Christ, by whom are all things, and we by Him." 1 Cor. 8:6. Those who have been born again, and are new creatures in Christ Jesus, can see God in all his creative works,—in the beautifully tinted petals of the flowers, in the sweet songs of the birds among the trees, in the ebb and swell of the mighty ocean, in the crags and rocks of the mountains; and when we look up to the heavens above us on a clear night, we see the myriads of worlds which are the works of God's hand, and we are led to exclaim with the psalmist David, "Many, O Lord my God, are thy wonderful works which Thou hast done, and thy thoughts which are to us-ward. They cannot be reckoned up in order unto Thee. If I would declare and speak of them, they are more than can be numbered." Ps. 40:5. The more we study the works of creation, the better knowledge we get of God and of his wonderful love for us.

SINGING WITH THE SPIRIT AND THE UNDERSTANDING ALSO.

W. H. B. MILLER.

"Whoso offereth praise glorifieth Me." Ps. 50:23.

WE were created for the glory of God, and the great Maker has given us each abundant reason to praise Him. Who can look over the past years without recognizing the patient leadings of a kind and merciful Providence? Who can stand to-day and say, "By my own wisdom and strength I have successfully journeyed so far"? Who can tell what the future has in store without the assistance of the penetrating rays of Divine light? God has graciously guided every step of our past lives, and has promised to lead us to the glorious, immortal kingdom. Can we praise Him sufficiently? Like the Israelites, who with one accord sang their chorus of deliverance after crossing the Red Sea, when we fully realize the bondage from which we have escaped by the grace of God, we shall be compassed about with songs of salvation; we shall feel that it is good to sing praises unto the Lord, and we shall, with David, take pleasure in glorifying the Creator with our whole hearts in the assembly of the upright and in the congregation. We call upon God in the time of trouble, and He, according to his promise, is ever ready to deliver us. Ps. 50:15. Does He seek anything in return? The same verse says, "And thou shalt glorify Me." How can we glorify God acceptably?—"Whoso offereth praise glorifieth Me." "Sing unto the Lord a new song; for He hath done wonderful things." Let our prayers ascend with melodious praise, as sweet incense was offered with the sacrifices of old.

We are exhorted to "make his praise glorious" (Ps. 66:1, 2); and the question arises, Do we always glorify God by our singing? It is on record that the mighty arm of God has been moved in a wonderful manner by the singing of his people. In 2 Chron. 5:13 we find an instance in connection with the dedication of the temple, where, when the trumpeters and singers were praising and thanking God, saying, "For He is good, for his mercy endureth forever," the glory of the Lord filled the house of God. Again in 2 Chron. 20:21, we read of Jehoshaphat appointing singers who should go before his army and praise the Lord, saying, "Praise the Lord; for his mercy endureth forever." God honored this action, "And when they began to sing and to praise, the Lord set ambushments against the children

of Ammon, . . . and they were smitten."

We are not left in ignorance as to how our praises may be made glorious. O that our sacrifices of thanksgiving might be rendered acceptable to Him who has sought us, and redeemed us by the precious blood of his dear Son. The psalmist, the sweet singer of Bible times, surely praised God acceptably. He says, "Sing ye praises with understanding." Paul knew what it was to move the hand of God with song. When in prison at Philippi, singing praises, notwithstanding his suffering condition, God answered by a mighty earthquake, which shook the foundations of the prison, and threw open its massive doors. The faithful apostle says to us, "Singing with grace in your hearts to the Lord." Col. 3:16. "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Eph. 5:19. The Saviour says, "Out of the abundance of the heart, the mouth speaketh."

According to these testimonies, we need a deep realization of the character of God and of the great sacrifice that has been made on our behalf, to have our hearts filled with gratitude and with the grace of God. Then let us utter our praises in joyful song, and God will hear, and be glorified thereby.

Can we sing with our whole hearts unless our voices are consecrated to the praise of God? "Out of the abundance of the heart, the mouth speaketh." If our hearts are filled with the love of God, we shall not sing the world's songs. A good voice is a gift from God, a heavenly attribute. Let those of his people who have been entrusted with this talent joyfully consecrate it to the glory of God, and use it *only* for his praise. As we keep our feet from off the world's high-ways, and close our minds against its sinful thoughts, so let our tongues refuse to sing its praises. Put a lock on our wayward lips, give the key into our Creator's hands, and let the prayer of each be: "O Lord, open *Thou* my lips, and my mouth shall show forth thy praise."

Timely Topics.

THE WAR SPIRIT.

It would seem that the very spirit of the times is a war spirit. It goes from nation to nation, and Russia is doing her full share to keep it alive. Turkey undertakes to strengthen her fortifications on the Bosphorus, and engages the services of General Brialmont, an eminent Belgian engineer, for that purpose; and immediately Russia brings down her fist in such an emphatic protest that the carefully guarded equilibrium of Europe is well-nigh upset. This besides her unceasing vigilance, intrigues, and bullying on the Afghan frontier; for Russia is as much bent on winning India as on commanding the Bosphorus.

Germany must not be left behind in the military race. Probably no other country pays more attention to the scientific details of warfare, as in the matter of military balloons, for instance. The present move is to increase the numerical strength of the army. The bill now before the Reichstag provides for yearly additions till 4,500,000 men shall be enrolled. In the last twenty years Germany has spent the enormous sum of £575,000,000 on her defences, an average of £28,750,000 per annum, and the proposed increase in the army involves an additional yearly expenditure of £3,000,000. This is a terrible drain on the nation both for men and money; and it is demanded quite as

much for the glory as for the safety of the Fatherland. And Emperor William is doing his best to induce Austria, another member of the Triple Alliance, to assume a similar burden.

The weapons of modern warfare are frightfully destructive of human life. An example of this is afforded by the French war in Dahomey. The French troops are armed with the murderous Lebel rifle; and its efficiency has been tested in this war, as it had been in the late Chilian struggle. A few weeks ago an engagement took place in which the French loss was less than a score, while two thousand of the Dahomeyans fell. It was said that a "body of Dahomeyans, after the French had fired a few rounds at them, were transformed into 'a human hash.'" Another battle has just taken place, with similar results.

With the spirit of mad ambition actuating the rulers of the great nations,—with such vast bodies of men, armed with such destructive weapons, at their command,—does it not look as if instead of the dawning of an era of peace, there is to be an unloosing of the elements of discord and strife?

THE NEW SOUTH WALES LABOR TROUBLE.

It has been evident for some time that the Broken Hill strike had practically failed; yet the struggle has been obstinately maintained. And as their case has grown more desperate, as it has become more and more evident that with the strong arm of the law on the side of capital their struggle was hopeless, the men have broken over the barriers of self-restraint, and indulged in acts of lawlessness.

The trial at Deniliquin is concluded. Six of the leaders in the strike movement have received sentences ranging from 'three months' to two years' imprisonment with hard labor, and two men to short terms for assault. Great is the indignation of the miners at what they consider the severity of these sentences; and on the day that they were announced, an outbreak occurred far more serious than any that had preceded it, resulting in a conflict with the police, and thirty-six arrests.

The affair is awakening great excitement among the laboring men of the colonies; for each strike that takes place is a test of the efficiency of the union principle. In Sydney this feeling amounts well-nigh to anarchy, as the following bitter words, the conclusion of an unsigned circular, will show: "Destroy property. This will destroy the power of the oppressors. Destroy only the property of the rich. Fire their woolsheds; burn their grass; fire their factories; destroy their banks, and freedom is yours. Remember Sleath and Ferguson. No more suasion."

This seems the inevitable tendency of the labor troubles. For the present, however, calmer counsels have prevailed at Broken Hill.

EVER since the year 1884 the colony of Algeria has been overrun by annual swarms of locusts. This year the unwelcome visitors, we are told, often reach the size of five or six inches in length, and as thick as a man's finger in breadth. This large species of locust is called the "Pilgrim," and it is far more destructive than its more diminutive cousin. But it is also true he is much harder to destroy. The Algerians erect portable barricades of cloth in front of the advancing swarms of locusts. The insects lie at the foot of the barrier in millions, and are then shovelled into pits and buried, thrown upon bonfires, or simply trampled under foot.—*The News*.

The Home Circle.

TOO NEAR TO JUDGE

RAY GLASSON.

In the tower of an old cathedral
Well known for its beautiful chimes,
One clambered to hear the music—
He had heard of it many times.

He found a man pounding a key-board,
On his hand a stiff wooden glove;
He could hear the clatter of wires,
And the clanging of bells above.

But the jingling of the keyboard,
And the nearness of the bells,
Prevented him hearing the music
That rang out o'er hill and dells.

For, far over the busy city,
And far out o'er the boundless sea,
Rang out the most beautiful music,
So wonderful, wild, and free.

And men stood still to listen,
Men with faces weary and sad;
They went forward, their steps were lighter.
For the music had made them glad.

And women whose lots were humble
Glanced upward with happy thought,
And the couch of pain felt softer
For the joy that the music brought.

O workers in lonely watchtowers,
Are you weary of the strife,
Pouring into the lives of the lonely
All the music of your life?

For the nearness of the music,
And the clanging which does not cease,
All the melody seems but discord—
You catch not a strain of peace.

But far over the populous city,
And far o'er the eternal sea,
The angels are catching your music,
And flinging it glad and free.

It is blending with songs of angels,
It is ringing through the skies;
Oh, the joy of creating music
That never, never dies!

Then look up, O weary worker;
You will catch its strains ere long,
And your heart will fill with gladness
At the Master's cry, "Well done!"

WOMEN OF THE BIBLE.—XXIX.

The Death of Phinehas's Wife.—1 Sam. 4.

A. M.

LET us remind ourselves again that the historical sketches of Holy Writ are to *show* and *teach* us the progress of good and evil.

In the events that caused the death of Phinehas's wife, we have a chain of evil; we trace back a few of the links, and we read that the priests of the tabernacle, Hophni and Phinehas, were taking for their own use certain portions of the sacrifices and offerings that did not belong to them. "Wherefore the sin of the young men was very great before the Lord; for men abhorred the offering of the Lord." 1 Sam. 2:15-17. Then the Lord sent a special message to Eli their father, saying, "Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation, and honorest thy sons above Me, to make yourselves fat with the chiefest of all the offerings of Israel my people? Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before Me forever; but now the Lord saith, Be it far from Me; for them that honor Me I will honor, and they that despise Me shall be lightly esteemed. Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house. And thou

shalt see an enemy in my habitation, in all the wealth which God shall give Israel." Verses 29-32.

Both priests and people were unmindful of God's commandments. They walked according to their own opinions and desires; and this could only be done at the terrible cost of losing God's protection. Their enemies, the Philistines, put themselves in array against Israel; and "when they joined battle, Israel was smitten before the Philistines, and they slew of the army in the field about four thousand men. And when the people were come into the camp, the elders of Israel said, Wherefore hath the Lord smitten us to-day before the Philistines? Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies. So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the Lord of hosts, which dwelleth between the cherubims; and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God. *And when the ark of the covenant of the Lord came into the camp, all Israel shouted with a great shout, so that the earth rang again.*" Chap. 4:2-5.

The same day there ran a man out of the army to Shiloh, and "lo Eli sat upon a seat by the wayside watching; for his heart trembled for the ark of God. . . . And he said, What is there done, my son?" And the messenger answered, "Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, *and the ark of God is taken.* And it came to pass when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died." "And his daughter-in-law, Phinehas's wife, was with child, near to be delivered; and when she heard the tidings that the ark of God was taken, and that her father-in-law and her husband were dead, she bowed herself, and travailed; for her pains came upon her. And about the time of her death, the women that stood by her said unto her, Fear not; for thou hast borne a son. But she answered not, neither did she regard it. And she named the child Ichabod, saying, The glory is departed from Israel; because the ark of God was taken."

In tracing the links of evil that lead up to this sad event, we find, first, the sad effects of a father's over-indulgence. In speaking of this the Lord said, "I have told him that I will judge his house forever for the iniquity which he knoweth; *because his sons made themselves vile, and he restrained them not.*" Eli failed in the training and government of his sons by neglecting to use his authority in checking their wayward inclinations in childhood. It is written, "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him." Prov. 22:15. "The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame." Prov. 29:15. This suggests the necessity of constant watchfulness on the part of parents to shield and restrain their children from every form of evil; this alone can insure the promise, "Train up a child in the way he should go; *and when he is old, he will not depart from it.*" Prov. 22:6. The neglect of these heavenly instructions is one of the chief causes of the lawless spirit of our times; the prevailing disobedience to parents is mentioned in the Scriptures as one of the signs of the last days. 2 Tim. 3:1, 2.

We may also learn a practical lesson from

Israel's folly in trusting to their external privileges. The ark was to them the symbol of God's presence; it contained his holy law, written by his own finger. It was honorably deposited and carefully kept. But disobedience had so blinded both priests and people that they presumptuously and ignorantly supposed they could compel the Lord to save them with the ark among them, while at the same time rejecting and disobeying the expressed will of God. Alas, that it is now as then! We have the Holy Scriptures, the Word of God, the Word by which God reveals Himself to man, the Word that was made flesh, the Word that is spirit and life; which is the power of God unto salvation to every one that believeth. Yet, what saith our Saviour? "When the Son of man cometh, shall He find faith upon the earth?" That is, true faith in his Word. There will be great profession. "Many will say to Me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from Me, ye that work iniquity." Matt. 7:22, 23. They have been doing their work in the name of Jesus, and what is the iniquity here complained of? We are glad the answer is found in the previous verse: "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." So, then, the iniquity *was neglecting to do the will of the Father.* In speaking of the people who would prepare themselves for the second coming of our Lord, He said, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. The one is the effect of the other; neither exists alone. What God has joined together, let no man put asunder. All who attempt it will share the fate of Israel of old; the Lord will withdraw his presence from them, and leave them in the power of the enemy.

In the few words spoken by Phinehas's wife we see how her grief for the death of her husband and father-in-law was intensified by the loss of the ark of God, which was a manifest token of his displeasure; despair filled her soul to the exclusion of any desire to live for her child. Her dying lament, though uttered nearly three thousand years ago, is a distinct warning to us. We know not how soon the Spirit of God may be withdrawn from the earth, and the day of salvation close, when our Advocate, Jesus Christ, will cease to plead for sinners, and the fiat will go forth, "He that is unjust, let him be unjust still, and he which is filthy, let him be filthy still; and he that is righteous let him be righteous still; and he that is holy, let him be holy still." Rev. 22:11. Then like this desolate wife many will cry out in despair, "The glory of mercy is departed!" Our prayer is that not one of our readers may be of that number, but that Christ may be in you the hope of glory.

"Mistaken souls, that dream of heaven,
And make their empty boast
Of inward joys and sins forgiven,
While they are slaves to lust!"

"Vain are our fancies' airy flights,
If faith be cold and dead;
None, but a living power unites
To Christ, the living head."

RELIGION is not a *knowledge* of certain things; it is a state of the heart in which all knowledge should be received and *used*.

TWO WAYS.

IN these days, when so many sincere people are trying to help their weaker brothers, this incident, true in every detail, may have its significance and use.

Three years ago the pastor of a city church appealed to the members of his congregation to take a more active part in helping the poor and the criminal classes. The next day two young married women, wealthy and gently bred, went to him in response to his appeal. He sent them to the women's ward of the city prison. They went together, separated after being taken to the ward by an attendant, and in an hour or two met again at the gate.

"Tell me how you were received and what you did," said Mrs. C—, anxiously. She was a timid, diffident woman.

"The work is, of course, new to me," said Mrs. V—, "and I know nothing of the habits of mind of these women, or what would appeal to them. The gulf between us seems so wide that I concluded the more direct and plain I made my condemnation of their evil habits of conduct, the better.

"At the window of each cell I spoke kindly but firmly to the occupant, and told her I had come to talk about her life and its sinfulness. One of them was stolid and dumb. Two were really abusive. I do not feel sure that one of the four or five with whom I talked was impressed by the truths I told her.

"I shall come again," she continued, "but I believe it to be useless. Between us and them there certainly is a great gulf, and I do not see how it is to be covered."

The two women walked in silence for a while, and then Mrs. V— said, "What did you do?"

"Oh, so little!" exclaimed the other. "I only went to one cell. I saw a poor mulatto woman who had been convicted of larceny. Her defence was that her child was starving, and so her sentence was light. When I saw her, I thought I might be where she is if God had given me a black skin, and poverty, and a hungry child —"

"Ridiculous!" said Mrs. V—, indignantly. "You could never have been a thief!"

"God only knows. At any rate I could not preach to her. So I only talked of her child, and told her about my little Jack, and said how sorry I was she could not be with her baby. I am going to see it, and I shall go to-morrow to tell her about it."

Mrs. V— visited the prison twice after this first interview, and lectured the women; but finding that she was received coldly, she abandoned them, and ever after spoke of the criminal classes as "hopeless."

Mrs. C— looked after the poor black baby while its mother was in prison. When the woman was released, she took her into her house, contrary to Mrs. V—'s advice, and gave her work and a home.

"I cannot think she will steal from me," she

said; smiling. She taught and watched over her as tenderly as a sister.

The poor thief is now a member of a Christian church, earnest and hopeful in her struggle to do right and make a good man of her boy.

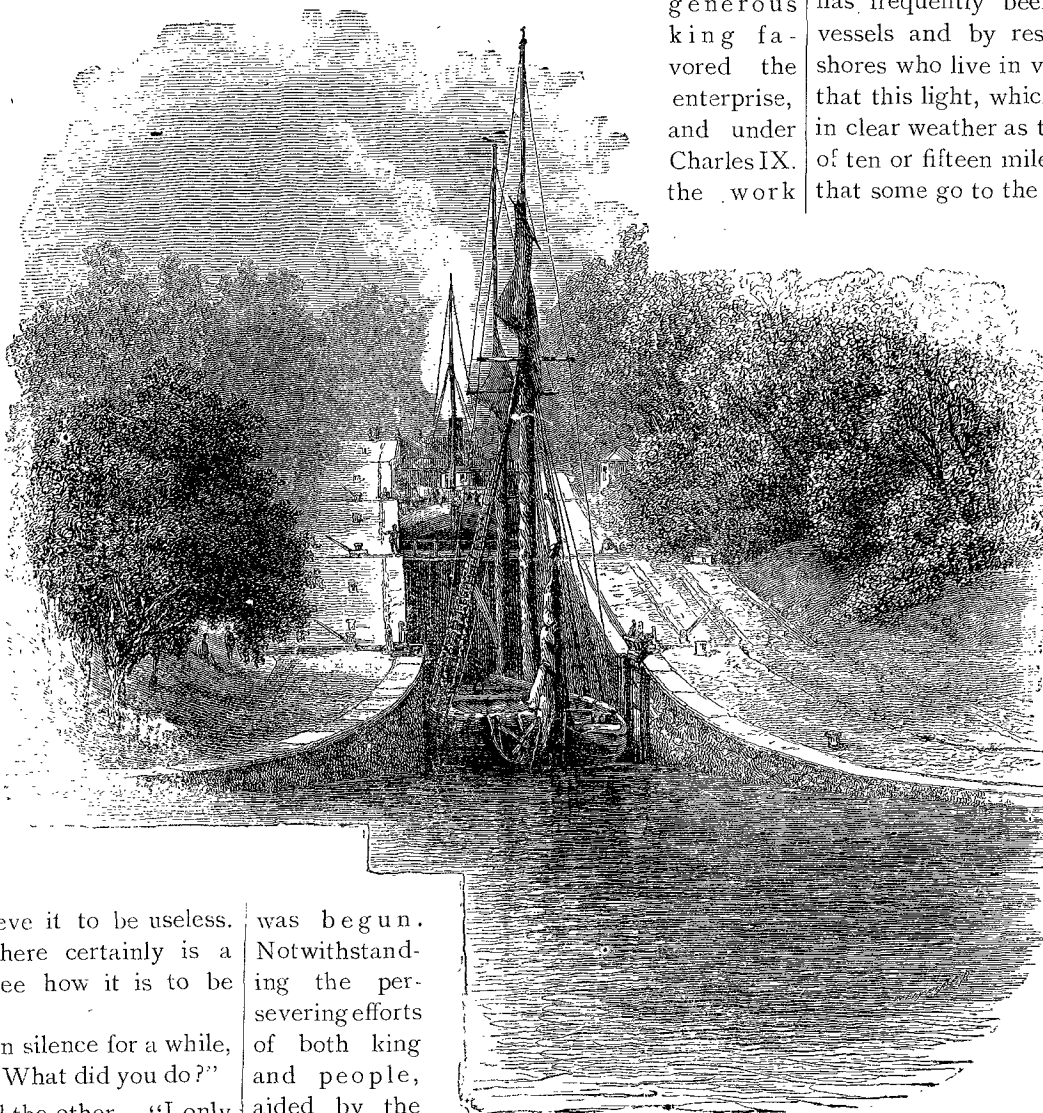
We cannot stand upon a height, and order our brother out of vice.

Christ, let us remember, when He blessed the weak and helped the wicked, first laid his loving hands upon them.—*Youth's Companion*.

THE GOTHA CANAL.

A most delightful trip is that from Stockholm to Guttenborg by way of the Gotha Canal. This wonderful piece of engineering was first conceived by a thoughtful bishop who lived in the reign of Gustaf Vasa, almost four centuries

ago. This generous king favored the enterprise, and under Charles IX. the work



THE GOTHA CANAL BESIDE TROLLHETTA FALLS.

was begun. Notwithstanding the persevering efforts of both king and people, aided by the highest genius, the work was

so hindered by natural impediments, desolating war, and home discords, that it was not until the year 1800 that the first vessel passed through the canal. Since then, it has been enlarged and improved until large vessels may now be seen stalking through the country like apparitions. The canal is ten feet deep, generally forty-eight feet wide at the bottom and eighty-eight feet at the surface; and the locks, of which there are seventy-four in its entire course of about 260 miles, are one hundred and twenty-three feet in length and twenty-four in width. It opens up a lively commerce with the many cities and towns on its banks and on the shores of the great lakes through which it passes.

Like Norway, Sweden is a land of mountains, lakes, and rivers, abounding in beautiful and picturesque scenery; and the Gotha Canal intersects a most charming and interesting portion. It is consequently one of the most romantic water-courses in the world, and being thrown across the zone of

the country from the Baltic on the east, to the Cattagat on the west, is often called the "blue-ribbon of Sweden."—*C. A. Vikman*.

SEARCH AND FLASH LIGHTS.

IN the lighthouse on the Isle of May, in Scotland, the beacon is a species of search light, generated by electro-dynamos of tremendous power. The resulting beam of light from this apparatus is about 3,000,000 candles when one magneto-electric machine is in use, and with both machines about 6,000,000 candles. The light has been picked up and recognized by sailors at forty or fifty miles off, by the flashes illuminating the clouds overhead, though the geographical range—i. e., the distance which the curvature of the earth would permit the light to be seen—is only twenty-two miles. Surprise has frequently been expressed by masters of vessels and by residents on the neighboring shores who live in view of the Isle of May light, that this light, which is so exceedingly brilliant in clear weather as to cast shadows at a distance of ten or fifteen miles, is so cut down by the fog that some go to the length of believing the old oil light (9,446 candles) was better in a fog.

The method of exchanging signals between ships at sea by use of powerful flash lights is based on the Morse system of telegraphy, or a modification of it. Long and short flashes of light take the place of the dots and dashes of the telegraphic instrument, and the manipulators of the light soon acquire a facility that enables them to exchange messages with surprising dispatch. Attempts have frequently been made both on shore and at sea to transmit signals by means of a captive balloon. A system which promises excellent results in this direction has lately been tried in the German navy. By its

means an admiral can signal to his fleet at night or to passing ships at a far greater distance than is possible by the ordinary contrivances, as, by reason of its height, the balloon gives a much wider range than a mast-head.—*Illustrated American*.

PROGRESSION.

INCREASE or decrease is the law of all the Christian graces. They admit of degrees, and do not come to their highest attainments at once. That they are designed for growth is indicated by the Great Teacher's illustration of the grain of mustard seed, which, from being least, became the greatest. Everywhere in the kingdom of grace the law of progression is implied. The leaven is to work until the whole is leavened. The laborers are to continue in the field until the day is ended. The servants are to wait until their Lord comes. Those who will have a crown of life are to be faithful unto death.—*Watchman*.

The Bible Echo.

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

GEO. C. TENNEY,

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Melbourne, Victoria, November 15, 1892.

THE POWER OF THE GOSPEL.

WE are often called upon to admire the fruitfulness of the human mind, the skill of hand and brain, the achievements of genius and energy, and all the wonderful revelations of art and science in our days. Of our times the prophet truly wrote, "Many shall run to and fro, and knowledge shall be increased." Ingenuity, patience, and energy, combined in one man, produce a force which may successfully grapple with any problem or obstacle that comes within the range of finite possibilities. The victories thus gained have been astonishing, and no one predicts what the end will be.

But there is one line of work on which wisdom, genius, strength, and determination have been continually engaged, but in which not one step of progress has ever been made. Indeed, it may well be questioned if there has not been, during the long struggle of six thousand years, a gradual retrogression, a weakening of the forces of progress instead of an improvement either in strength or in methods. The conflict between evil and human nature has been utterly a failure for good results.

Philosophers have wrestled with the problem; millions of good resolutions and purposes have been formed, tears of repentance and promises of reformation have been witnesses of the sincerity of those who have striven for the mastery over evil; but all have been vain. Each struggle seems to sink the soul still deeper in the quicksands of its own sinfulness and weakness. We are all very loth to confess, and naturally so, our own inability to cope with the evil that environs us, and enters into our own natures; it is far more natural to keep up the bootless struggle even after years of failure have told us of its futility.

Why is it thus? Why cannot human genius and wisdom devise some royal road to righteousness, available to mankind, opened up by humanity for humanity? Surely with the nature and consequences of sin so fully illustrated about us, with the fruits of righteousness so beautiful and so plain, and with the moral powers and spiritual qualities with which man is endued, it would seem that we ought at least gradually to advance towards God. Intellectually, men are becoming stronger, in science more wise; in art more skilled, in craft more cunning, but in morals no nearer perfection. One great reason, perhaps the one reason for this, is in the fact that the obstacles which oppose men's intellectual and physical conquests are inert. The treasures of finite knowledge lie hidden in mines which simply await the digging; and he who delves is sure to find; and when he has found a gem, it is his own. It may be refractory, and at first refuse to emit light,

or reveal its true value, but a little polishing, a little refining, brings out its character.

Not so with moral acquirements. An enemy guards the way to moral excellence. By every device he seeks to mislead, oppose, deceive; he disputes every step, he influences the mind with doubt and darkness. We hold out our hands for bread, and he fills them with a stone; we ask for a fish, and he gives us a serpent. The very foundation upon which we stand he has made miry clay; our strength is permeated with weakness. While we love good, we do the evil; we choose the right, but take the wrong. Every man who strives with evil is a toy for Satan; he mocks our agony, and laughs at our failures.

The pursuit of moral excellence involves two processes, to unlearn and disposses the evil, to learn and cultivate the good. This we are unable to do, because we are bondservants to the great champion of evil. Is there, then, no hope?—Yes; Heaven saw our lost condition, and One mighty to save undertook our cause; and the gospel of JESUS CHRIST became "the power of GOD unto salvation to every one that believeth."

The power of the gospel is then the power of GOD. In its operation it is manifested both in the Saviour and in the saved. Its power is first exerted to attract sinners, to draw them from the ranks of rebellion to those of loyalty to righteousness and to GOD. It then leads to repentance and confession, and then to obedience to GOD's commands. Thus the whole character and current of the life are changed by the silent, imperceptible influence exerted by the power of the gospel. This power, working in the heart, accomplishes what no man has ever been able to accomplish for himself. Its influence in subduing and changing the heart is not the most surprising manifestation of its potency; for it is the work of the gospel to cleanse from past sin as well as to free from future sin. This work is wholly divine. The power to undo the past, to render a sin-stained character perfectly white, is an infinite power. Nothing less than creative wisdom and ability could accomplish such a work.

Human efforts to cope with sin are exerted through the exercise of the will; but the divine power unto salvation is manifested, not arbitrarily, but through the principle of love. That is, GOD does not compel any individual to walk in a certain path in order to secure salvation. He does not exercise any inflexible strength to lift men out of their low condition; but every step attained in the Christian life must be by the consent and coöperation of him who is to receive the benefits. Thus infinite strength and wisdom manifest themselves through human weakness to accomplish the transformation of the heart and soul. It is faith that unites the soul to GOD; but faith works by love. That is, instead of exercising an arbitrary prerogative to accomplish the salvation of man, GOD manifests his power through the mediumship of divine love and compassion. The love of CHRIST constrains us. 2 Cor. 5:14. The goodness of GOD leads us to repentance. Rom. 2:4. The LORD has loved us with an everlasting love, and draws us by loving-kindness. Jer. 31:3. And we love GOD because He first loved us. 1 John 4:19.

Then the effect of the love of GOD upon our hearts is to render us lovable and affectionate towards GOD and all his creatures. "For this is the love of GOD, that we keep his commandments; and his commandments are not grievous." 1 John 5:3. We have said that the power thus manifested is equal to creative power. It is creative power. By it we are "created anew in CHRIST JESUS." It is life from the dead. In our own experiences, we know that nothing can so move upon the cold, hard heart, and so arouse the dormant virtues, as the warm influence of love. In all heaven and upon earth there is nothing to equal its power. In it lies the secret of CHRIST's power; it is the power of GOD, and hence the power of the gospel.

THE CLOSING WORK.

THE ATTITUDE OF THE CHURCH.

S. N. H.

IN view of what has been said in previous articles, what should we expect will be the attitude of the church of GOD when this work closes? There will not be a single listless soul, nor one who is in any way indifferent to the accomplishment of the work that GOD would have done, and without which the kingdom would not be established. For more than half a century this closing message has gone forth, and efforts have been made by the servants of GOD to awaken an interest in the second coming of CHRIST; for this event means the establishment of the kingdom, the hope and joy of GOD's people for six thousand years. Our labors will not cease as we near the end, but become more earnest. The prophets describe the people of GOD at this time "as when they had gathered the summer fruits, as the grape-gleanings of the vintage; there is no cluster to eat;" but the soul would desire the first-ripe fruit. Micah 7:1. The interest to make the final gleaning will become most intense; for the "gleaning grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof. At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel. And he shall not look to the altars, the work of his hands, neither shall respect that which his fingers have made, either the groves or the images." Isa. 17:6-8. So intense will be their interest in this "gleaning grapes when the vintage is done," that "they shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea. Wherefore glorify ye the LORD in the valleys [margin], even the name of the LORD GOD of Israel in the isles of the sea." When the prophet had a view of this closing work, he exclaimed, "From the uttermost part of the earth have we heard songs, even glory to the righteous." Isa. 24:13-16.

In the following verse of this chapter, the 17th verse, we find that from which the Saviour quoted in Luke 21:35, "As a snare shall it come on all them that dwell on the face of the whole earth." Isaiah says,

"Fear, and the pit, and the snare are upon thee, O inhabitant of the earth." Thus the only safe position, as taught by our Saviour and the prophets and apostles, for the people of GOD or for individuals who would be saved from falling into the pit, or snare, is to be watching, and to be actively engaged in proclaiming this gospel of the kingdom in all the world for a witness, that GOD may take out of it a people for his name.

This, then, is the attitude for the people of GOD, and their relation to GOD's work, when He comes. The ending of probation will come as suddenly, when the interest is at its highest point in proclaiming the truth to all the world, as a governmental election. The ballot is cast in the midst of the greatest excitement. Each individual is laboring to his utmost to accomplish his object in the different parts of the colony. When the hour has arrived that the ballot has been cast, the strain is over. So it will be in the end of this work. As we near the end, Satan will be moved to make a desperate effort to overthrow all who dispute his claim to supreme authority on earth, and who are laboring for the establishment of the authority of Him whose right it is. The people of GOD must be prepared for this final struggle. GOD requires the full exercise of all the ability He has given to man, that he may do, to the extent of his natural and cultivated powers, all that it is possible for him to do. Every agency is to be quickened that the great work may be accomplished; and we must work with an intensity that we have never felt before. No one can leave his post of duty without betraying sacred trusts, without endangering his own soul's salvation, and the souls of others. Each is to be true to his intrusted work. Therefore we conclude that the present duty of every child of GOD is to wait patiently, to watch vigilantly, to work faithfully, until the coming of the LORD, that we may be prepared for the solemn event. The characteristic of the true follower of CHRIST, the perfect man in CHRIST JESUS, will be manifested in working, watching, and waiting for the LORD. He will not be wholly given up to contemplation and meditation; but personal devotion will be blended with earnest work, and thus the follower of CHRIST will not be slothful in business, but fervent in spirit, serving the LORD. He knows that the coming of the LORD is nigh. His lamp will be kept trimmed and burning, that he may send forth rays of light into the moral darkness of the world. Every faculty must be brought into play, so that spiritual declension may not take place, but the note of warning may be sounded, lest the day of the LORD overtake us as a thief in the night. For the very reason that the LORD is soon coming, we need sanitariums for the healing of the sick and the training of nurses, and schools for the education of workers. We need schools where our young people, while getting a thorough education, can be instructed in the doctrines and principles of the Bible.

The LORD requires faithful work done in his household day by day. The people of GOD must be gaining more and more skill and experience; for there will be increased work for all, and especially for those who bear responsibilities.

CAN WE KEEP THE SABBATH?

E. J. WAGGONER.

THERE are thousands throughout the civilized world who are ready at once to answer this question in the affirmative, for they know by experience that it is possible. Indeed, the question really admits of only one answer, and that is, "Yes; we can if we will." But there are many persons who imagine that they cannot keep the Sabbath, and for their benefit I propose to consider some of the so-called reasons which they give. This tract is not intended for those who, in order to avoid the acknowledgment that the seventh day is the Sabbath, plead that the world is round, that time has been lost, and other flimsy objections against the Sabbath. It is only for those who acknowledge the truth of the Bible, are fully convinced that the seventh day is the Sabbath of the LORD, and know that it is the duty of all men to keep it, but fancy that they are so situated that it would be impossible for them to do so. I say they fancy, for it is not so in fact. No individual was ever yet placed in such a position that he could not do what was certainly his duty to do. He might find it difficult, and perhaps unpleasant, but never impossible.

"I would like to keep the Sabbath," says one, "but my business will not let me." Well, if this is really the case, then get some other business that will not hinder. If you saw that your present business was greatly injuring your health, and would cause your death in a few months unless abandoned, you would lose no time in changing your occupation. But by disobeying GOD you lose his favor, and this will bring eternal death.

"But I could not live if I were to keep the Sabbath." This reason is of the same character as the one given above, and is offered alike by those who are in prosperous business, and those who labor for their daily bread. How do you know that you could not live? Are there not thousands who are keeping the Sabbath? and do not they live? Ask those who have tried it, and see what testimony they bear. It is true you may not be able to amass quite so much property; "but what is a man profited if he gain the whole world, and lose his own soul?"

But let us consider this matter further. You say you cannot live if you keep the Sabbath. Are you sure that you can if you do not keep it? Have you any guarantee that your life will be continued indefinitely? Do those who violate GOD's law live any longer on an average than those who keep it? You certainly know of no one who is not subject to death. The psalmist says: "What man is he that liveth and shall not see death? Shall he deliver his soul from the hand of the grave?" Ps. 89:48. "It is appointed unto men once to die," and this without any distinction in regard to age or belief. Then why do you assume that you will be exempt if you do not keep the Sabbath?

"But," our friend will doubtless reply, "I expect, of course, to die some time in the natural course of events, whether I keep the Sabbath or not; what I mean is that I shall not be able to earn a living for myself and family." Well, you profess to believe the

Bible—let us see what it says in regard to this matter: "Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek) for your HEAVENLY FATHER knoweth that ye have need of all these things. But seek ye first his kingdom and his righteousness; and all these things shall be added unto you." Matt. 6:31-33, R.V. Could any promise be plainer than this? If it does not mean just what it says, it does not mean anything. And GOD is fully able to fulfil this promise. Just consider what a vast estate He has. Here is a description of it: "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine and the fulness thereof." Ps. 50:10-12. Surely you need have no fear of starving, if you serve such a Master as that.

Listen to another promise: "Trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Ps. 37:3. There you have the promise; now listen to the testimony of one who had an opportunity to know as to how this promise is fulfilled: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Verse 25. You can verify this in your own experience if you choose. Who are they that form the great army of tramps, that wander through the country begging bread? Are they Christians, as a class? Are they those who have sunk their property in the service of GOD? I think no one ever saw a tramp that was noted for his piety. An active worker in the Young Men's Christian Association says that of the hundreds who have applied for charity to the institution with which he is connected, all are irreligious persons, and that he has never known a regular attendant of church to apply for alms. Truly, "The blessing of the LORD, it maketh rich, and He addeth no sorrow with it."

THE BIBLE SCHOOL.

W. C. WHITE.

SEVERAL letters of inquiry regarding the present work and future prospects of the Australasian Bible School, have been lately received, which we desire to answer through the columns of the ECHO.

Ten weeks of the first term have passed away, and but six weeks remain. We cannot prolong the term, because several of the students desire to reach distant parts of Australia before the holidays. Fully one-half of the students in attendance this term expect to spend the vacation in selling religious books, and some others will engage in evangelistic work in the large cities. An excellent spirit is manifested in the testimony meetings held in the parlor each Sabbath afternoon. On several occasions every one present has spoken, and in many cases the testimonies have shown a growth in grace and in knowledge of spiritual truths.

It would be hard to find a company of students who enjoy their work more heartily, or who are more diligent in the use of their

time and opportunities. All seem to be contented with their surroundings. Rules and regulations are but little talked about; and with but few exceptions, the wishes of the teachers seem to be the purpose and desire of the students.

In answer to the question, "Wherein is the school different from your expectations?" I have received such answers as the following: "I expected that more time would be given to higher mathematics, the languages, and stenography; but I see that we were not ready for those branches, and that the teachers are giving us what we needed most." Again: "I did not expect to be required to keep my own room in order, but thought there would be two or three hours a day of digging in the garden." Another: "I thought we should have a little narrow room with two small beds and a strip of carpet between; a washstand and table at the foot of the beds, and just room to turn around—all quite different from this large, nice room." Another: "It is more like home than I thought a boarding school could be."

About two weeks ago, twenty of our brethren of experience, including the elders and deacons of the Melbourne church, met by invitation at the school, and spent three hours in consultation about plans for future work.

The opinion prevailed that the second school term should begin the first of May and continue six months, closing the last of October. A longer term would in many respects be better; but so many of the students depend upon their earnings during vacation to carry them through the next term of school, that we must give them a long vacation for work. In the school announcement, promise was made that instruction would be given through the vacation to students from abroad who wish to continue their studies. Few, if any, will remain this summer; but we expect that next year there will be quite a large class to continue study through the summer.

In answer to questions regarding the financial status of the school, it was stated that tuitions were being promptly paid, that the teachers were willing to accept moderate wages, and that with strict economy we hoped to keep the running expenses close to the amount of the receipts. The houses are full, and there is a prospect that the loss on this first term will be small. The expenditure for furniture, to the present time, has been about £250. Some things are still wanting, but we are loth to increase the indebtedness of the school.

The probable attendance at the next term, and the necessity for the employment of additional teachers, were considered. It was found that nearly all of the students now in attendance, plan to return, and that others are preparing to come. One more teacher will be needed, and as Bro. Herbert Lacey completes his course at Healdsburg, California, next April, his services may be secured, if he is willing to forego a contemplated visit to the eastern part of the United States, and a year at Battle Creek College.

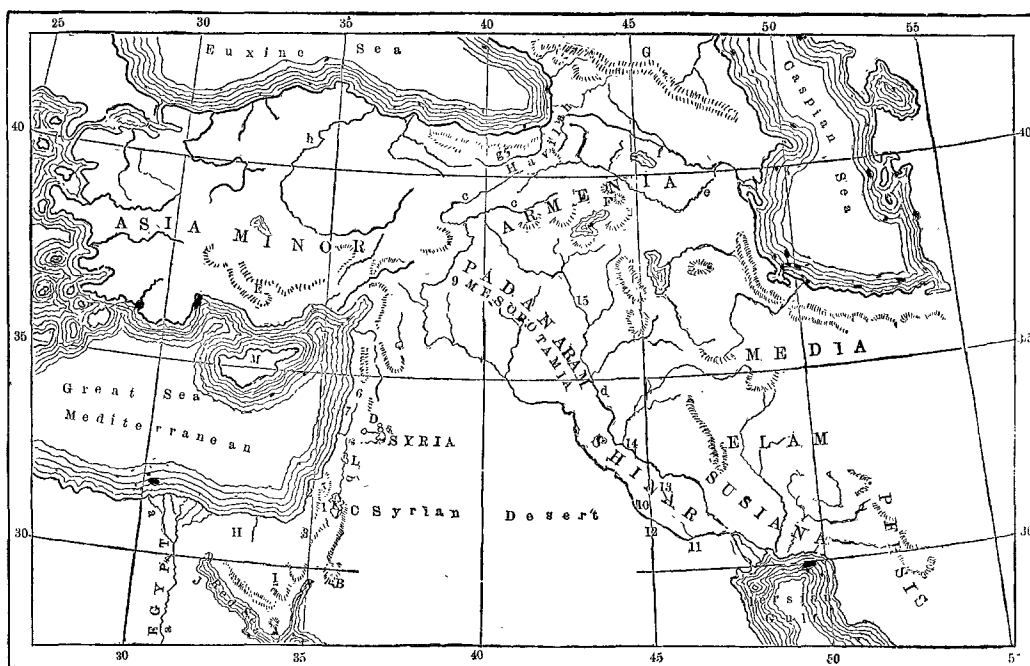
It was also stated that the General Conference Committee has proposed to send us Professor G. W. Caviness and wife of the

South Lancaster Academy in time for the third term, if our school grows so as to warrant such a move. Prof. Caviness and wife are both successful teachers, and his experience would be of great service to us in the formation and development of our college organization.

The future success of our school is not a matter of doubt. Our brethren in America are willing to send us as many teachers as will be needed,—men who have been successful in the lines of school work which we wish to follow. There is a sufficient number of our young people needing school advantages to fit them for usefulness, to fill up a large school. There is a great harvest-field waiting for them to enter it as laborers. There is no time to be lost. But while there is no doubt about the ultimate success of the school, the rapidity of its development, and the extent of its influence in fitting laborers for immediate work, will depend upon

Chebar. Eze. 1:1. But so vast is the volume of water that it draws from its perennial mountain sources, that it continues through all this great distance to "give off its waters right and left, throwing out branches, which either terminate in marshes or flow into the Tigris."

These two rivers break the continuity of the great desert tract of Southeastern Asia, dividing the Syrian desert from the desert highlands to the east. The name Mesopotamia, meaning "the country between the two rivers," has been applied in a general sense to the country between the Euphrates and the Tigris. The tract so enclosed is about 700 miles long and from 20 to 250 miles wide. For the most part it is one vast plain; but it is crossed about the centre by the low range of the Sinjar hills, and still farther to the north is the range of mountains known anciently as Mons Masius. This northern district is broken into mountains



the energy with which we rally to its support now, at the very beginning of its work.

Those who contemplate entering the school next term, or at some future time, are invited to correspond with the Principal, or with any member of the Conference Committee.

THE EUPHRATES AND TIGRIS.

E. J. B.

AMONG the lofty mountains of the Anti-Taurus range in Armenia rise two great rivers, the Euphrates and the Tigris. In the first part of their course, these rivers make their way with many tortuous windings through the wild gorges and picturesque scenery of mountains and highlands. From the region of these mountains, some of which rise above the limit of perpetual snow, both rivers receive such copious tributaries that they emerge upon the Mesopotamian plain broad and deep streams. The Tigris, the smaller and more easterly of these rivers, is 1146 miles in length. It receives important tributaries all along the upper part of its course from the mountain chains and highlands on the east; but the Euphrates, as will be seen from the accompanying map, receives no tributaries during the last eight hundred miles of its course, after its junction with the Khabour, the ancient Chaboras or

and hills, and is always charming. In Babylonia, or Shinar, the plain is unbroken. Professor Rawlinson, in his "Seven Great Monarchies of the Eastern World," thus describes this country:—

"Nothing is more remarkable even now than the *featureless* character of the region. . . . On all sides a dead level extends itself, broken only by single solitary mounds, the remains of ancient temples or cities, by long lines of slightly elevated embankment marking the course of canals, ancient or recent, and towards the south by a few sand-hills. The only further variety is that of color; for while the banks of the streams, the marsh-grounds, and the country for a short distance on each side of the canals in actual operation, present to the eye a pleasing, and in some cases a luxuriant verdure, the rest, except in early spring, is parched and arid, having little to distinguish it from the most desolate districts of Arabia. . . . The rivers alone, with their broad sweeps and bold reaches, their periodical changes of swell and fall, their strength, motion, and life-giving power, can have been objects of thought and interest to the first inhabitants."

The soil is of great depth, being enriched by the alluvium washed down by the rivers. In ancient times the country was exceedingly fertile. Heroditus says, "Of all countries that we know, there is none that is so fruitful in grain." Theophrastus: "In Babylon the wheat-fields are regularly mown twice, and then fed off with beasts, to keep down the luxuriance of the leaf; otherwise the plant

does not run to ear. When this is done, the return in lands that are badly cultivated is fifty-fold, while in those that are well farmed it is a hundred-fold." The land is not so fruitful now as it used to be. A modern traveller says, "Instead of the luxuriant fields, the groves and gardens of former times, nothing now meets the eye but an arid waste." This change is not due to any change in the soil, but to lack of irrigation and cultivation.

In the region embraced by these rivers, some of the most stirring events of this world's history have been enacted. Here, according to A. H. Sayce, M. A. ("Fresh Light from the Ancient Monuments," pp. 25, 26), was located the garden of Eden. Taking it for granted that Moses, in Gen. 2: 8-14, uses names as they were known in his day, Professor Sayce identifies the Tigris with the Hiddekel, while the Pison, or "Pishon, is a Babylonian name signifying 'canal,' and Gihon may be the Accadian Gukhan, the stream on which Babylon stood," and the Euphrates is mentioned by name.

Here, in the land of Shinar, the tower of Babel was built, and the first great Asiatic empire, that of Chaldea, arose. Its great city, Babylon, was located on the Euphrates about at fig. 10; a little to the northeast on the Tigris, at 13, was Calneh; on the Euphrates, a few miles below Babylon, at 12, was Erech. These cities are mentioned in Gen. 10: 10. On the Euphrates, at 11, is the site of Mugheir, which many Bible students identify as "Ur of the Chaldees," from which Abraham was called out. Gen. 11: 31.

On the Tigris were located the great cities of Assyria. Asshur (Gen. 10: 11), the first capital, was at d; Nineveh at 15, with its associate cities (verses 11, 12), near by. Chemosh, the capital of the ancient Hittite empire, was on the Euphrates; some authorities locate it at the junction of the Euphrates and Khabour, while others think its site was farther to the north. On the Tigris, at 14, stood Bagdad, in later centuries the capital of the brilliant but bloody empire of the Caliphs.

It was into this region that the light of truth was carried by captive Israel and Judah, in this region that the first great lines of historic prophecy were made known, and it was from this region that the wise men came seeking the infant Saviour.

AN able writer has well said that "the law affords no relief to the sinner, its object being, first, to prevent sin; and secondly, to condemn sin where it is found. But if it condemns and proves the sinner guilty, then of course sin and the law are direct opposites—they can never harmonize. Freedom from sin is harmony with the law. But what, then, shall be thought of those who deny and disregard the claims of the law, and yet claim to be free from sin? We can do no better than to quote to them Rom 8: 7: 'The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.' From this it is very easy to see what position we shall occupy when the carnal mind is taken away. Enmity to God and opposition to his law then cease."

Bible Student.

SABBATH-SCHOOL LESSONS.

Lesson 10.—Dec. 3, 1892.

PHILIP PREACHING AT SAMARIA.—ACTS 8: 5-25.

GOLDEN TEXT: "And there was great joy in that city." Acts 8: 8.

1. When the brethren went everywhere preaching the word, where did Philip go? Acts 8: 5.
2. How did the people receive the preaching of Christ? Verse 6.
3. What special manifestation of power accompanied his preaching? Verse 7.
4. What was caused by the reception of the word? Golden text.
5. Who else was preaching in the city at the same time? Verse 9.
6. Whom was he preaching? Verse 9, last part.
7. What influence had he gained over the people? Verses 10, 11.
8. What influence had Philip's preaching? Verses 12, 13.
9. When the apostles heard of the work in Samaria, what did they do? Verse 14.
10. What followed when Peter and John came? Verses 15-17.
11. When Simon the sorcerer saw the power conferred through the laying on of the hands of Peter and John, what did he do and say? Verses 18, 19.
12. What was Peter's reply? Verse 20.
13. What did Simon's offer show? Verses 21, 23. See note.
14. What was he exhorted to do? Verse 22.
15. What was still uppermost in Simon's mind? Verse 24.
16. What did the apostles do as they returned to Jerusalem? Verse 25.

NOTE.

We must not understand that none of the Samaritans had been converted until Peter and John came down, although they had not received the gift of the Holy Ghost. That was to fit them for work. When Simon saw what the apostles did, he wanted to learn how to impart the same power to others. He saw that if he only had the ability to do what Peter and John did, he could make it exceedingly profitable to himself. But that showed that he did not know the first principles of the gospel. The apostles never received the power until they were completely emptied of self; but he was wholly filled with self. The grace of Christ is to give riches to others, and not to seek them for self. 2 Cor. 8: 9. Christ came not to be ministered unto, but to minister. Matt. 20: 28. God does not give his Spirit to men to use for their own selfish interest.

Lesson 11.—Dec. 10, 1892.

PHILIP AND THE ETHIOPIAN.—ACTS 8: 26-40.

GOLDEN TEXT: "He that believeth on the Son hath everlasting life." John 3: 36.

1. Where did Philip preach the gospel after he left Jerusalem?
2. After the work had been finished in Samaria, where did the Spirit send him? Acts 8: 26. See note 1.
3. When he had reached the designated place, whom did he see? Verse 27.
4. What was the eunuch doing? Verse 28.
5. What did the Spirit tell Philip to do? Verse 29.
6. What question did Philip ask when he heard the eunuch read? Verse 30.
7. What was the reply? Verse 31.
8. What scripture was the eunuch reading? Verses 32, 33.
9. Where is the scripture found?
10. What question did the eunuch ask? Verse 34.
11. What did Philip then do? V. 35. Note 2.

12. What question did the eunuch ask, as they went on? Verse 36.

13. From this question, what do we learn is necessarily included in the preaching of Jesus?

14. What is the significance of baptism? Acts 2: 38; Rom. 6: 3-5; Col. 2: 11-13; Gal. 3: 27. See note 3.

15. What did Philip say to the eunuch's request to be baptized? Acts 8: 37.

16. What profession of faith did the eunuch make?—*Ib.*

17. Is simple faith in Christ sufficient for admission by baptism into the church of Christ? Acts 16: 30, 31; Rom. 10: 8, 9; John 3: 16.

18. What is scriptural faith in Jesus? Note 4.

19. In order for Philip to baptize the eunuch, what was it necessary for both to do? Acts 8: 38.

20. What took place when they were both come up out of the water? Verses 39, 40.

NOTES.

1. It is interesting to note how completely the work of the gospel in the early part of the first century was under the direction of the Holy Spirit. It will be a good point to keep in mind in succeeding lessons. Philip was not left to go here or there as chance might dictate, but was directed by the Spirit. When he went toward Gaza, he knew that there was work for him there to do. When he got there, the Spirit told him just what to do. Under such guidance, there is no room for doubts or regrets. Is it now past the time for the Lord to thus direct his ministers in their work? Did the Lord set his servants to work in any different way from what He wants them to continue to the end?

2. "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." That scripture was the 53rd chapter of Isaiah. There is a wonderful amount of gospel in that chapter. It describes man's lost condition, and Christ's humiliation and suffering because of it. "All we like sheep have gone astray, we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with his stripes we are healed." It also describes his glorious triumph, when, having received those whom He has purchased with his own blood, Jesus sees the travail of his soul, and is satisfied.

He preached Jesus unto him. This was just what Philip preached to the Samaritans. Later, Paul determined to know only Christ and Him crucified (1 Cor. 2: 2), and would not glory in anything save the cross (Gal. 6: 14). Ought anything different to be preached in these last days? We have no warrant for it in the Bible. The apostle says that Christ is "the fulness of Him that filleth all in all." Eph. 1: 23. Surely it would be difficult to get anything real outside of that fulness.

3. After Philip had preached Jesus awhile, the eunuch said, "See here is water, what doth hinder me to be baptized?" So we see that the preaching of Jesus necessarily includes baptism. Philip said: "If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus is the Son of God." And upon this declaration Philip baptized him. Well, what is enough to save a man is surely enough to allow of his being baptized, and the apostle Paul says, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." Rom. 10: 9.

4. Let us see what it is to believe in Jesus. In the first place, how do we know anything about Him, what and who He is?—Only as we read in the Bible. Therefore to believe in Jesus means to believe all that the Bible tells about Him. It takes all that the Bible says of Him to describe Him, so that we may know who He is. So if there is anything that the Bible says of Him that we do not accept, we do not believe in Jesus. We must believe that He came to save sinners. 1 Tim. 1: 15. We must believe that He has the power to do this. Matt. 28: 18; Rom. 1: 4; Heb. 7: 25. He gave Himself for the world. John 3: 16; 6: 51; Heb. 2: 9. Therefore, he who believes in Christ must necessarily believe that without Him every man is a sinner without life or hope of life. But he who believes this must acknowledge that he himself is a lost sinner. Now if a man acknowledges that he is a sinner, he will accept Christ as his Saviour, if he believes that Christ is the Saviour of sinners. The sinner who does not accept Christ as his Saviour from sin, does not believe in Him. Therefore it follows, as the Scripture says, that whosoever believes in Jesus must be saved. Therefore the preaching of Jesus must embrace the preaching of every doctrine that the Bible sets forth as necessary for salvation. Christ is the Way, the Truth, and the Life. John 14: 6.

From the Field.

FROM ADELAIDE TO PITCAIRN.

THE 31st of May was the beginning of a new chapter in the life-history of Mrs. Curtis and myself. We had resided in Adelaide for more than three years, and had begun to look upon that colony as our permanent earthly home, and had become much attached to our dear brethren and sisters there. But in April we received a communication from the American Foreign Mission Board requesting us to return to America by the *Pitcairn*, which was expected to sail from Auckland, N.Z., early in the month of May. After a few weeks of hurried preparation, we were, on the date above mentioned, ready to begin our long journey. We were accompanied from Adelaide to the Port by many of our friends from whom we were now to be separated until the great gathering day. The thought of being parted from them brought sadness to our hearts; but we were glad that we had a tender Father to whose care we could commit them, feeling sure "that He is able to keep that which I have committed unto Him against that day."

We arrived in Melbourne on Thursday evening, June 2, having been only fifty hours at sea. We were met at the wharf by Brn. Tenney, Daniells, and Baker, and taken to the home of Bro. Tenney. The following day I went to Ballarat to join Bro. White, and spend a short time with the church. We had an excellent meeting on Sabbath evening, conducted by Bro. W.; I spoke the following morning. On both occasions the Lord came very near and blessed his waiting people, as He did also in the celebration of the ordinances.

After the Sabbath, Bro. White and I returned to Melbourne, where I remained until the following Friday, holding meetings and visiting, both of which I greatly enjoyed. When the time of our departure arrived, quite a number of friends bade us adieu at the wharf. It is under such circumstances that the hope of the Christian lights up the gloom. We reached Sydney on Monday morning. Several of our friends met us at the wharf; and after booking for Auckland, getting our luggage transferred, etc., Mrs. C. and I went out to Parramatta, the oldest city of the colony, now a suburb of Sydney, where Brn. Hare and Steed were holding a series of meetings. They were having an excellent interest. I spoke in the tent on Monday and Wednesday evenings; on Tuesday and Thursday evenings, in the city. We felt that our visit to Sydney was a pleasant and profitable one, to us at least.

On Friday, June 17, at 2:30 o'clock P.M., the S.S. *Telune*, upon which we were to sail for Auckland, swung out from the wharf, and we were once more afloat. As the steamer moved down the harbor, we greatly enjoyed the scenery. Soon we were out on old ocean's bosom again; and as the last rays of the setting sun gilded the western horizon, we sat on the deck and looked at the headlands of the Australian coast line, feeling that it was our last view of Australia. While we were gazing upon the rapidly receding headlands, our minds ran over the history of the past five and a half years that we had spent in the country which we were now leaving. We could see that the blessing of God has been with us all the way along; and we felt thankful for the degree of success that has attended our labors, and sorry that we had not accomplished more. Then

and there we dedicated ourselves anew to the Lord and his service.

The voyage to Auckland, which lasted five days, was as monotonous as sea voyages usually are. I had hoped to write quite a number of letters on the passage, but was too ill to write one. On Wednesday, June 22, we reached Auckland, and were glad to greet old acquaintances of that church, and also to meet our brethren and sisters of the *Pitcairn*. We found Bro. Starr engaged in a series of very profitable meetings with the church here. We enjoyed the meetings very much. Monday, June 26, the *Pitcairn* set sail on her long voyage to America. We had a rough passage from the first, yet our company did not suffer as severely from sea-sickness as we had feared they would.

Sunday, July 10, in Lat. 36° 16' S., Long. 155° 15' W., we encountered a full-grown gale. It had been blowing for several days before; but this was the climax. At 1 o'clock P.M., the storm had increased so that the order was given to lay the vessel to under bare poles. Before daylight the captain ordered all the passengers into the dining-room, and none but the men who were working the ship were allowed on deck. All sails were stowed, the ship "hove to," and everything made fast. The storm anchor was cast out on the weather side, and an oil-bag was made fast to a long line and cast overboard, which somewhat lessened the force of the huge waves as they came madly rushing on, threatening each moment to swallow us up. The captain had three life-lines drawn around the ship. The wind had lashed the sea into a perfect fury. The whole surface of the ocean, so far as we could see, was covered with white foam. Great mountain-like waves, with their foam-crested tops towering far above us, came rushing on as though they would pass entirely over us. The roar of old ocean was terrible! Amid all this war of the elements, we all felt so thankful that the Lord, who holds the waters in his hands, had commissioned his angels to encamp round about those that fear Him and deliver them. We all felt that the everlasting arms were underneath us. Our good ship behaved nobly. The storm lasted until far into the following night. During its height, it was impossible to maintain an upright position, as the ship was so violently rolled and tossed about. Yet in all that storm she never shipped a sea, or broke so much as a rope. The spray flew clear over, but the waves did not break over her. When the storm was over, we felt to thank God for his preserving care over us. During the next few days we had considerable heavy sea, though it gradually became smoother until it was quite calm.

Wednesday, July 20, Lat. 135° W., was a day that will not soon be forgotten by those on board. While we were at dinner, the man at the wheel called out "Whale!" this was not the first cry of the kind that we had heard; but we all left the table and running on deck, saw a monster sperm whale sporting along behind us. He came towards us as though anxious to form a more intimate acquaintance, and spouting about every minute. After a few minutes he went below the surface of the sea, and swam under our vessel, athwart ships. This gave us all a splendid view of the creature. He followed us for about an hour and a half, sporting alongside of, and just behind us, but always careful to be at a respectable distance (a few fathoms) whenever he arose to spout. While we stood looking at the huge monster of the deep, we could enter into the sentiments of the psalmist, as expressed in Ps. 107:23, 24.

From that time nothing of importance oc-

curred, until, about 1 o'clock A.M. on the 27th of July, our mate, Mr. McCallum, sighted Pitcairn Island. From that time all the passengers were astir. At 4:30 A.M. the ship was "hove to" just off Bounty Bay. All was still and quiet on the island. The ship's anchor-light was put out, and the fog-horn blown, but no signs of life were seen for some time. At last our constant watching was rewarded by seeing a light flash out through the grey dawn of the coming morning, and the glad cry, "They see us!" passed from lip to lip along the deck. Soon a second, then a third light appeared, the last of which Bro. McCoy recognized as coming from his home. Some of our company now retired to their rooms to make preparations for landing, while others remained on deck to catch a glimpse of the noted whale-boat loaded with far-famed Pitcairners, which we felt sure would soon come off after us. Nor had we long to wait; for as the advancing day chased away the dark shadows from the shore, we could discern, here and there, upon the high points, eager islanders peering out over the sea towards our little vessel, whose coming they had so long and eagerly watched for. Soon the cry was heard from the deck, "she's coming!" As the boat drew nearer, our ears were greeted with music. The boat's crew were singing a hymn, which, mingled with the roar of the breakers as they dashed against the rock-bound coast, made a strange impression upon us.

Soon the boat came alongside of the ship, and almost instantly the stalwart forms of the islanders were seen scrambling over our rail. Then followed a period of hand-shaking and Christian greeting, which could not fail to touch the heart of the most unconcerned. Being strangers to them, my wife and I remained aside while friendly greetings were passing between old acquaintances. This gave us a good opportunity to admire the fine physique of the islanders; while thus engaged, and before we were hardly aware of it, we found ourselves in the centre of a circle of smiling faces, and were soon as busy as any of the ship's company had been, shaking hands with the Youngs, McCoyes, and Christians. As soon as breakfast was over, most of our company went ashore in the boat. We landed in Bounty Bay, the landing place of the old mutineers. It seemed good to place our feet once more upon solid earth, after having walked the unstable deck for thirty-one days. From the sea the island has the appearance of an immense rock, rising abruptly from old ocean, its greatest altitude being 1100 feet. The greater portion of its surface is covered with tropical trees, cocoanuts, bananas, breadfruit, mangoes, oranges, lemons, guavas, etc. Pine-apples and arrow-root grow in abundance. The soil is rich, and seems capable of producing any kind of vegetables or fruit that can be grown in that latitude. There are several banyan trees on the island, the largest covering an area of more than three acres. There are many other natural features which are very interesting, but which space will not allow me to describe.

There are twenty-four families living on the island, making a population of from one hundred and thirty to one hundred and thirty-five. They enjoy a world-wide reputation for hospitality and generosity, and from our own experience we feel certain that it is well earned. They are the most hospitable people I ever met; and their generosity seems unbounded. If anything, it is their weakness. If one admires anything they possess, they immediately want to make a present of it. One has to be careful not to admire anything. They have been very successful in manufacturing those articles

which make home comfortable, though but few of them have had an opportunity of seeing the improvements in the homes of America or Europe. They have long had a school in operation, and all the children of a school age are being instructed in the rudiments. Some of the young people have developed remarkable skill in artistic painting and fancy needle-work. Nearly all are fine singers. Their generosity, to which we have already referred, is manifested among themselves as well as to strangers. Whenever anything is brought to the island, it is equally distributed among the families. One day during our two weeks' stay, quite a number of the men went out on a fishing expedition. When they returned, some having more and others less, all brought the fruit of their labors to a public place, where the ladies had spread some cocoanut leaves. The fish were then placed in as many lots as there were families on the island. This completed, one of the brethren turned his back upon the fish, and the magistrate, pointing to a pile, would say "Here," and the brother who had turned his back, would call the name of a family. One thing especially gratifying was, that the widows were faithfully represented in the distribution. This completed, all went to their homes bright and happy. The feeling of interest and love which is manifested between the families is quite remarkable.

All of the adults and many of the children are church-members. The Sabbath was to us a remarkable day. We had never before been in a place where it is universally observed. The morning dawned bright and beautiful. All was quiet. Not a sound of manual labor was heard. At 7 o'clock A.M. the Sabbath-school teachers met for prayer. As they come together, all pass around and shake hands with the officers of the school. Then follows singing and prayer. Twenty-five minutes are thus spent, at the end of which time the church bell rings, the teachers go to their respective places, and the people come filing in. The school begins promptly at 7:30 o'clock. One interesting feature is, that every church-member is a member of the Sabbath-school, and unless prevented by sickness or caring for the sick, is regular in attendance. Another point worthy of notice is, that neither pupils nor teachers have lesson papers with them in the class. At the close of the school, all return home to breakfast. The public service begins at 10:30 A.M., and at three o'clock P.M. a testimony meeting is held, after which dinner is served at the various homes. We had the privilege of spending two Sabbaths thus. Before leaving this subject, let me say, dear reader, that these people are not beyond the reach of temptation. They have conflicts to pass through and victories to gain, ere they reach the kingdom of God. Our week-day meetings were excellent. The Lord came very near, and we were all greatly blessed.

We sailed for Tahiti Aug. 11. All the people came together on the beach, and we held a farewell meeting, closing with a season of prayer. It reminded us of Paul's experience when leaving Tyre. Acts 21:5, 6. Although we had been with them only two weeks, we had become much attached to them; and with sadness, though not without hope of meeting them at the coming of the Lord, we said "good-bye." We felt especially sad at being called upon to part with Bro. and Sister Gates at this point. The island work seems to be too much for Bro. G., and his health has been steadily failing since he left America. He stood the voyage from Auckland very well; but it seemed best

for him to remain on the island and recruit his health if possible. As we left the shore, we commended him to God, who doeth all things well.

Since sailing, we have had pleasant weather, though light breezes. I shall, the Lord willing, mail this at Papeete, Tahiti. My address, until further notice, is care of Pacific Press, Cor. 12th. and Castro Sts., Oakland, Cal., U. S. A.

WILL D. CURTIS.

M. S. Pitcairn, Lat. 22° 6' S., Long. 136° 2' W., Aug. '6.

NOTES FROM NEW ZEALAND.

FROM Sept. 28 to Oct 3, I was with the Wellington and Petone companies. These companies are located seven miles apart, but are organized into one church. Regular services are held by each in their respective places; but once each quarter they generally meet for mutual refreshment. On Oct. 2 I celebrated the ordinances with them, and a most precious season it proved to be.

The believers in Wellington are very anxious that more labor be given in the capital of the colony. Before Elder Daniells left for Australia, it was decided to pitch a tent in Wellington; but that town is the constant target of such furious winds that it was eventually deemed unsafe to risk the canvas. It cost a circus company £200 to erect a hoarding to protect their tent during their performances.

The Lord has blessed us abundantly in Kaikoura in planning for building a church. Some difficulty was experienced in securing a suitable site, in consequence of our people being so scattered. After earnest prayer for the way to open, a friend not yet of our faith donated a site of land in the very spot required. Over half the money required for the building is now within reach, and more is coming in. We hope to start building this week. The building committee has decided to solicit the services of Bro. James Harris of Wellington to superintend the erection of the edifice.

Several friends outside our own people are urgently requesting us to start a day-school in the district, where their children can have the benefits of a school conducted on right principles. They say that thirty children could be guaranteed to attend at once. We will lay this matter before the Conference Committee, and hope to see the project carried into operation in the near future.

S. McCULLAGH.

THE AUSTRALIAN TRACT SOCIETY.

REPORT FOR QUARTER ENDING JUNE 30, 1892.

No. of members	-	-	-	229
" " reports returned	-	-	-	100
" " missionary visits	-	-	-	1,344
" " letters written	-	-	-	137
" " letters received	-	-	-	47
" " Bible-readings held	-	-	-	175
" " present at readings	-	-	-	462
" " subscriptions to ECHO	-	-	-	12
" " periodicals distributed	-	-	-	1,273
" " pages of books and tracts sold	-	-	-	2,442
" " " " " " loaned	-	-	-	22,605
" " " " " " given away	-	-	-	16,250
Amount of fourth Sabbath collections, £16 10s. 7d.				

MRS. M. E. DANIELLS, Corresponding Sec.

WORK in fields and work in by-ways,
Shun no place;
Where the Master bids you labor,
Turn your face.

All thy soul will thrill with gladness
Grandly sweet,
When the sheaves are laid with singing
At his feet.

—Selected.

News Summary.

Five men have been killed in a political riot in the State of South Carolina.

Official returns show that there were 6,700 deaths from cholera in Hamburg.

The largest ironclad in the world has just been launched by the Russian authorities.

It is officially stated that the deficit in the Russian treasury for the past year is £28,000,000.

Nine persons have been killed and fifty injured in a railway accident in Yorkshire, England.

The British steamer *Roumania* has been wrecked on the coast of Portugal, with the loss of 109 lives.

France is supporting Russia's demand for the free passage of her war vessels through the Dardanelles.

A panic occurred in a crowded church in Austria recently, and twenty-five persons were trampled to death.

A rebellion of some Indian villagers in Chihuahua, Mexico, has just been put down, three hundred being killed in the engagement.

King Leopold of Belgium, titular sovereign of the Congo Free State, has declared the territory open to private enterprise in commerce and settlement.

The branch railway line connecting the rich and extensive coal mines near Korumburra, Victoria, with the Great Southern line, has been formally opened.

The new steamer *Campania* of the Cunard line is the largest steamer afloat, being 620 feet long by 65½ feet wide. She is expected to cross the Atlantic in five days.

A fire broke out recently in one of the towns on the Yang-tse-Kiang River in China, and fifty junks lying in the harbor were burned, and two hundred lives lost.

The question of the occupation or abandonment of Uganda is agitating the Gladstone Ministry. The annual cost of a British protectorate would not exceed £40,000.

Mr. John Burns states that 60 per cent. of the working men of England who are over sixty years of age, are unable to support themselves, and receive "poor relief" assistance.

The southern part of Mexico has been visited by heavy floods. Fifty persons have been drowned, hundreds rendered homeless, and the coffee and sugar plantations devastated.

In consequence of the depression in the tin-plate manufacturing industry, more than a hundred factories in Wales have been closed, and thousands of men are out of employment.

A terribly destructive fire has occurred in Milwaukee, Wisconsin. Twenty-five persons are believed to have perished in the flames, and the property damage is estimated at £2,000,000.

A successor to Sir Robert Hamilton as Governor of Tasmania is to be selected, and the propriety of appointing a military expert, who could act as military adviser to the colonies, is under consideration.

Pope Leo has refused to sanction the marriage of Prince Ferdinand, heir to the crown of Roumania, with Princess Marie, a granddaughter of Queen Victoria, unless Princess Marie will pledge her word that any children born of the marriage shall be brought up in the Roman Catholic religion.

A building society has just collapsed in London with debts to the amount of £3,250,000 and assets which do not exceed £50,000. An investigation of the affairs of the company shows barefaced frauds, and a criminal prosecution of the managers is threatened.

Eleven bullocks, part of a mob of cattle intended for the Melbourne market, were seized by the inspector of stock at Albury recently. The animals were badly affected with tuberculosis, and some of them were described as "masses of disease."

In the case of a man who is on trial for murder at Santa Rosa, California, the defence is, not that the man is innocent of the deed, but that it was done while he was in an unconscious hypnotic condition. An expert in hypnotism was called in, and mesmerized the prisoner in court, with the astounding result that he then and there reacted the crime, repeating in pantomimic action the details of the murder.

Health & Temperance.

PLOUGH DEEP!

PLOUGH deep!
Sow not thy precious seeds
Among the scarce-uprooted weeds,
Or thou shalt weep
To find thy crops all choked and dead,
And naught but thorns and tares instead.
Then plough down deep,
The promise ringing in thy ears
That those who sow their seeds in tears
In joy shall reap.

—A. G. Evans.

SOURCES OF DISEASE GERMS.

Feather Beds and Soiled Clothing.—The use of feather-beds may be shown to be detrimental to health in several ways; but we wish to call attention to the fact that they may be a source of contamination of the air immediately surrounding a person during sleep. They not only themselves undergo a slow decomposition, evolving foul and poisonous gases, but on account of their remarkable hygroscopic properties, in which they are equalled by few other substances, they absorb fetid exhalations from the body which are thrown off from the skin during sleep. As this continues often for a long time, the accumulation may become very great and the feather-bed be converted into a hot bed of disease germs. As feathers suffer little loss by use, the feather bed often becomes an heir-loom, and is passed down from one generation to another. The older it becomes, the worse it is. It is somewhat alarming to reflect upon the amount of disease germs which may be stowed away in a sack of feathers which has done service during a hundred years or more. Subject to all the accidents and emergencies of domestic life, it has, perhaps, carried half a dozen persons through typhoid fever, and pillowed the last months of the gradual dissolution of a consumptive, besides being in constant use the balance of the time. Hair, cotton, straw, and husk mattresses are greatly superior to feathers from a hygienic standpoint.

The custom, more common in the old country than in this, of allowing soiled clothes to accumulate in closets, or other places, for several weeks, often becomes a serious injury to health. This is especially the case in the summer season, when under-clothing frequently becomes saturated with perspiration. The odor arising from soiled underclothing is essentially the same as that which comes from the organic matter escaping from the lungs, and is almost equally poisonous in character. If clothing cannot be washed within a week or two after it has been worn, it should be thoroughly exposed to the sun and air for at least twenty-four hours, by which means it will become sufficiently disinfected to obviate all danger from keeping it a longer time.

Arsenical Papers.—Many cases of poisoning, some fatal, have been traced to the use of wall-papers the colors of which contained arsenic. Window-curtains, paper-boxes, and even articles of clothing have become sources of poisoning in the same way. The color of wall-paper which most frequently contains arsenic is green, although many other colors have been found to be contaminated in the same manner. It is almost impossible to find a green enameled paper which does not contain arsenic. The arsenical poison is dispersed through the air in the form of fine dust, which is separated from the paper by the rubbing of garments, swinging of picture-frames, and in various other

ways. Green window-curtains containing arsenic are particularly dangerous, as the frequent rolling and unrolling of the curtain communicates a large quantity of the poison to the air.

It is believed also that the poison of wall-paper may be communicated to the air through the fermentation of the material used in attaching the paper to the wall, which decomposes the arsenical compound in the paint, producing sulphureted hydrogen, one of the most deadly of all gases. This is especially likely to occur when new paper is put on without removing the old, a practice which cannot be too severely condemned. We have seen walls upon which there were from four to eight layers of this arsenical wall-paper. In one case in which the wall already bore five layers of poisonous paper, another was being added. Green wrapping paper, even that used in wrapping candies, has also been found to contain arsenic. It may be said that, in general, it is wise to avoid green colors altogether. Although all are not in a high degree poisonous, all are likely to be contaminated and may safely be avoided.

It is very easy to test wall paper before buying, and it would be wise to take the precaution to do so in all cases. The following is the most simple manner of testing it: Place a small piece of the paper—say two or three square inches—in a saucer, and pour over it strong ammonia water. If arsenic is present, it will be dissolved by the ammonia. After leaving it to stand five or ten minutes, turn off the ammonia a little to one side, and drop into it one or two crystals of nitrate of silver. If arsenic is present, little yellow particles of arsenite of silver will soon make their appearance on the crystals of nitrate of silver. Green arsenical papers, when soaked in ammonia water, usually lose their color, or turn blue—*J. H. Kellogg, in Home Hand-Book of Hygiene and Medicine.*

CARE OF THE EARS.

MUCH misdirected energy is expended by careful people in the effort to keep clean the innocent orifice of the organ of hearing.

Serious injury often results to the delicate mucous membrane lining the canal of the ears from the pushing of wash-cloths, sponges, and the like inside the delicate canal. Nothing should ever be pushed inside the canals of the ears. The cerumen, or wax, which is normally found there should not be removed until it can be washed away with ordinary washing; this should not include a doubling or twisting of the end of a wash-cloth for the purpose of pushing it inside the auditory canal.

It is common enough to find those who use pins, hair-pins and other hard bodies to remove the normal secretion of the ear from the canal. A physician is the only one who should put into the ear anything so hard as possibly to injure its delicate structure. If there is anything abnormal about the quantity or quality of the natural secretion, a physician should be consulted and his advice followed.

No one should attempt himself to treat any supposed or real case of impacted or hardened cerumen. Efforts in this direction have been extremely harmful to the tympanum and delicate bones of the ears. Such attempts have also brought on the dreaded condition—which was before only a supposed one—by massing the cerumen at a narrowed point of the canal.

The upper layer of epithelium of the membrane of the canal has the wonderful property of moving outward toward the opening of the ear, while still continuing part of the membrane.

Thus a scab may be seen at one time quite near the drum of the ear, and afterward be found considerably nearer the orifice. In this way the protective wax is pushed gently outward without further assistance.

It is a common fallacy to suppose that any dullness of hearing is beyond the help of the physician, and that, consequently, nothing can be done for it. Slight dullness of hearing is often occasioned by a catarrhal condition of the throat, which dullness gets better or worse as the condition of the membrane of the throat changes. The great majority of cases of deafness, it can be safely said, are not beyond improvement, or at least a checking of the degenerative process.

A discharging, or "running," ear should always have treatment at once.—*Youth's Companion.*

NOTES ON TEA.

A. CARTER.

A GENTLEMAN who has been engaged in the tea trade for a number of years states the following facts concerning tea and coffee. The consumption of tea for the year, per capita, in the United States is about 20 oz.; in Great Britain, 80 oz.; and in Australia, 88 oz. The quantity of Chinese tea sent to the United Kingdom during 1888 was 88,500,000 lbs., and of India and Ceylon tea 105,800,000 lbs. Ten years before, India sent only ten per cent. of the whole of the tea taken by the United Kingdom. The consumption of coffee from 1880 to 1884 per capita in the United States was 140 oz. (215,000 tons); in Belgium, 158 oz.; and in Holland, 322 oz.

"A striking fact about the Chinese use of tea, which is told on the authority of a Chinese officer, is that it is employed for preserving the bodies of the dead. A corpse placed in the centre of a box of tea, he says, will "keep" for years. He further asserts that tea which has been employed in this capacity is often exported for foreign consumption, the boxes being marked in a way known only to the natives."—*Court Journal.*

Tannin in Tea.—Recent investigation has shown that the amount of tannin, which is the noxious element in tea, is from three to five times as great in Bengal and Ceylon leaf as in the Chinese.

College View, Enterprise, Nebraska.

KEEP YOUR MOUTH SHUT.

Many disease germs enter through an open mouth. The mouth was not made for breathing, but for eating and speaking. The nose was made for breathing, and the air passing through the long and moist nasal passages, is purified, and leaves behind dust, disease germs, and various impurities, while the air is warmed and tempered for the lungs. But when the mouth is left open, dust, dirt, and disease rush down into the lungs, and, fastening there, develop and destroy the whole system.—*The Christian.*

"SOME one has said that I do not take much exercise in the open air," said a noted actress. "I take exercise continually. I live in the open air. From early morning I am up, some days spending the entire day in hunting or driving, to get glimpses of new country. Plenty of fresh air! That gives vigor. Exercise! Walking out of doors,—in the sunshine invariably. There is no such thing as genuine health without it."

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—Machelvie St., Surrey Hills	2:30 p.m.	10:30 a.m.
BALLARAT—Societies' 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.
PERTH—U. F. S. Hall, Cecil Place, nearly opposite Town Hall	9:30 a.m.	11 a.m.
SYDNEY—O. F. Hall, Wilson St., Newtown.	3 p.m.	10:45 a.m.

COMMENCEMENT OF SABBATH.

ADELAIDE: Dec. 9, 7; Dec. 16, 7.4.
HOBART: Dec. 9, 7.25; Dec. 16, 7.30.
MELBOURNE: Dec. 9, 7.12; Dec. 16, 7.18.
NEW ZEALAND: Dec. 9, 7.23; Dec. 16, 7.28.
SYDNEY: Dec. 9, 7.1; Dec. 16, 7.6.

AGENTS.

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

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Ballarat.—Mrs. E. Booth, 146 Drummond Street; Miss A. Pearce, Bridge Street.
London.—Pacific Press Publishing Co., 18 Paternoster Row, London, E.C.
New Zealand.—Tract Society, Bank's Terrace, Wellington.
Sydney.—76 Pyrmont Bridge Road, Glebe, Sydney.
Tasmania.—J. G. Shannon, 170 Murray St., Hobart.
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The Bible Echo.

Melbourne, Victoria, November 15, 1892.

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

We rejoice with our friends in New Zealand to learn that Elder Gilbert T. Wilson, of Georgia, U. S. A., has been selected by the General Conference Committee to reinforce Brn. Israel, McCullagh, and Anderson in the work of preaching the message in that country. Bro. Wilson, and his wife, who accompanies him and shares his labors, were formerly from Michigan, but have been laboring for two or three years in the Southern States.

They were expected to sail from San Francisco Oct. 14, on the *Alameda*; but as their names do not appear in the passenger list, we conclude that they have decided to stop at the Hawaiian Islands till the sailing of the next steamer.

IMPORTANT NOTICE.

At the close of the last annual meeting of the Australian Conference, it was generally understood that the next session of the Conference would be held at the close of the present year, and that an effort would be made to secure a general attendance from all our churches. It was also thought that this gathering would take the form of a camp-meeting.

During the greater part of the year, these plans have been in the minds of the Conference Committee, and at times have been up for discussion in their meetings. As time has passed, changes have taken place, and conditions have arisen which have led the Committee to think it best to change their original plans. At the last Conference it was understood that Sr. White, and her son, Elder White, would return to America the first of 1893; and it was desired that there should be a general gathering of all our people at the last meeting they would be able to attend in Australia. Since then the editor of the BIBLE ECHO has gone to America to represent the work in this field at the General Conference, and Bro. and Sr. White have decided to remain with us another year. The present year has been one of

heavy losses in financial circles, and at present there is great depression. While nearly all other organizations have been retrenching, we as a people have felt compelled to do the opposite. We have taken advance steps all along the line. We have opened the ship mission work in Sydney, have removed the Australian Tract Society office to the same city, and we have opened the Australian Bible School in Melbourne. These advance moves require funds, and our people are responding nobly.

After carefully considering these things, the Committee think that it would be unwise to plan for a large meeting at this time. There are many who, though they very much need and desire the blessings of a special meeting, feel that they cannot leave their homes this year. To such, and to all our people in Australia, we are happy to announce that plans are being laid to hold a series of excellent meetings in all our churches.

For a number of years our people in America and Europe have observed what they call a week of prayer during the holidays. Sermons, articles, and Bible-readings are prepared on certain subjects, and sent to all the churches. The ministers and leading workers are distributed as far as possible amongst the churches, and the holidays are devoted to seeking God and studying those questions of the greatest interest to our sacred work.

The Committee have decided to carry out this plan in Australia this year. A Committee has been appointed to prepare subject matter, and arrangements are being made to have one or more ministers with every church during the week of prayer.

The annual Conference will be held after the week of prayer, beginning Jan. 6. This meeting will be attended by the ministers, delegates, and as many workers, church officers, and friends of the cause as can see their way to come. We shall have important plans to consider. But of these things we shall speak more fully in the next paper.

AUS. CONF. COM.

A LETTER received from the Pacific Press, London, states that Brn. Shannan and Brandstater, who left Melbourne to place themselves under the tuition of Dr. J. H. Kellogg as a preparation for medical missionary work, arrived in London on Sept. 30. Although experiencing some difficulty in obtaining passage to New York, owing to the quarantine regulations in force in the United States, they sailed on Oct. 8 on the *Persian Monarch*.

ADELAIDE.

On my way to Adelaide in the month of September, I spent a day at Nhill, Victoria, visiting a few persons who are interested in present truth. Although entire strangers, our meeting was as cordial, and our association together was as pleasant, as though we had enjoyed a long acquaintance. This, I believe, was due to the fact that we were each interested in that truth which Christ prayed should sanctify the hearts of men,—that truth that has the power to bind hearts together and establish the brotherhood of man. In these days when there exist such strained relations between men—such violent friction in the machinery of human life—it is a great pity that we do not turn to the only true means by which all may be bound together in the bonds of love, sympathy, and mutual interest.

I ascertained that these friends at Nhill first became interested in present truth through reading the BIBLE ECHO, which they found in a public reading-room. After reading it a few months, one of them sent to the Office for seven yearly subscriptions—one for himself, one for the public library, and five for friends. He has since sent for many of our religious books, all of which he has read with care. He became fully convinced that the views presented in the Echo and books were thoroughly Scriptural. He felt that his life must be changed, and sought help from one who is mighty to save, even Jesus. He first abandoned drink, then gambling, then tobacco, and so on until he found himself a new creature in Christ Jesus.

True to the Spirit of Christ by which these changes were wrought, he yearned to tell others of the truth he had found. He did not wait until he

could educate himself and go out as a missionary. He began with his nearest neighbor—a man with whom he was working every day. The man was not a Christian; he was a Buddhist, and had been from his infancy. He was prejudiced against the Christian's God. But his heart was won by the good spirit he saw in the one who talked to him. He finally yielded, and gave up drink, gambling, tobacco, and other sins. This man, who had been a Buddhist, told me that when he first attempted to give up tobacco, he failed. Several times he tried, but failed each time. At last he went on his knees in his bed-room and asked God to take away his desire for it, and God did so. When he arose from his knees, the appetite was gone, and it had not returned when I was there. What an example for professed Christians. Others in that town are interested in the truths for this time, and I have recently received a request to go there and preach to them. The providence of God has opened the way for a good work, just as it has in many places in this country.

From Nhill I proceeded to Adelaide. It was a great privilege to be with the brethren in this place. I remained with them six weeks. Our work was full of interest from first to last, and we had evidences of God's presence in our labors. We were favored the most of the time with the labors and counsels of Sister White. Although weak, and suffering pain, she spoke with much freedom, and at times with power. She dwelt on the life of Christ on earth as man's example. His life was a life of unselfish and untiring devotion to others. He did not live to Himself in the enjoyment of personal blessings, but went about doing good, helping others to be good and happy. Her constant plea was for the professed followers of Christ to follow Him,—to forget themselves and work for others who are going down in the great battle of life.

One Sunday morning she spoke on the history of the third angel's message and the glorious results that have followed the humble efforts of the laborers in the early days. She related some of the struggles connected with the establishment of printing houses and educational institutions, and exhorted the church to rally to the support of these enterprises in Australia.

In the evening we made the first public call on our people in this country for donations to our school. There was a cheerful response, and in a few minutes £86 was pledged. This was afterwards increased to £107. The Spirit of God was present, and all felt that we were moving in the light, that this was a step in the right direction. Some had thought that they would not do much now, but help at some future time; but when they learned from Sister White that a few pounds at the beginning, when the cause was weak, was worth many pounds later on when it had grown stronger, they decided to help now. This is the course that wins in the cause of God. Nothing is impossible with God; but He will not carry on his great work independent of human agencies. Hence his work will advance just as fast as men will co-operate with Him. As they give themselves up to Him, He uses them as channels through which He pours his wisdom and power and riches. The world is his and the fulness thereof. He can turn the streams of prosperity where He sees fit. Other interesting features of our work we must leave for the next issue of the ECHO.

A. G. DANIELLS.

ON p. 347, first column, fourth par., fifth line, for "Chemosh" read "Carchemish, the ancient capital."

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