

Bible Echo

HOLY BIBLE

SIGNS OF THE TIMES

"Sanctify them through thy truth; thy Word is truth." John 17:17.

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FOR IMPRINT AND TERMS, SEE LAST PAGE.

THE NEW SONG.

TREMBLING before thine awful throne,
O Lord! In dust my sins I own:
Justice and mercy for my life
Contend! O! smile and heal the strife.

The Saviour smiles! Upon my soul
New tides of hope tumultuous roll;
His voice proclaims my pardon found,
Seraphic transport wings the sound.

Earth has a joy unknown in heaven—
The new-born peace of sin forgiven!
Tears of such pure and deep delight,
Ye angels! never dimmed your sight.

Ye saw, of old, on chaos rise
The beauteous pillars of the skies;
Ye know where more exulting springs,
And evening folds her drooping wings.

Bright heralds of th' Eternal Will,
Abroad his errands ye fulfill;
Or, throned in floods of beamy day,
Symphonious in his presence play.

Loud is the song—the heavenly plain
Is shaken with the choral strain;
And dying echoes, floating far,
Draw music from each chiming star.

But I amid your choirs shall shine,
And all your knowledge shall be mine:
Ye on your harps will never hear
A secret chord that mine will bear.

—Hillhouse.

General Articles.

EPISTLES TO THE THESSALONIANS.

MRS. E. G. WHITE.

WHILE Paul was still at Corinth, laboring in word and doctrine, and also in the work-shop, Silas and Timothy came from Macedonia. Paul had sent Timothy to revisit the places of his former labors, and to confirm and establish the church at Thessalonica. Timothy's report was encouraging, and refreshed the spirit of Paul. He was thus prompted to write to these beloved brethren, and his first and second epistles to the church are given us. His heart was drawn out in love to those who had embraced the doctrine of Christ, which subjected them to reproach and persecution heretofore unknown to them.

There was still another reason for Paul's communication to these brethren. Some who were newly brought into the faith had fallen into errors. Be-

lieving that Christ was to come in their day, they had imbibed the fanatical idea that it was praiseworthy to show their faith by giving up all business, and resigning themselves to idle waiting.

The Thessalonians had also failed to understand the resurrection. They had eagerly grasped the idea that Christ was coming to change the faithful who were alive, and take them to himself. They had hoped that all would witness the second coming of Christ, and had carefully guarded the lives of their friends, lest they should die and lose the blessing which they anticipated at the coming of their Lord. But they were in great sorrow as one after another their loved ones fell under the power of death, making it impossible for them ever to behold the coming of Christ in the clouds of heaven. The Thessalonians had turned from the practices of heathen idolatry to the service of Christ, and vague heathen ideas concerning the state of the dead were more or less mingled with their new faith. They buried their dead from their sight with fear and trembling. All their ancestors had thus been buried, and with anguish they looked upon the faces of their friends for the last time, never expecting to meet them again in a future life.

Written communications were of very rare occurrence in those times, and there was great joy in the church as Paul's letter was opened and read. He endeavored to set before them the true state of the dead. He speaks of them as asleep,—in a state of unconsciousness: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. . . . For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." What consolation was afforded them by this letter. Paul therein showed them that those who should be alive when Christ should come would not go to meet their Lord in advance of those who should be asleep in Jesus. For the voice of the archangel and the trump of God should reach the sleeping ones, and the dead in Christ should rise first, before the touch of immortality should be given to the living.

The hope and joy which this assurance gave to the young church at Thessalonica can scarcely be understood by us. That letter, coming from their father in the gospel, was believed and cherished by them, and their hearts went out in love to him who had brought them the precious light of truth. He had told them these things before; but at that time their minds were grasping doctrines new and surpassingly strange to them, and it is not surprising that the force of some points had not been vividly impressed upon their minds. But they were hunger-

ing for truth, and Paul's words gave to their souls new hope and strength, a firmer faith in, and a deeper affection for, the Redeemer who had brought life and immortality to light through his death. The darkness that had enshrouded the sepulcher of the dead was dispelled. A new splendor crowned the Christian faith, and they saw a new glory in the life, sufferings, death, and resurrection of Christ.

Paul wrote, "Even so, them also which sleep in Jesus will God bring with him." Many interpret this passage to mean that the sleeping ones are brought with Christ from heaven; but Paul designed to be understood that in like manner as Christ was raised from the dead, so will God bring up the sleeping saints with him from their graves, and take them with him to heaven. Precious consolation! glorious hope! not only to the church of Thessalonica, but to all true Christians who live upon the earth.

Paul had previously so fully canvassed the subject of the signs of the times, showing what events would transpire prior to the revelation of the Son of man in the clouds of heaven, that he did not consider it necessary to enter largely upon those particulars again on this occasion. He, however, pointedly referred to his former teachings on that subject: "But of the times and the seasons, brethren, ye have no need that I write unto you; for yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them."

Paul's teachings in this letter concerning the second coming of Christ were in perfect harmony with his former instructions to the church; yet his words were misapprehended by some of the Thessalonian brethren. They understood him to express the hope that he himself would live to witness the Saviour's advent. This belief served to increase their enthusiasm and excitement. The fanatical ones now considered themselves sustained by the apostle; hence they became more persistent than before in urging their erroneous views.

In his second letter to this church, Paul seeks to correct their misapprehensions, and to set before them his true position. He expresses his confidence in their Christian integrity, and states that he presents them to other churches as furnishing a sample of the patient and persevering faith which bravely withstands the persecution and tribulation brought upon them by the opposition of the enemies of God. Then he carries them forward to hope for rest from all their cares and perplexities, when the Lord Jesus shall be revealed, "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

He then showed that great events were to transpire in the future, as foretold in prophecy, before Christ should come. Said the apostle: "Be not soon shaken in mind, nor be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, ex-

cept there come a falling away first, and that man of sin be revealed." The papal power, so clearly described by the prophet Daniel, was yet to rise, and wage war against God's people, and trample upon his law. Until this power should have performed its deadly and blasphemous work, it would be vain for the church to look for the coming of their Lord.

Thus Paul put to naught the arguments of those who represented him as teaching that the day of Christ was at hand. He charged his brethren not to neglect their duties and resign themselves to idle waiting. After their glowing anticipations of immediate deliverance, the round of daily life and the opposition which they must expect to meet, would appear doubly forbidding. He therefore exhorted them to steadfastness in the faith. Their work had been appointed them of God: by their faithful adherence to the truth, they were to communicate to others the light which they had received. He reproved those who had given themselves up to sloth and aimless excitement, and directed that "with quietness they work, and eat their own bread." He also enjoined upon the church to separate from their fellowship any who should persist in disregarding his instructions. "Yet," he added, "count him not as an enemy, but admonish him as a brother." He concluded this epistle also with a prayer, that amid life's toils and trials the peace of God and the grace of the Lord Jesus Christ might be their consolation and support.

THE CHURCH AND THE WORLD.

A HALF-CHRISTIANIZED world and a more than half-secularized church get on well together. "When they do agree, their agreement is wonderful." And it is a miserable thing to reflect that about the average Christianity of this generation there is so very little that does deserve the antagonism of the world. Why should the world care to hate or trouble itself about a professing church, large tracts of which are only a bit of the world under another name? There is no need whatever that there should be any antagonism at all between a Godless world and hosts of professing Christians. If you want to escape the hostility, drop your flag, button your coat over the badge that shows that you belong to Christ, and do the thing that the people round about you do, and you will have a perfectly easy and undisturbed life.

Of course, in the bad old slavery days, a Christianity that had not a word to say about the sin of slave-holding ran no risk of being tarred and feathered. Of course a Christianity in Manchester that winks hard on commercial immoralities is very welcome on the Exchange. Of course a Christianity that lets beer barrels alone may reckon upon having publicans for its adherents. Of course a Christianity that blesses flags and sings *Te Deums* over victories will get its share of the spoil. Why should the world hate, or persecute, or do anything but despise a Christianity like that, any more than a man need to care for a tame tiger that has had its claws pared? If the world can put a hook in the nostrils of leviathan, and make him play with its maidens, it will substitute good-nature, half contemptuous, for the hostility which our Master predicts. It was out-and-out Christians that he said the world would hate; the world likes Christians that are like itself.

Be sure that it is your goodness, and not your evils or your weakness, that men dislike. The world has a very keen eye, and it is a good thing that it has, for the inconsistencies and the faults of professing Christians. And the loftier your profession, the sharper the judgment that is applied to you. Many well-meaning Christian people, by an injudicious use of Christian phraseology in the wrong place, and by the glaring disproportion between their prayers and their talks and their daily life, bring down a

great deal of deserved hostility upon themselves and of discredit upon Christianity; and then they comfort themselves and say they are bearing the reproach of the cross. Not a bit of it. They are bearing the natural results of their own failings and faults. And it is for us to see to it that what provokes the hostile judgments and uncharitable criticisms, insulting speeches and sarcasms, is our cleaving to Jesus Christ, and not the imperfections and the sins with which we so often spoil that cleaving. Be you careful for this, that it is Christ in you that men turn from, and not you yourself and your weakness and sin.

Meet this antagonism by not dropping your standard one inch. Keep the flag right at the masthead. If you begin to haul it down, where are you going to stop?—Nowhere, until you have it dragging in the mud at the foot. It is no use trying to conciliate by compromise. All that we shall gain by that will be, as I have said, indifference and contempt; all that we shall gain will be loss to the cause. A great deal is said in this day, and many efforts are being made—I cannot but think mistaken efforts—by Christian people to bridge over this gulf in the wrong way; that is, by trying to make out that Christianity, in its fundamental principles, does approximate a great deal more closely to the things that the world goes by than it really does. It is all vain, and the only issue of it will be that we shall have a decaying Christianity and a dying spiritual life. Keep the flag up; emphasize and accentuate the things that the world disbelieves and denies, not pushing them to the "falsehood of extremes," but not one jot diminishing the clearness of our testimony by reason of the world's unwillingness to receive it. The only victory is to be won through absolute faithfulness.

And, lastly, meet hostility with unmoved, patient, Christlike, and Christ-derived love and sympathy. The patient sunshine pours upon the glaciers, and melts the thick-ribbed ice at last into sweet water. The patient sunshine beats upon the mist-cloud, and breaks up its edges and scatters it at the last. And our Lord here tells us that our experience, if we are faithful to him, will be like his experience, in that some will hearken to our word though others will persecute, and to some our testimony will come as a message from God that draws them to the Lord himself. These are our only weapons. The only conqueror of the world is the love which was in Christ breathed through us; the only victory over suspicion, contempt, alienation, is pleading, persistent, long-suffering, self-denying love. The only way to overcome the world's hostility is by turning the world into a church, and that can only be done when Christ's servants oppose pity to wrath, love to hate, and, in the strength of His life who has won us all by the same process, seek to win the world for him by the manifestation of his victorious love in our patient love.—*Dr. Maclaren.*

CHRIST OUR EXAMPLE.—PART 2, HIS HUMILITY.

D. LACEY.

In a former notice of this subject, we had under contemplation something of the wondrous love and pity forming the motive power and governing that truly sublime life of sacrifice for which the life of Christ was so transcendently distinguished. We shall do well with them to bring more prominently before our mental vision something of the humiliation of Christ's life—a humiliation as truly divine in its nature as were the love and pity forming the groundwork thereof.

Let us try to realize as best we can that Christ, though equal with God, put aside all this sublime glory and took upon himself our nature, and was born of a woman; and that, too, in such lowly

circumstances as not to have had anything better than a stable for the place of his birth, a manger for his cradle. We cannot, of course, realize with our finite understandings, what it is to be equal with God; but we can comprehend something of the humiliation of the circumstances surrounding Christ's birth here on earth. We realize that a stable is not a very grand place for any one to be born in, still less for one for whom earth's stateliest palace was altogether unworthy and mean. Christ's whole life was one of profoundest humility; contemptuously humble the world would say it began, in terrible humility did it close. The initial step in his life was one of infinite condescension, of deepest humility in all its surroundings; and not less wonderful is the manifestation in his active life of this wondrous grace. Inspiration, in the 13th chapter of John's Gospel, supplies us with a picture of what Christ did and taught in the washing of his disciples' feet. Who in reading that strangely, deeply interesting chapter does not understand something of the feelings which actuated the impetuous Peter, when he exclaimed, "Lord, dost thou wash my feet?" Such an act on the part of his Lord and Master was too much for Peter's comprehension. Peter, like us, however, had a lesson of profound humility to learn. The act was a truly humble one; yet Christ condescendingly performed it, and enjoined the same thing upon others. What are his words? "Ye call me Lord and Master, and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet; for I have given you an example, that ye should do as I have done to you . . . If ye know these things, happy are ye if ye do them." What a brilliant example of humility we have here placed before the Christian church! How many churches of the present day are happy in the carrying out of this injunction here so distinctly, both by precept and example of Christ himself, set forth?

Christians will do well to ask themselves why that which Christ ordained and taught is falling into almost complete desuetude; and that at a time too when pride and arrogance were never more rampant in so-called Christian churches. What a wonderful lesson of humility we may learn from the life of Christ, whose final crowning act of humility was witnessed in the suffering and close thereof! Humility of the deepest degree marks the initial stage; patience and humility characterize it throughout, till finally a death than which none was more cruel, none more degrading and ignominious in the eyes of men, lowers that humility to a point inconceivable to human comprehension when we reflect who the great actor in this strange drama really was.

The lesson from this phase of Christ's life and character is indeed a striking one; and what a tremendous blow is here directed against all that savors of pride and self-exaltation on the part of a Christian. We can, in Christ's humiliation, read in clearest lines how truly abominable in God's sight anything of pride must be. In a Christian's life the cloven foot of pride ought never to show itself. In this, as well as in all his other virtues, we should ever seek to imitate our meek and lowly Saviour. Clearly, with the example of Christ before our eyes, if we are to be anything at all like him, there will be no place for that hateful, detestable quality, pride, to manifest itself in the conduct and bearing of any aspiring to the name of Christian. Though humble that life which we have before us as our example, it was as great and noble in its activity, and it could not be other; for it was a life of love. Never weary in well-doing, Christ's acts were ever and only acts of kindness, love, and mercy. He fed the hungry, healed the sick, caused the lame to walk, the blind to see, the dumb to speak, the deaf to hear, and brought to life the dead. The lesson for us to learn from all this is to love, not merely in word, but in deed. We see how full of acts of goodness and love was the

life of Christ's we have placed before us as our pattern. Owing to want of time and space, it has been impossible to do more than just scan the great field of Christ's love and goodness which covers his whole life. Love, we know, pervaded *all* his life. It was seen in his lowly birth, seen in every miracle he wrought for the alleviation of suffering humanity, seen in his truly cruel and awful death. The beautiful halo of love was, in fact, ever present throughout a ceaselessly active life. May something of that halo hover round our lives, then they will indeed have been sublime.

THE SUTTEE.

A MISSIONARY, a colleague of Mr. Gogerly, thus describes one of these scenes, and we think it only due to our readers, in order that they may obtain a right idea of the degradation of women in India, to quote it verbatim. True, the suttee is now a thing of the past; but it was of yesterday, and many millions of living Hindoos can remember these funeral pyres; while in estimating all the needs which have brought about the establishment of zenana missions, it would be obviously incorrect to leave out so important a factor. Says this eye-witness, writing in 1828: "One Sabbath morning, after conducting divine service, I saw a great crowd approaching. In their midst was a charpoy (native bedstead) borne by four men, on which was lying the dead body of a man, and by his side, with the dead man's head resting on her lap, sat his wife; they were proceeding to the bank of the Ganges, there to be consumed together on the funeral pile. On arriving at the spot, where all necessary preparations had been made, the men laid down their burden, and the poor victim of superstition, supported by her female friends, entered the so-called sacred stream, bathed and performed, according to the accustomed formula, her devotions. These having been completed, she emerged from the river, and her new clothes were taken from her, and were replaced by old ones. She was now conducted to the funeral pile, on which the dead body of her husband had already been placed, and, accompanied by her friends, walked three times round the pile, distributing to the crowd handfuls of parched rice, and dividing among her particular friends the few silver and brass ornaments she possessed. She was then assisted to mount the pile and was placed by the side of the corpse, with her arm under its head. A quantity of rosin and ghee (clarified butter), small pieces of sandal-wood, and large bundles of dry rushes, were thrown on the bodies; after which heavy logs of wood were placed on the top, rendering the escape of the woman, if attempted, quite impossible. The mother of the deceased man, being the nearest relative, received from the officiating Brahmins a handful of compressed hay containing smouldering fire, with which she encompassed the pile three times, and then, blowing the smoking hay into a flame, she applied it to the inflammable materials, and several other persons immediately afterward using the same, the whole mass became ignited, and one huge sheet of flame devoured alike the living and the dead. The shouting of the crowd and the beating of the drums drowned every other sound, and whether the poor woman suffered much or little could not be ascertained. The indifference manifested by the spectators was truly frightful; some were singing lewd songs, some fighting, others lewdly dancing; and the whole scene appeared more like a riotous fair than the immolation of a human being. The relations of the deceased were quarrelling among themselves as to who should pay the fees of the Brahmim and the undertaker, the former demanding two hundred rupees, and the latter twenty-five rupees. How it ended I know not; for I hurried from the place."—*Selected.*

THE SIN OF THE ATHENIANS.

THE Bible incidentally informs us that it was the character and leading practice of the Athenians to spend their time in hearing or telling some new thing. Happy would it be for the church and the world had this habit been confined to the heathen nations of olden times. But who, alas! has not had occasion to realize that the reverse of this has been the case, and that the same unfortunate characteristic is as prevalent in these days as it was in the palmy days of Athens. How often now does a whisper separate dear friends; how often is the peace and quiet of an entire neighborhood disturbed by a propensity to communicate something new, or by that meddling, officious spirit which must regulate all the affairs of the community in which it is located.

Such a character is always a severe trial to the wise and the good, in whatever condition of society it is found. We should not for a moment suffer any such to be numbered among our friends; for it will be as impossible to escape unharmed from their toils as to handle pitch and not be defiled thereby.

No special rules can be laid down which will protect us at all times from the wiles of the gossip and the tale-bearer; but there are certain rules which, perhaps, may mitigate the evil and preserve us from being personally drawn into any participation in it.

In the first place, be not over-communicative. It is always best and safest to say as little as possible touching one's own plans and purposes in any society. As a general rule, the world at large will feel but little interest in them, whatever they may be or however important they may seem to you, and it is therefore always safest to keep them within the privacy of your own bosom. There they can offend no one. There they will excite neither the envy nor the rivalry of any one. Often that which is perfectly proper may be so much distorted and twisted and changed by being related a number of times, that when we subsequently meet the remark as having come from ourself, it seems to be something entirely new, and, perhaps, the very opposite of what we really think and feel.

But it will not be enough to be simply non-communicative. We must not even listen with an appearance of approbation to any one who has the spirit of a gossip. It seems almost impossible to so select our society as not occasionally to be thrown among those who are ready to give us the private history of all their acquaintances, not omitting in the rehearsal all the mortifying circumstances that belong to the various branches of each family. These will not unfrequently be so reported as to excite your surprise, and draw from you almost unconsciously some exclamation, which, suitably modified, sometimes exaggerated, will be duly spread before the next listener. One meddling busy-body is sufficient to plunge a whole community into trouble. In the indulgence of this monstrous evil, religion is deeply dishonored, personal influence for good is destroyed, and hundreds of hearts are made to bleed. Religion is first pure, then peaceable; but these delightful fruits of piety are never found in the train of the busy-body.

Let me not be misunderstood as implying that the Christian who would live godly in Christ Jesus must never have or express an opinion. That, in the case of an intelligent person, would be simply an impossibility; and even if it were possible, it would be the very reverse of desirable. We cannot help forming our own standard of right and wrong, and drawing conclusions in cases brought to the tests of that standard; but that is far different from making them a subject of our conversation.

Neither would I have you to understand that your conversation should always be of a religious character. There are many things and many subjects that may be introduced which are admirably adapted to prepare the way for serious impressions and a subsequent sowing of the good seed of the kingdom.

But to be always discussing religion without regard to the fitness of time or place is simply to be obtrusive. "Is it not to be regretted," said a young Christian once to an aged servant of the Master, "that so little time is spent in conversing upon the subject of experimental religion?" "Perhaps not," was the reply of the more aged and more wisely observant Christian; "if we wish a hill of corn to grow, we draw up about it the surrounding earth, and feel that we are doing more to promote this object than we should by constant efforts at the roots."

Nothing will more effectually discountenance a tale-bearing, meddlesome disposition, especially in the young, than to encourage them in the improvement of their minds, or as the apostle expresses it—"to add to their faith, virtue; to virtue, knowledge." Obedience to this injunction would save many a family from the uncomfortable scenes that usually follow in the train of those who make it their chief business "to hear and tell some new thing."—*Mary K. Haeselbarth.*

ELECTRIC LIGHTING.

THE nineteenth century has been termed the age of machinery; but in no direction has mechanical progress been so phenomenal as in electrical applications. In 1876, at the Philadelphia Exhibition, the telephone received its first public exhibition; while at that time the arc light was but a lecture-room experiment, and the glow lamp, the electric railway, and a host of similar inventions, were practically unknown. At present nearly three million electric lamps burn each night, giving a light equivalent to about four hundred million candles. During the past year, 70,000,000 dollars have been expended in electric-light plants, with strong indications of a much larger investment next year. Forty-five American cities are now operating two hundred and fifty miles of electrical railway, with the probability of an almost universal adoption of this method of propulsion in the very near future.

In commercial transactions it is necessary to agree upon some units of quantity, so that the consumer and producer may arrive at a satisfactory basis for the adjustment of accounts. A source of electricity, such as a battery or a dynamo machine, may be regarded as a sort of reservoir, containing, like a large cistern, a quantity of electricity. The pipe forming the outlet to the cistern finds its parallel in the wire of the dynamo. The higher the water, the greater will be the pressure on the pipe. While in the dynamo, the electrical pressure is termed electro-motive force. The unit of electrical pressure has been arbitrarily assumed to be the amount of force generated by a battery composed of zinc and copper plates immersed in sulphuric acid, and has been named the *volt*. A dynamo machine giving an electrical intensity one hundred times as great as that of the standard battery, is said to possess an electro-motive force of one hundred volts. The friction of the pipe leading from the cistern offers a certain resistance to the current of water. Similarly the wire presents a definite opposition to the transmission of electricity. A piece of pure copper wire one-hundredth of an inch in diameter and ten feet long has a standard resistance called one *ohm*. A piece of similar wire one thousand feet long has, consequently, a resistance of one hundred ohms. If the poles of the standard battery be joined by the standard resistance wire, a certain quantity of electrical force will traverse the circuit in a second of time. This quantity—that is, the amount of electricity under a pressure of one volt that will flow through a resistance of one ohm in one second—has been accepted as the unit of quantity, and has received the name of the *ampere*. These three units, the volt (of pressure), the ohm (of resistance), and the ampere (of quantity), are now universally accepted

in all transactions involving the use of electricity. The distinction between the ampere and the volt, or between quantity and intensity, must be carefully noted. A tubful of water at a temperature of 100 degrees Fahr. would obviously contain a large quantity of heat; yet a bath in this same tub would be eminently agreeable. A thimbleful of boiling water contains a very small quantity of heat, but would inflict a severe burn if poured on the skin. A current of many amperes, but of few volts, is harmless, while a current of many volts and few amperes soon becomes painful, if not fatal. The devastating flash of lightning, with its high voltage, spreads terror and destruction, but does not contain enough electricity to send a twenty-five cent telegraph message. A tiny battery made of a thimble, a pin, and a drop of acid would have quantity enough to cable the whole of a sixteen-page paper to England, but so little intensity as to be powerless against all but the feeblest resistance.

The quality of resistance forms, when properly utilized, the foundation of electric lighting. If in a good conductor a resistance be introduced, the electricity, in some mysterious manner, becomes transformed into heat. If the current be powerful and the resistance great, the heating effects are proportionately large, and by this means the highest known temperatures have been attained. If two pieces of carbon form part of a circuit, having their ends slightly separated, the layer of air forms a high resistance; and in attempting to cross this barrier, a large proportion of the electric energy is changed into heat, raising the carbons to whiteness, and producing the dazzling arc light. For interior illumination the arc is too brilliant, and recourse is had to a thin filament of carbon sealed in an exhausted globe. In proportion to the rest of the circuit, the carbon thread has a large resistance, and on the passage of the electricity glows with light. The greater the number of lights, the larger will be the total resistance of the circuit, and the higher the electrical pressure necessary to surmount the resistance. The ordinary arc lamp requires an electric pressure of about fifty volts, and consumes about ten amperes of electricity. If two lights, one after the other, be introduced in the circuit, the resistance will be doubled; and in order to supply each lamp, the electric pressure must be raised to one hundred volts. In some of the circuits in use in New York, as many as fifty arc lamps are strung consecutively; and to supply them the electric tension must become dangerously excessive, amounting to some 2,500 volts. This method of lighting is termed the "series arrangement," because the lamps are placed one after the other in succession, and the entire electric current has to pass through all of them.

There is another method of lighting, extensively used for incandescent lamps, whereby the resistance of the circuit is very much decreased, and consequently the necessity for excessive electric voltage is obviated. This plan is called the multiple system, and the lamps form a number of branches connecting the main wires. Suppose each of a circuit of ten lamps to require an electric pressure of one hundred volts and a current of one ampere. If the lamps were strung together in series, it would be necessary to have a current of one thousand volts and a quantity of one ampere. If, however, each lamp forms a circuit for itself, there will be as many little independent circuits as there are lamps. If a single lamp requires one hundred volts and one ampere, ten lamps in independent circuits will need no greater electric pressure; but ten circuits will need ten times the quantity of one circuit; consequently for this last arrangement an electric pressure sufficient for one lamp will suffice, no matter what the number of lamps.

There is yet a third and most ingenious way of effecting electrical distribution, in which, paradoxically, the electricity from the dynamo never goes near

the lights that are supplied by it. Imagine two wires running closely parallel to each other. Suppose an electric impulse sent into one of the wires; by some as yet utterly mysterious action, this impulse will create, or, as scientists say, induce, in the second wire a similar impulse. The induced wave lasts only a moment; but if the original supply of electricity be stopped, a second induced impulse will be generated in the parallel wire. By coiling the primary and secondary wires together, the inductive action may be increased to almost any desired extent, so that, by properly proportioning the winding of the coil, the induced electricity may have great pressure and little quantity, or great quantity and little intensity, from one and the same primary circuit. If a dynamo be arranged to give a very rapid series of waves, or, as it is technically called, an alternating current, an indefinite number of coils may be placed on the primary wire. Thus, if the primary circuit be laid through the streets of a city, and the induction coils placed outside the houses, each building could be served with an amount of electricity appropriate to its needs, and yet have absolutely no connection with the dynamo machine.—*Arthur Vaughan Abbott.*

LOVE SHOWN BY OBEDIENCE.

AGNES BELL.

THE Lord says, "If ye love me, keep my commandments." These few words are sufficient to show that we cannot love God unless we obey him. Yet we are told in these days that we can love and serve him, and at the same time disobey his holy law. But listen to the words of the Saviour: "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." Matt. 7:21. If, then, we would show our love to God, we will obey him, and do his will, following in the light of his truth.

What was it that caused the Son of God to leave the glories of heaven, and suffer the death of the cross? It was because man had violated the commands of his Father, and from pure love for the fallen race, who through this sin must of necessity have been lost, had not the precious Saviour condescended to offer himself as a sacrifice in their stead. Seeing, then, that the violation of these commandments caused the Son of God to die, how can people say that the law of God is of none effect, and at the same time profess their love for him?

The Lord says in 1 John 2:4 that the truth is not in them who disobey his law; and therefore he counts their love of little worth, and their worship vain; for we read in Matt. 15:9: "But in vain they do worship me, teaching for doctrines the commandments of men." There is no doubt, then, but that to love is to obey, and God requires our obedience. But how few are willing to render this unto the Lord. Nevertheless it is by this law that we all must be judged. Satan is aware of this fact, and is endeavoring to deceive the people by leading them to believe that the law is done away, that it was abolished at the cross. But Christ himself says, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill." Matt. 5:17. And the psalmist David declares that the commandments of the Lord shall "stand fast forever and ever, and are done in truth and uprightness." Ps. 111:7, 8.

Love, therefore, being shown by obedience to God's law, let us exclaim, "I delight to do thy will, O my God; yea, thy law is within my heart." If we then have this law in our hearts, we can truthfully say that we love the Lord and are desirous of serving him; and the wicked designs of Satan will have but little effect. But if we pay no heed to this law, and yet declare our love for God, we are deceiving our own selves, and are still under condemnation; and

the sacrifice which Christ paid to redeem man from the curse of the law will not avail in our behalf.

The law is the standard of righteousness by which our characters will be tested. If we are found breaking one of the least of these commandments, and teaching men so, we shall be called least in the kingdom of heaven; but if found doing and teaching them, we shall be called great in the kingdom of heaven. Being desirous to show our love to God, let us obey him. And the Lord has promised a blessing to such; for he says, Rev. 22:14, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

It is the privilege of every one to receive this blessing; let us therefore examine our hearts in the light of God's law, putting away everything that is contrary to his will; and being faithful doers of the word and not hearers only.

JOHN BUNYAN AND THE LAW.

TO THE EDITOR: John Bunyan, in his discourse on the "Strait Gate," says: "Secondly, there is a word of the law, and that will make the gate strait also. None must go in thereat, but those that can go in by the leave of the law; for though no man be, or can be, justified by the works of the law, yet unless the righteousness or holiness by which they attempt to enter into this kingdom be justified by the law, it is in vain once to think of entering in at this strait gate.

"Now the law justifieth not, but upon the account of Christ's righteousness. If therefore thou be not indeed found in that righteousness, thou wilt find the law lie just in the passage into heaven to keep thee out. Every man's work must be tried by fire, that it may be manifest of what sort it is. There are two errors in the world about the law. One is when men think to enter in at the strait gate by the righteousness of the law; the other is when men think they may enter into heaven without the leave of the law. Both these, I say, are errors; for as by the works of the law no flesh shall be justified, so without the consent of the law no flesh shall be saved. 'Heaven and earth shall pass away before one jot or tittle of the law shall fail till all be fulfilled.'

"He therefore must be damned that cannot be saved by the consent of the law; and indeed this law is the flaming sword that turneth every way, yea, that lieth to this day in the way to heaven to all unbelievers and unsanctified professors; for it is taken out of the way for the truly righteous only. It will be found as a roaring lion to devour all others. Because of the law, therefore, the gate will be found too strait for the unsanctified to enter in. When the apostle had told the Corinthians that the unrighteous should not inherit the kingdom of God, and that such were some of them, he adds: 'But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus.' The law, for their transgressions, would have kept them out; it would have made the gate too strait for them to enter in. . . . Unless therefore the man that is unsanctified can master the law and conquer angels, unless he can, I say, pull them out of the gateway of heaven, himself is not to come thither forever."

This extract from the writings of John Bunyan may be found in the volume entitled "Bunyan's Complete Works," pp. 725-6.

The reason I send it to you for insertion is, that quite a number of people in our district took quite a refuge behind Bunyan's theory respecting the Sabbath. This writing from his works only goes to show that he was a firm believer in the law, and although he joined in the general belief respecting the change of the Sabbath to the first day, it is another strong proof that the light on the Sabbath question was not a present truth for his time, but for ours.

Kaio, New Zealand.

JOSEPH HARE.

AN UNDESIRABLE CHARACTER.

W. J. E.

THE most charitable view we can take of habitual fault-finders is, that they fail to see themselves as others see them; they are far too busily occupied with other people's affairs to truly understand the meaning of backbiting and slander. They seem to draw a line based, not on the Word of God, but on their own erroneous judgment, and they try every one by this standard which they have set up.

Those who find the most fault are themselves the most faulty. We need not go far to find the cause of their disaffection. It is nothing else than pride, a failure to esteem others better than themselves. It is a good rule, when we cannot speak well of others, to say nothing at all, not even to repeat what we hear. Every evil word spoken is a tare sown, and Satan waters it that it may bring forth fruit. Those who speak ill of others find it the hardest to bear ill remarks about themselves. This is a rule without exception, and the reason is that they stand so high in their own estimation.

If Satan can only get our minds filled with slander, he has gained a point. We are human beings, and we profess to be striving daily, by the grace of God, to keep under the body; and we each have enough to bear within ourselves without being burdened by the shortcomings of our friends. Were we better than we are, the fault-finder would find no place among us. Those who consider themselves able to straighten out difficulties should be found in the front, bearing a banner with this inscription: "Envieth not; vaunteth not herself; is not puffed up; doth not behave herself unseemly; seeketh not her own; thinketh no evil; rejoiceth not in iniquity; believeth all things; hopeth all things; endureth all things." They should be the embodiment of goodness, gentleness, humility; otherwise their labors are inspired, not by God, but by some one else. But do they help the weak and lame or encourage the strong?—No; too often they weaken the cause of God, and all who are connected with it.

Timely Topics.

FLOOD AND STORM.

STUPENDOUS calamities have overtaken different parts of the world during the last few weeks. In America, floods and cyclones have spread devastation in some of the wealthiest and fairest portions of that country. The losses we cannot ascertain at present until information shall reach us by mail; but they have been great, both in life and property. Queensland, too, has been suffering from the same calamities. A dispatch from Brisbane dated two weeks ago contains the following:—

Queensland is still suffering from fearful floods. The water is four feet deep in the centre of the town of Alavale, where all the buildings are submerged, except one store and the police barracks, where the females have taken refuge. Floods have occurred at Marburg and Stanthorpe; at the latter place the river is four miles wide. The courthouse, police station, and two stores have been swept away, and many families have been washed out of their homes.

Another cyclone, even more destructive than that which partly demolished Townsville and Mackay, has swept over Ingham and Cardwell, leaving behind in its wake an easily traceable trail. Telegraph lines were destroyed in all directions, which accounts for the fact that whereas the cyclone was raging a week ago, news has only just now been received. The town of Cardwell was almost utterly destroyed; the spot where the English church once stood was laid bare. Palings and other boards were carried hundreds of yards, and sheet iron from the roofs of buildings was hurled through the air like paper. Only four houses in the town remained standing, but even they are so much knocked about that they are almost uninhabitable. At Ingham, where the English church was levelled with the ground, fences were

knocked down everywhere, and even posts were blown over and great trees uprooted. The same fierce cyclone visited Dungeness, situated on the coast. The wind there, unhindered by any impediments, howled through the town, creating general terror. The sea rose, and mountainous breakers dashed on the shore, and were forced so far up that people left the town and sought shelter on the high lands. The schooner *Mary Ellen*, laden with timber, and bound from Cardwell to Townsville, was cast upon the rocks at Hinchinbrook, and in a few minutes became a total wreck. Fortunately, all hands were saved. The cyclone lasted for fifteen hours, and was for the greater part of the time accompanied with rain, which descended in one continuous heavy stream.

Dozens of people have been utterly ruined. All these disasters, following each other in such quick succession, are casting a gloom over the whole colony, and numbers of people have utterly lost all hope of ever retrieving their position. The greatest excitement prevails in Brisbane, and nearly every day brings news of some fresh disaster.

THE CHURCH AND PUGILISM.

D. LACEY.

THE application of modern science to the furtherance of the most varied human interests is in its incidence sometimes as regretful as it is marvellous. Telegraphy is without doubt one of the wonders of the age. Alas! that the splendid organization and all-but perfect machinery which has rendered its services among the most useful to our progressive civilization, should ever be prostituted to the base and shameful purpose of the transmission by land and by sea of such a message as that flashed from the world's great capital, London, on the 18th of March, to these far regions of the sunny south. This is one of a few telegrams which appeared in the morning papers of the 19th idem, for the edification of a professed Christian community: "Downie fought Ball of Walworth last night for £200. Ten rounds were fought in a determined manner; but the fight ended in a draw. The Union Jack was hoisted on the spire of Walworth church in honor of the local man."

Assuming the correctness of this interesting message, we may well exclaim, Was ever anything more unseemly, more truly and intensely disgusting! Is this the kind of man, then, the clergyman and wardens of that church of Walworth delight to honor, this the work they would applaud? It is obvious that the Union Jack could never have occupied that position without the permission of the clergyman and churchwardens of Walworth. Can it be that, as has been suggested, one or the other, or both these, were present at this disgustingly brutal scene; and so intoxicated with delight at a fellow parishioner's wonderful display of brute force in battering the face and features of his antagonist, that they clean forgot the claims of religion,—forgot the shame and disgrace, the infamously sacrilegious nature of the act involved in the hoisting of that flag over the sacred edifice erected for the worship of God? We fain would believe it almost impossible for either clergyman or wardens of Walworth church to have been present at a scene so disgraceful.

Surely the bishop (of London, I believe) in whose diocese that church is situated, will have something to say to the clergyman of that parish; without whose permission, openly or tacitly given, such a disgraceful spectacle could never have been witnessed. In view of the circumstances the telegram eliciting the foregoing remarks has brought to light, in sadness and heart misgivings, we can only exclaim, How are the mighty fallen! The words, "Babylon is fallen, is fallen," come rushing on to our memories. Better by far that not one stone of that church should have been left standing on another than it should have stood to dishonor the name of Him in whose honor it was erected. What an awful truth that flag on that church proclaimed, and the truth was this: "This

know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof."

THE Czar of Russia and the government of which he is the head, stand directly in the path of freedom and progress. He has the liberties and manhood of his subjects beneath his feet; and as they endeavor to assert themselves, he ruthlessly and cruelly tramples them down. But all this time, while outward signs of discontent are cowed by police and military force, and the least demonstration brings distressing punishment, the roots of bitterness are extending widely and deeply. The police and army are now known to be largely in sympathy with the oppressed people, and the tottering throne is disturbed by the discontent of its nearest supporters. England has been asked to protest officially against the unwise and inhuman policy adhered to by the despot, who cringes and trembles in his palace for fear of a condign visitation of wrath; but the British authorities refused to interfere, perhaps wisely. But it would seem that if Alexander has ears to hear or a heart to feel, he would attend to the multitude of voices which appeal and threaten, which beg and curse. He cannot be ignorant of those horrors which fill all Christendom with an intense loathing of such tyranny. He must know that upon himself he will bring vengeance, and upon his memory execration. The students in the universities drink in the spirit of freedom; but their aspirations are checked by the knout or banishment; and rather than yield an iota to the demands of those who are struggling for a place among men, the halls of learning are closed. But the world moves; and though the Czar may succeed in staying progress in his own dark dominions for a time, the flood is gathering, which, when it bursts forth, will show him how vain it is for one man to stand in the way of a world that moves by the power of God.

EMPEROR WILLIAM is showing himself a no mean pupil of Prince Bismarck in the matter of statesmanship. Having learned his lesson from this "greatest of living masters" in the art, he has quietly dropped the aged Chancellor, who might want to dictate to the youthful monarch, and would certainly stand in the way of cordial relations with his mother's English friends. And since he witnessed the great naval review at Spithead last year, he has seemed to have an increasing respect for the rulers of a nation that could muster such a navy, and a keen sense of the advantage to be gained from their friendship. The Government party were defeated in the late elections for the Reichstag; but the Emperor proposes to meet this difficulty by developing a plan for the formation of a Cabinet composed of the chief members of all parties represented in the Reichstag, thus abolishing a Government party. He has placated the Pope by asking his approval of the recent labor conference, and France by abolishing the passport system on the Franco-German frontier, and by his very courteous treatment of the French representatives at the Berlin labor conference. He even proposes to make up with little Switzerland, that was so offended by Germany's high-handedness last year. No doubt his policy is a wise one, and he will find his seat on the throne pleasanter and safer than it would be, were he at war with his subjects, as is the Czar, or were he bent on carrying out Bismarck's blood-and-iron policy. But it is a little significant that this Protestant ruler of a Protestant nation thinks it necessary, or wise, to ensure the friendship of the Pope.

E. J. B.

The Home Circle.

PEACE WITH GOD.

WAVES of trouble often roll
Mountain high around the soul ;
Tho' they dash with might and main,
All their fury is but vain,
If the heart's at peace with God.

Sometimes when the strength is worn,
Heavy burdens must be borne ;
But the wearied soul shall rest,
Pillowed on a Saviour's breast,
If the heart's at peace with God.

Disappointments, sure and keen,
Always come earth's joys between ;
But beyond this tearful vale,
Heaven is sure, tho' all else fail,
If the heart's at peace with God.

Murky clouds sometimes arise,
Casting gloom o'er sunny skies ;
Faith can pierce the gathering gloom
And e'en see beyond the tomb.
If the heart's at peace with God.

Great temptations must be met
All along life's journey ; yet
There's a grace that doth suffice
Even these to exercise,
If the heart's at peace with God.

—Laura C. Gibbons.

THE HAPPY HOME.

WHAT a striking contrast presents itself when we compare the character of the thousands of homes which exist under our common banner of liberty and enlightenment! Here is one overflowing with happiness and mirth, where beauty lingers in all its fairy forms. Beside it is another drenched with tears and haunted with the sobs and moans of breaking hearts, where the angels of misery and want stalk hand in hand. The one is sought and admired as though the sunshine that lingers there was a life-giving balm, while the other is loathed and avoided as though the pall that enshrouds it were contagions. Why the difference? In some instances the difference is explained in characters which all may read, while in others the secret is hidden forever from mortal eyes. There are hundreds of palace-like mansions furnished and surrounded by all the elegance and state that bespeak wealth and ease, that, for all this, bear an aspect anything but inviting. They are heartless, loveless, and cheerless. Their occupants are fortune-makers rather than home-makers. There are thousands of others which hardly more than serve as shelters from the weather, where every day is its own provider. One would hardly think that each of these contains an almost priceless treasure—happiness. The wretchedness of the place is dispersed, and the rude hovel and its surroundings assume the nature of an earthly paradise, becoming the centre of attraction to its occupants. For them to live is to love, and to each the happiness of the others is the height of their ambition. To such it is home anywhere. Of course, this is not the only and unalterable line between the happy and unhappy home—only the extremes. Happiness lodges wherever welcomed and entertained. There is, therefore, no just cause for wretchedness; the germs of happiness exist in every home and every life.

The one prime requisite of happiness in the home is love; not a blind, selfish passion, that glories only in some personal attraction, but that which owes its existence to the tie of kin, and includes all in its embrace. Where this exists, all else is subordinated to its supreme reign, and all family regulations are engulfed in this one supreme law.

The recognized heads of the family in business matters are also considered as the guardians of the social pleasures of the home. The father who is

negligent in supplying the demands of the table and wardrobe, or who regards his wife as simply a house-keeper or servant instead of the companion of his bosom, or who looks upon his children as nuisances and burdens instead of heaven-sent flowers to brighten his path, can only hope to find his home constantly growing more dismal and uninviting. Again, the wife who fails to serve up the bounties provided, who disregards her high mission and duty to study and try to gratify the desires of her husband, or who finds her chief pleasures in outside society, while the tranquil joys of home go begging for recognition, will soon find that a home neglected is a home destroyed.

One of the most admirable aids in securing happiness to the home is the ability to sacrifice. No other trait bears such a powerful influence, and there is none so sure to beget its like in others. There are many little pleasures and privileges falling to your lot, for the enjoyment of which you would be no wiser or better, and the loss of which you would never feel, which might be more highly appreciated by others, and a source of greater happiness to them. Then, by all means, let those have the pleasure who find most in it. This course followed, soon brings a pleasure in seeing others revelling in pleasures that might have been yours but for your willingness to make others happy at the expense of a little selfish gratification.

Contentment is an indispensable essential to happiness. Happy are the persons who can adapt themselves to surrounding circumstances, and who can see in their lot, whatever and wherever it be, the kindness and wisdom of Providence. Discontent has a whole train of fatal consequences. Ill-nature, discouragement, neglect of business, and finally despair, are all children of discontent.

Hearts and dispositions are quite liable to assume the features of surroundings. Beware of disorder. Have a place for everything and everything in its place. The household articles strewn around in a general confusion are soon mirrored upon the minds, hearts, and dispositions of the family.

Music is one of the most exquisite beauties. Its tendency is to remove the minds of its votaries from all that is doleful—from the trials, troubles, and disappointments of life—and bid them good cheer, and inspire them with new energy. Many are the ill omens it drives away.

The home is a compound individuality. Just as the members are, so is the body; the peculiarities of each are represented in its features. The home is the nursery of the nation, the cradle of the church, and the mother of society.—*Housekeeper.*

THE CONGO RIVER OF TO-DAY.

BY ONE OF STANLEY'S FORMER OFFICERS.

SINCE Mr. Stanley's descent to the mouth of the Congo River in 1878, after his perilous and adventurous voyage across the Dark Continent, very great changes have taken place in that part of Equatorial Africa. During his subsequent journeys to the Congo country, his great energy and indomitable perseverance enabled him effectually to occupy that country and obtain rights over the land by concessions to the native chiefs, so that at the Berlin conference in 1885 he had the gratification of seeing this wild country proclaimed, by the general assent of the great powers, "The Congo Free State."

Banana Point, situated at the mouth of the Congo, has lost a great deal of its importance from the fact that the ocean-going steamers from Liverpool and Hamburg, loaded with merchandise for general trade, formerly discharged their cargo there, whereas now they proceed up to Boma and Matadi, as this stretch of water has been most ably surveyed and a course buoyed out by the Danish Captain Boye, in the service of the Congo Free State.

Boma, which is situated on the north bank of the river about seventy miles from the coast, is at present the seat of the government and the residence of the governor. There are upwards of one hundred Belgians and foreigners (no English) holding official positions and assisting in the administration of this vast territory of the Free State. A postal service is established, law courts exist, and a public force of Houssa soldiers are attached to the place. They have also several steam launches running between Banana and Matadi, for the transport of men, mails, and merchandise.

Besides this extensive white population of government officials, there are also a large number of Europeans in the English, French, Dutch, and Portuguese commercial houses engaged in trading with the natives, exchanging rum, powder, guns, cloth, etc., for native products, such as palm oil, palm kernels, and peanuts, which are shipped home to Liverpool, Hamburg, or Havre, and there used in the manufacture of soap, candles, etc.

Matadi, on the south bank of the river, sixty miles above Boma, is now the principal transport depôt and dispatch station. It is situated just below the first cataracts, which extend, with the exception of a stretch of eighty miles of navigable but turbid water, between Isanghila and Manyanga, a distance of 250 miles; so that from Matadi overland travelling has to be performed until navigable water is again reached at Stanley Pool.

On the Congo there are no beasts of burden, there existing merely a manual transport, the porters being the natives of the Bakongo tribe, inhabiting the cataract regions. In physique these men are slight and only poorly developed; but the fact of their carrying on their heads from sixty to one hundred pounds' weight twenty miles a day for sometimes six consecutive days, their only food being each day a little manioc root, an ear or two of maize, or a handful of peanuts, pronounces them at once as men of singularly sound stamina. Small boys of eight and nine years old are frequently met carrying loads of twenty-five pounds' weight.

Throughout the cataract region the generally accepted money currency is Manchester cotton goods made up into pieces of six yards each. The European cost of the cloth paid to these natives for transporting a load to Stanley Pool from Matadi, including rations, amounts at the present day to one pound for a load of sixty-five pounds. Five years ago the cost was only one-third of this amount; but it has increased on account of the opposition of the various trading houses that have established stations at Stanley Pool for the ivory trade on the upper river.

The so-called caravan road is merely a bridle path a few inches in width, the porters all being compelled to march in single file. The grass in the rainy season attains a height of from nine to fifteen feet, when progress is rendered extremely difficult. There are now established every ten or fifteen miles along the route little market places, where the caravans are met by the resident natives, who bring native produce,—bananas, manioc, pea-nuts, fowls, etc.,—which they exchange for cloth and beads with the porters. The more regular markets, which are gathering-places of hundreds of natives from the surrounding villages, are generally held some little distance off the caravan route and take place every four days.

The manual transport has now assumed enormous proportions, the wants of the State, the commercial houses, and the missions necessitating the monthly transportation of upwards of five thousand loads.

The station of Leopoldville, built on a hillside, is situated on the lower end of Stanley Pool, and commands an excellent view of the surrounding country. It is the central depôt of the Congo Free State, whence supplies are forwarded to the stations on the upper river. There is at present a staff of about twenty-five Europeans attached to this station, car-

penters, engineers, captains of boats, in addition to administration officials. There are five large river steamers and two small ones.

This station was under the command of Lieutenant Liebrechts for a considerable time, and during his able management vast plantations of manioc, rice, maize, sweet potatoes, and peanuts were developed, rendering the station, with its garrison of four hundred blacks, now almost self-supporting. Kinshassa, also on the south bank, eight miles above Leopoldville, has assumed great importance, as the two largest commercial enterprises, the Dutch and the Belgian, have selected this district as their base of operations for the ivory trade on the Upper Congo.

The department for the trade in the interior by the Dutch African Trading Company is managed by Mr. A. Gresshoff, who has served fifteen years in this company, having entered it when he was fifteen years old. He is a young Dutchman of keen enterprise, and the development of this company's Central African trade is entirely due to his energy. Besides placing trading stations in the most advantageous positions in the Upper Congo, he has also a stern-wheel river steamer, the *Holland*, which is kept continually at work, dividing its time between supplying the different stations and making trading trips up the affluents of the river.

Opposite Kinshassa is Brazzaville, the seat of administration of the French Congo territory, and the residence of the French Resident; they also have five or six steamers running on the river. Close by this station, Messrs. Dumas and Beraud, a French trading company, have their central depôt. They also have a steamer, which supplies their advanced stations on the upper river with provisions and with merchandise for the purchase of ivory. The lucrativeness of this trade is apparent from the several hundred tons of ivory exported by these countries during the past two years.

Lieutenant Wissmann descended the Kassai in 1885 from its head-waters, since which time Dr. Wolf and Mr. Grenfell have explored its different tributaries; and with the exception of the head-waters of the Ubangi, which were explored by Captain Van Gele, a Belgian officer in the service of the State, Mr. Grenfell had been the first man to ascend all the principal tributaries of the Congo. Being a man of scientific knowledge, he has carefully taken geographical observations during all his travels, thus rendering a great service to the geographical world by carefully mapping out the rivers he has explored, the course and positions of which were until then indefinite. Mr. Grenfell has received at the hands of the Royal Geographical Society of London a well-earned tribute, having been presented by them with their gold medal for the best exploring work done during the year.

Stanley Falls is at the present time the farthest point occupied by State officials.

The only product on the upper river profitable to export is ivory, owing to the costliness of the transport. All kinds of native products are to be found in large quantities in the interior,—rubber, copal gum, dyes, valuable woods, palm oils, palm kernels, pea-nuts, etc.,—and there are also portions of the country rich in copper and iron. Doubtless when the much-talked-of railway from Matadi to Stanley Pool is completed, the exportation of other articles will be found profitable.

It is estimated that this stretch of railway will cost £1,000,000, and it is to be completed in five years. A great deal of the plant for the enterprise is already at Matadi, and preliminary operations have begun.

The natives of Central Africa are continually having their wonder aroused by the innovations of the white men. The opera-glass, rifle, and steam-boat have all played their part in exciting their wonderment; but the mysterious railway locomotive is yet in store for them.—*E. J. Glave, in Century.*

Useful and Curious.

THE proposed railway to the summit of the Jungfrau will eclipse all its predecessors, such as the Rigi, Vesuvius, and Montreux lines. The Jungfrau is 13,000 feet high, and the top is covered with perpetual snow and ice. The line is to start from Lauterbrunnen, and will consist of two sections, one in the valley and the other up the sides of the mountain, the length of the latter being about three and a half miles. The scaling section will be made in five stages, and alternative plans for a rack rail and a wire rope line have been drawn out for ultimate selection. The gradient is a rise of one foot for every two feet of horizontal movement. Part of the line will run through tunnels to avoid the avalanches; and there will be a hotel at the elevated terminus. The cost of the line is estimated at £390,000; but as the promoters expect to carry 30,000 passengers annually at a fare of 35 fr. for the return journey, they expect a revenue of £40,000. The engineer is Herr Köchlin, of Zurich, and the question of a concession is now before the Swiss Federal Council.

SACCHARINE is beginning to be felt by the beet-sugar manufacturer as a dangerous enemy. It is stated that in Germany already so much saccharine has been made as to render 5000 tons of beet-sugar superfluous. It is principally employed in the preparation of fruits and the production of sweet liquors. It is not a food stuff. Indeed, it has been condemned by eminent medical authorities as directly prejudicial to health. The sugar manufacturers are naturally of the opinion that saccharine should only be sold by chemists. France, Italy, and Portugal are already contemplating imposing a tax upon it.

CURIOUS BIBLES.

ALTHOUGH the greatest care has been taken to make the various editions of the Bible perfect translations, still errors have been overlooked from time to time, and have given rise to various names by which the edition containing the error has become known. I extract the following list of these curious Bibles from an article in the *Leisure Hour*, by W. Wright, D. D. I also give the text in which the error is found, together with the year of publication.

THE BREECHES BIBLE.

"Then the eyes of them both were opened, and they knew that they were naked, and they sewed figge tree leaves together and made themselves Breeches." Gen. 3:7. Printed in 1560.

THE BUG BIBLE.

"So that thou shalt not nede to be afraid for any Bugges by nighte, nor for the arrow that flyeth by day." Ps. 91:5. Printed in 1561.

THE TREACLE BIBLE.

"Is there not treacle at Gilead? is there no physician there?" Jer. 8:22. Printed in 1568.

THE ROSIN BIBLE.

"Is there no rosin in Gilead? is there no physician there?" Jer. 8:22. Printed in 1609.

THE PLACE MAKERS' BIBLE.

"Blessed are the place makers; for they shall be called the children of God." Matt. 5:9. Printed in 1561-2.

THE VINEGAR BIBLE.

"The Parable of the Vinegar," instead of "the Parable of the Vineyard," appears in the chapter-heading to Luke 20 in an Oxford edition of the authorized version which was published in 1717.

THE WICKED BIBLE.

This extraordinary name has been given to an edition of the authorized Bible, printed in London by Robert Barker and Martin Lucas in 1631. The negative was left out of the seventh commandment, and William Kilburne, writing in 1659, says that owing to the zeal of Dr. Usher the printer was fined £2000 or £3000.

THE EARS-TO-EAR BIBLE.

"Who hath ears to ear, let him hear." Matt. 13:43. Printed in 1810.

THE STANDING-FISHES BIBLE.

"And it shall come to pass that the fishes shall stand upon it," etc. Eze. 47:10. Printed in 1806.

THE DISCHARGE BIBLE.

"I discharge thee before God." 1 Tim. 5:21. Printed in 1802.

THE WIFE-HATER BIBLE.

"If any man come to me, and hate not his father . . . yea, and his own wife also, etc." Luke 14:26. Printed in 1810.

REBEKAH'S-CAMELS BIBLE.

"And Rebekah arose, and her camels." Gen. 24:61. Printed in 1823.

TO REMAIN BIBLE.

"Persecuted him that was born after the Spirit to remain, even so it is now." Gal. 4:29.

This typographical error, which was perpetuated in the first 8vo. Bible printed for the Bible Society, takes its chief importance from the curious circumstances under which it arose. A 12mo. Bible was being printed at Cambridge in 1805, and the proof-reader being in doubt as to whether or not he should remove a comma, applied to his superior, and the reply, pencilled on the margin, "to remain," was transferred to the body of the text and repeated in the Bible Society's 8vo. edition 1805-6, and also in another 12mo. edition in 1819.

HYPNOTISM.

THE term "hypnotism" is coined from the Greek word *hypnos*, signifying sleep. It is self-explanatory. A "subject" susceptible to the power of the hypnotizer becomes his automatic machine. For the time being, the subject is not endowed with the liberty of his mental faculties. His individual will is slave to that of his hypnotizer. He does not intelligently see nor hear. He is free to move, yet, being destitute of will power, is unable to do so until thus commanded by the master of his will. Temporarily, his is a dream existence. He is in an hypnotic sleep, which lasts from a few minutes to a quarter of an hour or longer. While in this condition, he is entirely unconscious of his startling—oft-times highly ridiculous—actions. The hypnotizer makes his subject discern the most ferocious of beasts in the inanimate chair before him. In sanguine faith he accepts from him the proffered broom-stick and paper-knife as effective weapons of defense.

At sight of this, the skeptic exclaims, "Possum!"—that the hypnotizer and his victim are conniving with each other. But the hypnotizer dispels further doubt by making the sleep so profound that cataleptic tetanus of the muscular system takes place. In such a case the physiological deportment of the subject is almost miraculous. A limb, an arm, or half the body, may be tetanized, and made to act entirely independent of its complement. When the whole body has been tetanized, it will maintain the most trying of positions for many minutes; positions which the professional athlete would find it extremely difficult to assume. The tetanized subject is utterly oblivious to the pain and discomfort of his awkward postures. At all events, in this instance, the behavior of the subject is genuine.

By gentle, but unyielding force, assisted by certain actions on sensory nerves of the skin, greatly facilitated by a definite, very near, bright object, on which the eyes are fixed, birds and other animals readily fall into a state of apparent sleep. While in this sleep, they lose their will of voluntary motion, and even disregard noise that, in a normal state, would greatly frighten them. They are in a state of hypnosis, from which they gradually recover, and which they assume with more readiness at each successive time.

Bible Echo and Signs of the Times

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

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Melbourne, Australia, April 15, 1890.

IS CHRIST'S SECOND COMING NEAR?

"AND he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower, and so it is. And when ye see the south wind blow, ye say, There will be heat, and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?" Luke 12:54-56.

We can all see the appropriateness of this forcible rebuke to the case of the Jews. In rejecting Jesus, they were sinning against great light. Jesus came in fulfillment of many prophecies; every important feature of his earthly career had been distinctly outlined in advance of his coming by the prophets in whom the Jews professed to believe. It was true of them, that "having eyes, they saw not, having ears, they heard not."

But while these words had a significance to those who heard them, they were not intended for them alone. They were uttered in connection with a discourse on the second coming of Christ, and, associated with that event, they would apply especially to those who should live in proximity to it. Will the same conditions be fulfilled by those who are not prepared for the second advent as those which attended the prejudiced Jews at the first advent?—They will; for while the first coming of Christ was made prominent by the prophetic Scriptures, his second coming is made much more so. And in addition to the testimony of the Old Testament, we have the abundant evidence of the New Testament writers, who have alluded to, and dwelt upon, this theme with especial clearness. Says the apostle Paul, "But ye, brethren, are not in darkness, that that day should overtake you as a thief." If it comes upon any professed Christian, or upon any intelligent individual who has had access to the Bible, unawares, it will be because he has failed to sufficiently heed the warnings that have been given. Such will fall under the same condemnation as those who rejected the Saviour of the world.

The signs of our times are clear and unmistakable in their startling significance. The fulfillment of prophecy in the past has been evidently marked in the great events of history. The times in which we live meet the description of the "last days" so fully that it requires no great stretch of faith to make the application. Take, for instance, the 5th chapter of James. Here we have the conditions of labor and capital as we see them in our days, fully and strikingly set forth: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you." Verses 1-6.

In the "sweating" and grinding process of the present day, we have the exact state of things here indicated. The rich are becoming immoderately rich, and the poor are growing poorer. The laboring classes are taking the only course which seems to be open to them for redress or for protection; they strike, they organize, they boycott. But still the evil grows upon them. The Spirit of God through James speaks to the believing, humble child of God, and gives the following timely counsel: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh."

In the moral and social world, too, we have at present the very state of things existing which was to characterize the last days. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. 3:1-5. These are prominent features in the different branches of civilized society of the present day; selfishness, covetousness, and pride everywhere. In the family, children are disobedient, unthankful, unholy, and natural affection is lacking. In the world, men are fierce, incontinent, despisers of the good, and blasphemers. In the church, many, very many, love pleasure far more than they love God. Pride, too, is there, and traitors to the truth of God. The popular churches maintain a *form* of godliness, but are destitute of the power of it. Instead of the power of the truth, they are seeking for human power. They reach out for prestige with the powerful of earth, and seek their patronage. Surely not one thing is lacking in the features of our times to fill up the dark picture here presented of the last days. We doubt even if the prediction fully expresses all that we are called upon to witness; but other scriptures unite in setting forth the last days as days of special wickedness and unbelief.

Men have been more ignorant and superstitious than they are to-day; but they never have sinned so deeply against such light and knowledge. Never have men so defiantly set at naught the counsel and commands of God. Never did the Spirit strive more earnestly and tenderly with men; and never were sin and crime more diabolical than now. Never was light upon the Sacred Word more clear; and never was blasphemous unbelief more brazen-faced. Never was the call for devotion and consecration so urgent; and never were people more selfishly wrapped up in pleasure and money-seeking.

There are premonitions in the natural world of the soon coming of our Redeemer. Catastrophes by sea and land, by fire, water, and pestilence, cause men's hearts to fail them for fear, and for looking after those things that are coming upon the earth.

All these things may be considered as subsidiary evidences of the times. The great landmarks have been established in the prophecies of Daniel, John, and Christ. The kingdoms of the world have been outlined in their course, and their terminations have been noted. One after another they have fulfilled their allotted careers. The last scenes are now being enacted before the kingdoms of the world are to become the kingdoms of our Lord and of his Christ. The united testimony of

prophecy and passing events establishes beyond question our whereabouts in the history of the world. Jesus soon will come for his people. His kingdom will soon be ushered in. Now the great question which presents itself to each one is, Am I doing what I should to prepare for this event? Do I love the appearing of our Saviour? Do my neighbors and friends know where we stand in the world's history?

God has work, earnest work, for each one to do, and we have but little longer to perform it. Faithfulness and vigilance should be the motto of every true Christian. Satan is at work as never before. Shall we not arouse?

THE SABBATH NOT CHANGED.

(Continued.)

AFTER the beginning of the third century, there are references to the first day of the week under the title "Lord's day;" but it is not until very near this period that any good evidence exists that it was thus designated. This edict of Constantine gives it standing among the recognized institutions of the Roman Empire. But it was not yet clothed with Sabbatic honors. Cessation from labor was only required in certain cases. It was constituted a national holiday. It may be traced back to about A. D. 140, as a festival, when it is mentioned by Justin Martyr as "the day called Sunday." But in no authentic instance is any sacred name attached to this day until very near the close of the second century. A brief reference only can be made to the various evidences which are adduced by the Sunday-Lord's-day advocates that the day was thus designated before this point of time. First, John the Revelator wrote, "I was in the Spirit on the Lord's day." But he does not identify this with Sunday. On the contrary, in his Gospel, doubtless written after the Revelation, he simply calls the day, "the first day of the week." Christ said that he himself was Lord also of the Sabbath day, which, with other Bible testimonies, identifies the Sabbath as the Scriptural Lord's day. Next, the spurious epistles of Ignatius and Barnabas are quoted. But granting their authenticity, which no one will insist upon, it is true that one says the "Lord's life," while the other calls it the "eighth day." Justin Martyr calls it "the day called Sunday." The next in order is Dionysius, bishop of Corinth, A. D. 170. Only a fragment of his letter is preserved by Eusebius, in which the expression occurs, "To-day we kept the Lord's holy day, in which we read your letter." But what day is God's holy day? If we let the Bible answer, it will be the seventh day every time. This writer does not identify it with Sunday. The fact that he calls it the "Lord's holy day" would indicate to an unbiased mind that he referred to the only day which God ever blessed and rendered holy. It is then claimed that Melito, bishop of Sardis, wrote a treatise on the Lord's day. This is but a supposition. Dr. Hesse refers to it very lightly, simply saying:—

"Melito, bishop of Sardis, is stated to have composed, among other works, a treatise on the Lord's day."—*Bampton Lectures*, p. 44.

The fact is, the book is not preserved. Its title was *Ho Peri tes Kuriakes Logos*—"A Discourse Concerning the Lord;" but the word for day is not there. It may have been concerning the Lord's life. Irenæus, Bishop of Lyons, A. D. 178, is next brought forward. Concerning this testimony, Andrews's *History of the Sabbath*, p. 217, says that, "Every word of this pretended testimony of Irenæus is a fraud. Nor is there a single instance in which the term Lord's day is to be found in any of his works, or any fragment of his works preserved in other authors." Thus the

attempt to attach a sacred or Christian title to the first day of the week prior to the close of the second century entirely fails.

It is true, as we have stated, that soon after this period, the Sunday was thus designated. And it is but natural that the friends of that day should wish to carry its sacred nomenclature as far back toward apostolic times as they possibly could. And in order to do so, resort has been had to misrepresentation.

During these times, many errors were introduced to the sacred precincts of the Christian religion. The faith once delivered to the saints became corrupted in nearly every feature; and through the succeeding hundred years, these errors grew with the growth of the cause, and strengthened as the church gained worldly strength. And now that Constantine had elevated the day by the dignity of an imperial edict, the attention of the people was more than ever attracted to it.

But down to this time the seventh-day Sabbath was still being observed. John Ley, an old English author, says:—

“From the apostles’ time until the Council of Laodicea, which was about the year 364, the holy observation of the Jews’ Sabbath continued, as may be proved out of many authors; yea, notwithstanding the decree of that council against it.”

William Prynne, famous in the history of English Puritanism, also says:—

“It is certain that Christ himself, his apostles, and the primitive Christians, for some good space of time, did constantly observe the seventh-day Sabbath, . . . the evangelists and St. Luke in the Acts ever styling it the Sabbath day, . . . and making mention of its . . . solemnization by the apostles and other Christians, . . . it being still solemnized by many Christians after the apostles’ times, even till the Council of Laodicea [A. D. 364], as ecclesiastical writers and the twenty-ninth canon of that council testify, which runs thus: ‘Because Christians ought not to Judaize, and to rest in the Sabbath, but to work in that day [which many did refuse at that time to do]. But preferring in honor the Lord’s day [there being then a great controversy among Christians which of these two days . . . should have precedency]; if they desired to rest, they should do this as Christians. Wherefore if they shall be found to Judaize, let them be accursed from Christ.’ . . . The seventh-day Sabbath was . . . solemnized by Christ, the apostles, and primitive Christians, till the Laodicean Council did in a manner quite abolish the observation of it. . . . The Council of Laodicea . . . first settled the observation of the Lord’s day, and prohibited . . . the keeping of the Jewish Sabbath under an anathema.”

Coleman speaks as follows:—

“The last day of the week was strictly kept in connection with the first day for a long time after the overthrow of the temple and its worship. Down even to the fifth century, the observance of the Jewish Sabbath was continued in the Christian church, but with a rigor and solemnity diminishing until it was wholly discontinued.”

And speaking of the first day, he says:—

“During the early ages of the church, it was never entitled ‘the Sabbath,’ this word being confined to the seventh day of the week, the Jewish Sabbath, which, as we have already said, continued to be observed for several centuries by the converts to Christianity.”—*Ancient Christianity Exemplified, chap. 26, sec. 2.*

A learned English writer of the seventeenth century, William Twiss, D. D., thus states the early history of these two days:—

“Yet for some hundred years in the primitive church, not the Lord’s day only, but the seventh also, was religiously observed, not by Ebion and Cerinthus alone, but by the pious Christians also, as Baronius writeth and Gomarus confesseth, and Rivet also, that we are bound in conscience, under the gospel, to allow for God’s service a better proportion of time than the Jews did under the law, rather than a worse.”—*Morality of the Fourth Commandment, p. 9, London, 1641.*

The learned Giesler also states the same fact, and that this practice of observing the seventh day was not confined to the Jewish converts:—

“While the Jewish Christians of Palestine retained the entire Mosaic law, and consequently the Jewish festivals, the Gentile Christians observed also the Sabbath and the passover, with reference to the last scenes of Jesus’ life, but without Jewish superstition.”—*Ecclesiastical History, vol. 1, chap. 2, sec. 30.*

Bishop Jeremy Taylor, a man of great learning, also bears testimony incidentally to the same facts:—

“It [the Lord’s day] was not introduced by virtue of the fourth commandment, because they for almost three hundred years together kept that day which was in that commandment.”—*Ductor Dubitantium, part 1, book 2, chap. 2, rule 6, sec. 51.*

Testimony to almost any length might be brought forward upon this important phase of the question, showing that the change of the Sabbath was not a matter of divine arrangement or direction, but was accomplished by a gradual process, extending several centuries into the Christian age. We have the fact indubitably established that the Sabbath, the seventh day, was observed by the faithful disciples of Christ for several hundred years after our Saviour’s death and ascension. This practice was adhered to with a conscientious tenacity by those who preferred the pure word of God to the errors and compromises which many of the leading theologians of those days adopted. This is shown by the numerous invectives which were hurled at them; by the disrepute into which many writers of those days sought to throw the Sabbath by identifying it with Judaism; and finally by the anathemas and persecutions attached to its observance.

(To be continued.)

CONDITIONS OF SOUTH AFRICAN HEATHEN.

S. N. H.

THE impression that is often received from missionary journals, and which indeed seems to be an inherent element in the minds of many Christians, that the “heathen are crying for the gospel,” is one which is in no way correct.

Should it be stated that the deplorable condition of the heathen creates a demand for the gospel, the situation would then be represented in its true light.

The gospel of Christ and heathenism are antagonistic in every respect. There is no harmony between the beliefs of idolaters, and that of the worshippers of the living God, and there is but little that is mutual in the customs of the two classes. To the heathen, the acceptance of Christianity means loss of property, reputation, position amongst his fellows, and not unfrequently life itself. Their own customs, which have been handed down from generation to generation, are dear, and they are as firmly allied to them, and are as contented and happy, as are many Christians with their condition, although there may be greater light streaming down from heaven which they could have if they only would. The Bible, therefore, to the heathen is something to be dreaded and feared; and this not only applies to individuals, but alike to tribes; for they know that if it is once introduced into their midst, it will prove to them a source of trouble and ruin so far as worldly prosperity in the sphere in which they dwell is concerned. The gospel appears far worse to them, than does a new truth to a community that is perfectly satisfied with its present condition.

From infancy they have been taught that lying, stealing, deceiving, etc., are virtues, if not

found out, and the following facts will illustrate these principles:—

The heathen likes to acquire as well as the white man. But the means by which he secures his wealth in some parts of Africa, is by the sale of those whom he takes captive in war as slaves. Where this traffic does not exist, one principal source of income is furnishing girls of fifteen and twenty years of age as wives to other natives. These are a source of real profit; not that they are vended as serfs, but a good wife will bring as a dowry to her father, five, ten, or fifteen cows, according to her attractiveness. This naturally leads to polygamy, which is encouraged by the eldest son, as the unmarried daughters, and the cattle which have been received for the wedded ones, fall to him for an inheritance. The greater the number of the daughters, the greater the number of the cows and lands; and it is in these things that native wealth consists.

It can readily be seen that the gospel of Christ destroys all this; it changes customs, and introduces religious and secular conditions among them which take the young women out of the market; for they will no longer consent to be bartered for cattle.

As it is no crime for a heathen to lie or steal, and as in these things consists the success of life to him, there is not a principle that he possesses that is not at once subverted by the introduction of the gospel, and therefore it is clear that as a people they do not desire it among them. Moreover, they look upon those that embrace Christianity as having forfeited the respect of all, and as having ushered in a bewitching system, that destroys happiness, terminates methods of livelihood, breaks up families, and undermines whole communities.

In order to appreciate the difficulties with which the missionary has to contend, the case must be viewed from the standpoint of the natives. It is no infrequent occurrence for a teacher of the gospel to labor for two, three, five, seven, or ten years, and even longer, ere he sees any perceptible results of his work. But when the popular sentiment does turn, so that Christians are looked upon with respect, when the heathen familiarizes himself with the white man, so that he can realize the blessings of civilized life—after the seed has once commenced to grow, there are many who will acknowledge Christ. But in this profession it is feared that with no small proportion the confession is but formal. This is regarding them as a class; but there are noble exceptions, who, though they may not have as high a standard as those with whom Christian civilization is hereditary, possess many admirable traits of character; for there are among those who claim conversion Christians who are true and sincere followers of Him who shed his blood on Calvary that they might have eternal life.

We cannot assert that the masses of those who are said to have been converted have reached a standard that would be sufficient for their salvation, were it not for the infinite mercy of our Lord which makes men all they are. In view of the great grace of Christ, we would not dare to predict how many of these will be accepted by the Judge of all the world in the final day of reckoning.

Another and even a more serious difficulty arises in the conversion of the heathen, than those which have already been mentioned; viz., the unprincipled Europeans, who are looked upon by them as Christians. They (the natives) do not make proper distinction between the believer and the unbeliever, provided he is white; it is the white man who has brought them the gospel, and they think that whatever the white man

does is all right from a Christian standpoint. As the natural heart imitates vices more readily than virtues, they are inclined to adopt the evil practices of the former, rather than the good deeds of the latter. Wicked habits are thus introduced among those who come in connection with Europeans, especially in cities and towns, such as they never indulged in when in their native state. This becomes one of the greatest barriers to their Christianization. But these facts are mentioned that the real situation of the missionaries and the heathen may be known, and how they stand related to each other.

It is not sufficient for the chief of a tribe to invite the white man to his kraal; for this is a common custom, as they believe that the white man possesses some supernatural power, which will make them victorious over their enemies, and shield them from calamities; so that the white man, and oftentimes his God, are looked upon as wonderful preservers, and sometimes on this account they regard the true God with the same veneration that they do their own idols.

Some missionaries have entered fields and become discouraged in their work, and no marvel that it should be so when other matters are taken into consideration. They have been educated in the belief that the world is on the eve of a universal conversion, and that they are nearing the threshold of a great revolution in the Christian world. But when practical work is undertaken, and only a few, on account of the thick veil of heathen darkness, see the matchless charms of the Redeemer, and enlist in the ranks of Calvary's blood-stained banner, like some in the time of our Saviour's first advent, when they found that crucifixion instead of coronation awaited their Master, they give up the contest so far as laboring for the benighted is concerned.

Another feature having a strong tendency to discourage missionaries, lies in the fact that notwithstanding the vast amount of labor put forth during the past forty years (for it is since that date that the majority of mission stations have been established), so rapidly does the native population increase, that although a certain per cent. of them have been Christianized, there are more heathen to-day than when the work first commenced. This does not harmonize with the idea of the world's conversion.

These are difficulties that the missionary has daily to meet, and this has led some societies to establish institutions where the natives can come in contact with every phase of civilized life. Schools where civilization and Christian refinement are carried to a high state of perfection, and the aborigines brought in direct contact with them, are the best, and especially where the parents of those in attendance have a nominal faith in Christ. As a result of those mission stations which have been established in purely heathen territories, a marked contrast is seen in the moral and social condition of the natives.

FROM AFRICA TO INDIA.

S. N. H.

ON January 12 we left Durban, the only seaport town of Natal on the east coast of Africa, for Calcutta, India. We had spent about three weeks in the colony of Natal. Durban is the only seaport town, and in the summer season it cannot be said to be healthy for those unaccustomed to the climate. There is a warm current coming down the coast from Zanzibar that prevents the nights from being cool, so that even the sea breeze is hot both night and day. The country is said to be healthy; but our experience was such that we could not speak very highly of the healthfulness of the climate. It is true that

in the country there are cool nights, and this is a very decided improvement over the hot nights of Durban. Durban also lies lower than the sea, and is in a good condition to be devastated, should a tidal wave some day flood the city and wash out the place. It is, however, a very important commercial point at present, made so principally by the interest in the gold fields at Johannesburg, which has brought thousands to the place, this port being the most convenient for reaching the much-desired land.

Our course lay up the Mozambique Channel, between the coast and Madagascar. We here experienced almost every kind of weather from the dead calm to the boisterous head-wind and storm. In the distance we had the privilege of witnessing a "water spout," which the sailors so much dread. Taking our voyage altogether, we had quite a prosperous one. Much of the distance after leaving the channel, the weather was as fine as could be asked for, and the water as smooth as a mill-pond.

The *Umatata*, for that was the name of the ship, called at Point Galle on the island of Ceylon for coal. From whatever direction Ceylon is approached, it presents a scene of loveliness that is unsurpassed by any other place we ever visited. In all ages and in all climes, it has been celebrated for its beauty and its productions. It furnishes gems, ivory, and spices; and for fruit, the cocoanut and orange. The cinnamon gardens are very attractive to the Europeans, and their residences are found in the midst of these gardens in the suburbs of Colombo. All along the shore, the cocoanut groves present the appearance of a wilderness, as the island is approached from the sea or viewed from a distance. In the centre of the island is a mass of mountains from seven to eight thousand feet high; these mountains and the valleys are clothed with perennial foliage.

Colombo is the commercial city and the capital. It would be difficult to say why this location was chosen, as it occupies a projecting rocky highland. Point de Galle is the most venerable emporium of foreign trade said to exist. It is claimed that it was the resort of the merchant ships of the earliest dawn of commerce, and was the Kallah of the early Arabians. But that which gives it the greatest interest is the claim that it is the long-sought Tarshish of the Scriptures; but this is doubted by some.

We went on shore and drove around in the cocoanut groves and visited a Buddhist temple. At every turn we met those who were decrepit, many born so, others made so by disease of various kinds. We never saw so many in one place before. "Oh," we thought, "had the Saviour been here, he would have sympathized with the afflicted, and healed the poor sufferers." We soon became sick of the sight, and left for the ship with many sad reflections. The island is 271 miles long and 157 wide. It contains 25,742 square miles, and in 1887 had a population of 1,722,975.

We reached the mouth of the Hoogly River, one of the outlets of the sacred Ganges. Calcutta lies on this river about eighty miles up from Bengal Bay. In former times, the dead bodies of the natives could be seen floating down the river almost continually. But it is not thus at the present time. Many of the heathen customs that led to the sacrificing of lives have been suppressed, and the entire customs of the country have been modified; yet it is a heathen country, though it is claimed there are over one million Christians in the land.

I am greatly surprised in the country in two respects. First, there is a better opportunity to spread the Truth among all the Asiatic nations

than I had any idea of; secondly, it will be more difficult to manage the sale of books by subscription than I had expected to find it. Caste here is in full bloom; there are no common people as there are in Australia. Here the people usually ride out, as cabs—gerries they call them here—can be hired very cheap; and the rich will have two or three footmen, besides the driver, who never on any occasion leaves his seat. On approaching the corner of a street, these footmen will jump off from behind the cab, although the horses are going at the rate of eight or ten miles an hour; they run on ahead and cry out, to clear the track and prevent hindrance or accident, and then, with no slackening of the speed of the cab, they jump on again.

Everybody has a servant. Even the boarder in a house has to have one; the servant is furnished by the house, but you pay the bills. If you go out on foot, when you return you will find your servant at the gate to come in behind you, and ready, at your beck and motion, to take your hat or umbrella and carry it to your room for you. If you want a cab, he gets it for you; and when you return, he meets you at the gate, and sees that the way is prepared for you. There is as much caste among servants as among any other class. Your body servant will not under any circumstances sweep the floor. The one that sweeps the floor and dusts the furniture will not do anything else. The driver will not come off from the cab to open the door and let you out, and the one that does this will not drive, so there are always two when you get a cab. And there is no end to this.

This is a very densely populated country, and from these people there will be some who will deck the crown of the Saviour at his second coming, as from every other nation and kindred and tongue and people. The truth is of God, and he that sitteth between the cherubim has a tender care over his work and cares for his servants. We trust that we shall have the prayers of God's people, that he may go before us, and that in the end we may see the fruit of our visit to this far-off land.

Bible Student.

SABBATH-SCHOOL LESSONS.

LETTER TO THE HEBREWS.

Lesson 18.—May 3, 1890.
HEBREWS 8:6-13.

1. In what does the difference between the old covenant and the new consist? Heb. 8:6.
2. What were the promises of the old covenant? Ex. 19:5, 6.
3. What are those of the new? Heb. 8:10-12.
4. How did people under the old covenant find salvation? Heb. 9:14, 15.
5. Was there actual forgiveness for the people at the very time they sinned, or was forgiveness deferred until the death of Christ? Ps. 32:5; 78:38. Enoch and Elijah were taken to heaven, which shows that they had received the same fullness of blessing that those will receive who live until the Lord comes.
6. Since forgiveness of the transgressions that were under the first covenant came through the provisions of the second, what must we conclude? *Ans.* That the second covenant really existed at the same time as, and even before, the first covenant.
7. Tell again what is included in the blessings of the second covenant.
8. What will be received by all those whose transgressions are forgiven? Heb. 9:15, last clause.
9. Whose children are all they who are heirs of the eternal inheritance? Gal. 3:29.

10. Of how many is Abraham the father? Rom. 4 : 11, 12.
11. Did Abraham have righteousness? Gen. 26 : 5.
12. How did he obtain this righteousness? Rom. 4 : 3 ; Gal. 3 : 6.
13. Through whom did Abraham receive this righteousness? Gal. 3 : 14, first part.
14. Then could the covenant with Abraham have lacked anything? *Ans.* No ; having Christ, it had all that can be desired—"all things that pertain to life and godliness."
15. Since all the blessings which people receive through the new covenant, they receive as children of Abraham, can there be any difference between the second covenant and the covenant with Abraham?
16. How long before the old covenant was the covenant with Abraham made? Gal. 3 : 17.
17. Then why was that "first" covenant made? See notes.

NOTES.

The provisions for pardon which people enjoyed under the Mosaic covenant did not originate with that covenant ; they were embraced in the covenant made with Abraham, in the promise of Christ. The Israelites were "beloved for the fathers' sake." As children of Abraham, they were also under the Abrahamic covenant, of which their circumcision was the token. John 7 : 22 ; Gen. 17 : 9-14. This was a token of faith, already confirmed by the word and oath of the Lord, in Christ, the Seed, and it was not disannulled by any future arrangement. Gal. 3 : 15-17. All who were of faith were blessed with faithful Abraham. Verses 6-9. Overlooking this plain fact, which indeed lies at the very foundation of gospel faith in the new covenant, which is but the development of the Abrahamic, some have ascribed salvation to the covenant at Horeb. But, according to both Scripture and reason, if salvation had been possible in that covenant, there was no need of the second. Heb. 7 : 11 ; 10 : 1, etc.

Though much dissatisfaction is expressed by commentators with the received rendering of Heb. 9 : 1, their suggestions do not make it very greatly different. The first covenant is said to have had ordinances of divine service and a sanctuary of this world. But these were superadditions, not at all necessary to the covenant, but quite necessary as types of the sacrifice and priesthood of the new covenant. They all recognized the existence of sin ; but no sin was taken away by them. Heb. 10 : 3, 4. As a sanctuary of this world, and offerings that could not take away sin, were connected to that covenant, these things themselves were but recognitions of the fact that there was no real provision for pardon in that covenant. By those things the people expressed faith in the mediation of the new covenant.

The word sanctuary means a holy place, or the dwelling-place of God. Indeed, the same word is often used in the Hebrew for sanctuary and holiness. All can see that it is derived from a verb which signifies to sanctify, or make holy. The sanctuary being a holy dwelling, and being divided into two rooms, each of course was a holy place. And each is called the *holy*. See Lev. 16 : 2. Here the word "holy" is used, and we learn only by the description—within the veil before the mercy-seat, which is upon the ark—that the inner holy is meant. Inasmuch as in the second was placed the ark, containing the tables of stone on which were the commandments,—the most sacred things committed to them,—it was called the most holy, or, properly, according to the Hebrew, the holy of the holies.

What was in the ark? Few subjects have occasioned more perplexity than this description of what was in the ark. The apostle specifies, as being in the holy place, only the candlestick and the table upon which was the bread ; whereas it is certain that the golden altar of incense was also therein. Moses had direction to put the two tables of testimony in the ark. Ex. 25 : 16, 21. This order he obeyed. Ex. 40 : 20 ; Deut. 10 : 5. But we do not read of his putting anything else in the ark, or of his being ordered to do so. In 1 Kings 8 : 9 it is distinctly said that "there was nothing in the

ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel." This was spoken of the time when the vessels of the sanctuary were brought into their appropriate places in the temple built by Solomon. Dr. Clarke says :—

"As Calmet remarks, in the temple which was afterwards built there were many things added which were not in the tabernacle, and several things left out. The ark of the covenant and the two tables of the law were never found after the return from the Babylonish captivity. We have no proof that, even in the time of Solomon, the golden pot of manna or the rod of Aaron was either in or near the ark. . . . We need not trouble ourselves to reconcile the various scriptures which mention these subjects, some of which refer to the tabernacle, others to Solomon's temple, and others to the temple built by Zorobabel, which places were very different from each other."

That changes took place is evident. If Paul wrote of the tabernacle in the days of Moses, then the rod of Aaron and the pot of manna had been removed from the ark before the time of Solomon, which some suggest might have occurred while the ark was in the hands of the Philistines. Or, otherwise, Paul was speaking of things as they existed some time after Solomon, of which we have no account in the Scriptures. Which is the case is not at all material.

None should allow themselves to be confused by the terms *first covenant* and *second covenant*. While the covenant made at Sinai was called "the first covenant," it is by no means the first covenant that God ever made with man. Long before that he made a covenant with Abraham, and he also made a covenant with Noah and with Adam. Neither must it be supposed that the first or old covenant existed for a period of time as the only covenant with the people before the promise of the second or new covenant could be shared. What is called the "second covenant" virtually existed before the covenant was made at Sinai ; for the covenant with Abraham was confirmed in Christ (Gal. 3 : 17) ; and it is only through Christ that there is any value to what is known as the second covenant. There is no blessing that can be gained by virtue of the second covenant that was not promised to Abraham. And we, with whom the second covenant is made, can share the inheritance which it promises only by being children of Abraham. To be Christ's is the same as to be children of Abraham (Gal. 3 : 29) ; all who are of faith are the children of Abraham, and share in his blessing (verses 7-9) ; and since no one can have anything except as children of Abraham, it follows that there is nothing in what is called the second covenant that was not in the covenant made with Abraham. The second covenant existed in every feature long before the first, even from the days of Adam. It is called "second" because both its ratification by blood and its more minute statement were after that of the covenant made at Sinai. More than this, it was the second covenant made with the Jewish people. The one from Sinai was the *first* made with that nation.

It is not denied that *under* the old (Sinaitic) covenant, *i. e.*, during the time when it was specially in force, there was pardon of sins. But the pardon was secured by the virtue of something else, the sacrifice of Christ, as shown by Heb. 9 : 15. Not only was there the opportunity of finding free pardon of sins during the time of the old covenant, but the same opportunity existed before that covenant was made, by virtue of God's covenant with Abraham, which differs in no respect from that made with Adam and Eve, except that we have the particulars given more in detail. The plan of salvation was developed long before the gospel was preached to Abraham (Gal. 3 : 8), and was amply sufficient to save to the uttermost all who would accept it. The covenant at Sinai was made for the purpose of making the people see the necessity of accepting the gospel.

Lesson 19.—May 10, 1890.

HEBREWS 9 : 1-7.

1. WHAT does the apostle say that the first covenant had? Heb. 9 : 1.
2. Were these a part of that covenant? See Ex. 19 : 3-8 ; 24 : 3-8.
3. What is meant by ordinances of divine serv-

ice? *Ans.* Ceremonies of divine appointment. There is no divine service without divine appointment.

4. What is meant by a worldly sanctuary? *Ans.* A sanctuary of the world, in distinction from the one in heaven.

5. Where is the only real sanctuary? Heb. 8 : 1, 2.

6. What relation did the worldly sanctuary and its services sustain to the heavenly? Verse 5.

7. How many apartments were in the tabernacle? Heb. 9 : 2, 3.

8. What were the two apartments called?—*It.* See note.

9. What was in the holy? Verse 2 ; Ex. 40 : 22-27.

10. What was in the holiest of all? Heb. 9 : 4.

11. What was in the ark? Compare Ex. 25 : 21 ; 1 Kings 8 : 9. See note.

12. What was the cover of the ark called? Heb. 9 : 5 ; Ex. 25 : 21.

13. Why was it called the mercy-seat? *Ans.* It was there that mercy was dispensed. The sanctuary was God's dwelling-place ; the ark represented his throne ; and from his throne he dispenses grace, or favor, or mercy. See Heb. 4 : 16.

14. How often did the priests go into the sanctuary? Heb. 9 : 6.

15. How often was there service in the most holy? Verse 7.

16. Why was this service performed?

17. What alone is sin? 1 John 3 : 4.

18. What was the basis of the old covenant?

19. What, then, was it that made it necessary for that covenant to have ordinances of divine service connected with it?

20. Does the new covenant have ordinances of divine service? Heb. 9 : 1. The word "also" indicates that it had already been shown that the second covenant had ordinances of divine service. This was done in chapters 7 and 8.

21. Then what must be the basis of the second covenant?

NOTES.

Hebrews 9 : 1 is a text that hinders many from seeing that all of God's blessings to man are gained by virtue of the second covenant, and not by the first. That text reads: "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary." This, together with the fact that when men complied with these ordinances of divine service they were forgiven (Leviticus 4), seems to some conclusive evidence that the old covenant contained the gospel and its blessings. But forgiveness of sins was not secured by virtue of those offerings ; "for it is not possible that the blood of bulls and of goats should take away sins." Heb. 10 : 4. Forgiveness was obtained only by virtue of the promised sacrifice of Christ (Heb. 9 : 15), the mediator of the new covenant, their faith in whom was shown by their offerings. So it was by virtue of the second or new covenant that pardon was secured to those who offered the sacrifices provided for in the ordinances of divine service connected with the old or first covenant.

Moreover, those "ordinances of divine service" were not mentioned in the making of the first covenant. They were connected with it, but not an essential part of it. They were simply the means by which the people acknowledged the justice of their condemnation to death for the violation of the law which they had covenanted to keep, and their faith in the Mediator of the new covenant.

In brief, then, God's plan for the salvation of sinners, whether now or in the days of Moses, is: The law sent home emphatically to the individual, to produce conviction of sin, and thus to drive the sinner to seek freedom ; then the acceptance of Christ's gracious invitation, which was extended long before, but which the sinner would not listen to ; and lastly, having accepted Christ, and being justified by faith, the manifestation of the faith through the appointed ordinances, and the living of a life of righteousness through faith in Christ.

Missionary.

PROGRESS OF THE CAUSE IN SOUTH AFRICA.

CAPE COLONY embraces all of the extreme southern portion of South Africa. During the larger part of the present century, this colony has been under British rule and protection. To the north-east of Cape Colony is Natal, another English colony. To the North of Cape Colony are the two republics, Orange Free State, and Transvaal, or, as it is sometimes called, the South African Republic. Those who first embraced the truths that are held by Seventh-day Adventists resided near the boundary line between the Free State and Cape Colony, in the "Diamond Fields." Until quite recently, all the labor of our workers, except by mail, was bestowed here in Cape Colony. About six months ago three of our canvassers went to Natal to give the people there an opportunity of reading our literature containing truths for the present time. God has blessed their efforts, and they have sold books to a large number of families there. About two months since, two other young men went to Transvaal to canvass for "Thoughts on Daniel and the Revelation" in English, and "Thoughts on Daniel" in Dutch. One reports one hundred and fourteen orders in the first village visited, where he spent about two weeks, and about eighty orders the first week at the second village. (And a letter just received says, "I have taken about 220 orders here.") The other young man was doing well in the city of Johannesburg. This last-named place is in the midst of the celebrated "Gold Fields" of South Africa.

Bro. Hankins, minister from America, and Bro. Tarr, colporter from Africa, are laboring together in the "Eastern Province" of Cape Colony. Concerning the success of their labors there, I will present the following quotation from a recent letter:—

"Mr.— has now fully decided in favor of the Truth. All the members of the Methodist church except Mr.— are Sabbath-keepers; and I believe that he will soon take hold.

"Truly the Lord has been pleased to add his blessing to his word spoken at this place. It fills my soul with joy to see my relatives and friends taking their stand for the Truth. The Methodist minister came to their weekly prayer-meeting on Wednesday evening; and at the close of the meeting he asked the local preachers and officers of the church to remain a few minutes, when he strictly prohibited any who labor on Sunday from taking any part in the services held in the church. In other words, he virtually expelled them from the Methodist connection. They asked him to show them from the Bible where they had done wrong. He would not even open the Bible, but said that he had come to enforce the Methodist discipline. The brethren say that the spirit Mr.— manifested was far from being a Christian one. This occasion has tended to more firmly establish those in the Truth. I believe that we are going to have a good church raised up here at Rokeby Park. Bro. Hankins intends preaching on baptism this evening."

A month ago, with my family, I came to Paarl, a village of perhaps ten thousand inhabitants, including different races and colors, and about thirty-five miles from Cape Town. It is now nearly two hundred years since this place was first settled by the Huguenot Refugees. It is a pleasant place lying between Burg River and Paarl Mountain, in a fruitful valley. The most of the houses have large fruit and vegetable gardens attached. The village is well watered by small streams from the mountain.

For a time the Huguenots made great efforts to prevent mingling with their Dutch neighbors, and to preserve their language and religion from contam-

ination with theirs. But such influences were brought to bear as have almost entirely obliterated the distinction between the two nationalities, except the names, which the male descendants have preserved. It would seem that from the sons of those illustrious ancestors there must be some who will gladly take hold of this last message of warning.

Since coming here, two young ladies who are with us have spent some time in canvassing for "Bible Readings for the Home Circle" and for "Saints' Inheritance." They have thus far taken upward of ninety orders. The most of these are for the former book.

I have never been in a place where there seemed to be a stronger prejudice against "new doctrines" than here. To "try the spirits, whether they be of God," is an offense to the church which but few of them seem inclined to commit. Yet we hope, labor, and pray that among the "hundred and forty and four thousand" a goodly number from South Africa may be found.

CHAS. L. BOYD.

NEW ZEALAND.

AFTER embarking on the steamer *Manipowri*, at Melbourne, a pleasant passage of thirty-six hours brought us to Hobart, where we had the pleasure of spending a few hours with those who had, during our sojourn there for nearly two years, embraced present truth, and had united with us in Christian fellowship. From here we had a very fine run of seventy-three hours to the Bluff, our first place of call in New Zealand. We left the same evening, Jan. 30th, at eight o'clock, and were at Port Chalmers at seven the next morning, where we waited till the tide suited to go up to Dunedin. This is the largest of the two principal cities of the South Island. The population is 46,000. Thousands of people have visited the South Sea Exhibition of products, manufactures, and industries that has been held here this season.

It is about sixteen hours sail from Dunedin to Lyttleton, the seaport of the Canterbury district, of which Christchurch is the commercial centre. The latter city is inland seven miles, and is connected with Lyttleton by a railroad. In passing through one and a quarter miles of tunnel which pierces the coast range of hills, one is quite surprised to find himself at once in a plain covering a large extent of country. In the midst of this is Christchurch, with its population of 45,000, having the beautiful river Avon running through it, and surrounded by hundreds of nice farms. It would seem from its mild climate and pleasant surroundings that it would be a desirable place in which to live. Our next stopping place is Wellington, the capital of the colony; population 30,000. Its location in Cook's Strait makes it the most accessible from all points, and most central of any place in the colony. Though it ranks only the fourth in size at the present time, it bids fair, judging from the improvements being made, to rival the others. Expecting after the Conference to locate here for a time, we stored our household goods and continued our voyage to Napier, where we were met by kind friends and were bountifully provided for until we got temporarily located in "our own hired house." This is the farthest point south in the colony that ministerial labor has been put forth by Seventh-day Adventists. Brethren Daniells and Hare first pitched the tent here about sixteen months ago. At the end of three months, thirty-eight had signed the covenant, and Bro. Hare took the tent to Gisborne, where he has succeeded in bringing out a number, who are not as yet organized into a church. Bro. Daniells continued to labor a good part of the time in Napier to establish and add to the company there, where they now have an organized church of sixty-four members, and Sabbath-keepers in all about one hundred. They have built a very neat church capable of seating

about four hundred and fifty persons. There has been, and is yet, quite a remarkable interest on the part of the people of Napier to hear preaching on the coming of the Lord and kindred events.

I went to Palmerston to assist Bro. Hare in his tent-meetings on February 13, and Bro. Daniells joined us on the 17th. We all labored together until the 25th, when Bro. Hare left to visit the company at Gisborne, preparatory to attending the Conference which commences its session March 21st. Our workers in Australia will be pleased to learn that he expects to join them after the Conference is over. We have been trying to impress upon the minds of the people the importance of *obédience* to the will of God. Hundreds admit the truthfulness of our positions, and have been liberal in their contributions. They also feel kindly toward our work; but they are very slow to take up the cross and walk in the *advancing light*. As we tried to reason of righteousness, temperance, and judgment to come," a small number have decided to obey; but the great majority are like Felix, and say in their heart, if not with their lips, "Go thy way for this time;" it is not convenient, exemplifying a complete lack of faith and trust in the promises of God; and answering the question of the Saviour when he said, "When the Son of man cometh, shall he find faith on the earth?" Up to this date, twenty-four have signed the covenant. We have taken a hall (Bank Chambers) in which to hold Sabbath and other meetings. The last meeting in the tent for the season was held last night. There were over three hundred present. The tent was full, and many stood outside during the service. To-day we leave for Napier to attend the Conference; expect to return at its close to continue the work.

M. C. ISRAEL.

Palmerston, March 17, 1890.

SHIP WORK IN MELBOURNE.

I WAS anticipating a greater showing of labor for this quarter than is herein appended. There being not much shipping in the harbor, much of my work has been confined to the regular line of steamers plying between this port and England, New Zealand, China, and France. Each week these steamers are crowded with passengers; at times there are two or three hundred on board, of all classes. I find some who are susceptible to truth and like our papers very much. Through the kindness of ship owners and officers, I have been enabled to send packages of our papers free to the various islands in the Pacific; also the lighthouse-keepers around our coast are being supplied every week. Packages containing several BIBLE ECHOES or other papers are taken in charge by the chief officer of the *Lady Loch*. Packages of selected reading matter have also been sent to the different officers on board the war ship *Orlando*, and other vessels lying in the bay.

There has been a greater interest manifested on the part of the seamen to read our publications and periodicals than for some time past. On first visiting ships, a few papers are distributed in the cabin and fore-castle, and then after a time the vessels are revisited to see if any have become interested. If so, the interest is followed up with conversation and reading matter. Before sailing, those who would appreciate them receive a good supply of our papers, including a variety on health and temperance subjects.

I might mention many encouraging items of interest connected with this mission, such as that I am conveyed gratis across the ferries, and sometimes to the vessels in the bay, and that I am treated kindly by those onboard. This gives me great encouragement to go forward in this grand and noble work of God. Surely the Lord has raised up good friends, and I hope they may receive a reward with the faithful, and be dwellers in the kingdom of God. No. ships visited, 141; No. papers given away, 825.

C. J. ROBERTSON.

SOUTH AFRICA.

DIAMOND FIELDS.—After spending some six months in this section of the country, I left it last April, and returned again about two months ago. During the time of my absence, Bro. Tarr was here engaged in looking up those who had become interested in the truth through reading, giving Bible-readings, and doing general colportage work. Several began to keep the Sabbath during his stay here. About the time of my coming here, Bro. Tarr left for the Eastern Province, where he has since been joined by Bro. Hankins. Quite a quantity of our publications have been introduced into that part of the country, and an interest has been awakened to hear through reading and missionary work.

Two weeks ago a company of us went to the Moder River, where, after a short open-air service, five willing souls were buried in the likeness of His death. It was a pleasant and impressive day with us. Among this company was a lady, now in advanced years, who is a daughter of one of the most influential missionaries of the Church of England in South Africa. She also had the honor of being the wife and faithful helpmate of another faithful servant of Jesus Christ, who filled the same holy office as her father. For the salvation of the natives, he spent his earthly possessions and his life. This dear sister, like Simeon of old, is now "waiting for the consolation of Israel," while she is rejoicing that the light of the Third Angel's Message has shone upon her path before she reaches its earthly goal. She has feelings of sadness that she did not have the light in season to present it to others whom she has been instrumental in leading to a hopeful knowledge of the things of God and of a Saviour's love. A daughter of this lady was also among those baptized.

Natal is an English colony, separate and distinct from Cape Colony. Until about two months ago, none of our ministers or canvassers had ever been there. At this time three of our young men went there to give the people an opportunity to obey the injunction, "Buy the truth." These young men all received the light of the truth here in Africa. One of these is the Jewish brother mentioned in my report of some eight months since. One of this company is canvassing for health and temperance works, and is doing well. The other two are canvassing for "Great Controversy," and at last reports they had taken 256 orders. One of this company went there with his wife and infant child. We are all sad to learn of the death of this their only child. The parents have the hearty sympathy of their co-laborers here in Africa. We believe that the introduction of these books will lay a good foundation for future labor, and we shall look forward with anxiety to the time when there will be companies of Sabbath-keepers in Natal. Besides these canvassers, we do not know of even one there at the present time. Our missionary society owns a cart and a team of mules, which are used by two other brethren in canvassing among the farmers. They are meeting with encouragement. At last reports, they had made a good delivery, and had taken in about 300 dollars. The people were warned against the books by their ministers, but the Lord influenced their minds otherwise. The farmers are the most independent of any class here in South Africa, and we shall confidently look for fruit from these book sales. Of our American canvassers, one of them is at work in the Diamond Fields and the other at Cape Town. At each of these places the Lord is blessing the canvassing work. One of these is canvassing for "Life of Bates." He says that it takes well, and he is anxious that this book be revised, enlarged, and prepared for a subscription book.

This country is very sparsely settled, which adds to the difficulties and expense in reaching the people, either by the minister or the canvasser. But with God's help we will try to give all an opportunity to

become acquainted with the solemn notes of the Third Angel's Message. We feel that our working force has been greatly strengthened by the coming of Brother and Sister Druillard. It is pleasant to meet with faithful fellow-laborers, whose hearts beat in unison with our own. They have taken charge of the book and missionary work, which centres at Cape Town. We trust they will have just the help from on high that they need for the trying duties which have been placed upon them. We feel that here in this far-off land we are entitled to the prayers of God's people.

C. L. BOYD.

News Summary.

Signor Succi, an Italian, has undertaken a forty days' fast.

French war vessels have blockaded the coast of Dahomey.

Russian aggressive movements on the frontier are creating serious alarm in China.

The great world's fair which was to be held in Chicago in 1892, has been postponed to May, 1893.

A second bridge between New York and Brooklyn is talked of. The cost is estimated at £3,000,000.

A plot to murder Prince Ferdinand of Bulgaria has been frustrated. Of course Russia was at the bottom of it.

Mr. Stanley estimates the distance he travelled in the interior of Africa at about 5,400 miles, of which all but 1000 were on foot.

Mr. Gladstone has selected eighteen thousand volumes from his library at Hawarden to present to the public free library.

Twenty thousand copies of Lord Tennyson's new book of poems were sold in London within a week after its publication.

Emperor William has issued an order forbidding duelling in the German army, without the consent of a military court of honor.

Only twenty years ago it cost twenty-five pounds to send a ton of cargo from England to Sydney; recently it has been as low as 30s.

Milton George, of Chicago, has presented to that city three hundred acres of valuable land for the use of an industrial training school for boys.

The Mexican Government has ordered a million grape cuttings from California, and these will be distributed free to all who wish to plant them in Mexico.

Large quantities of coffee are exported from Brazil to the United States; but though Brazil grows the coffee and the United States uses it, England does the bulk of the carrying trade.

The Pan-American conference, which closed at Washington on the 28th February, recommended the construction of an international railway to connect all American countries.

Cable messages seem to indicate that the revolution in Brazil was in the interests of the new ruler, President Fonseca, and not of the people. Loud protests are already made against the depotism of the republic.

The agitation in Russia, instituted by the University students, has been condoned by the release of all but eight of the students who were placed under arrest, and the agitation has thereupon nearly subsided.

It is announced that a marriage has been arranged between the Princess Stephanie, widow of the Crown Prince of Austria, and the Archduke Francis, a cousin of the deceased Prince and the present heir to the Austrian throne.

It was estimated that two hundred lives were lost, and about £2,000,000 worth of property destroyed, by the tornado that swept the valley of the Ohio River on the 28th ult.; but later accounts show that this estimate is greatly exaggerated.

It is stated that the Russian Government is building a large flotilla of rowing boats to be used on the Danube, to enable the military authorities to land expeditiously 16,000 troops on the Bulgarian side of the river in the event of war taking place.

The *Missionary Herald* is authority for the statement that in Austria the restrictions upon religious liberty are daily growing more severe, and that the Protestant missionary work in Prague was never more hindered by legal obstacles than at present.

H. M. Stanley has finished his new book, which is to be named "Darkest Africa;" he is now on a visit to the king of Belgium, to confer with him on the prospects of the Congo Free State, in which King Leopold is deeply interested, financially at least.

The Pensions Committee of the United States Congress have recommended that a pension of £10 per month be granted to the mother of Charles Stuart Parnell, the Leader of the Irish party, Mrs. Parnell's father, Admiral Charles Stewart, having been an officer in the American navy.

A general strike of stone-masons has taken place in Austria in favor of the eight-hours system. A serious demonstration in connection with the strike occurred on the 8th inst., and ended in rioting and pillage. The police were unable to subdue the rioters, and the military were called out.

Scientists ridicule the statement that the malady which has appeared in Italy and Austria, known as "Janona," which throws its victims into a trance, is in any way connected with influenza. It is now asserted that a severe affection of the glands of the neck frequently follows influenza.

The president of the London Chamber of Commerce, believing that the present disturbed relations between labor and capital are prejudicial to the interests of all the parties concerned, suggests the appointment of a permanent board, fairly representing both labor and capital, for the settlement of all disputes by arbitration.

A few weeks since, the Czar received a threatening letter from a woman signing herself "Tehebrikova," declaring that his Majesty would meet the fate of his predecessors unless he modified his present reactionary policy. Madame Tehebrikova was arrested and has been brought to trial, with the result that she has been exiled to the Caucasus for life.

Emin Pasha has identified himself with German interests in Africa, which causes no small amount of disgust in the British mind, especially in view of all that has been done by Englishmen for his rescue. By his help, it is said that German interests are very likely to be placed in the ascendancy in the control of the commercial routes to Central Africa.

Mr. G. Kennan, the author of the articles in the *Century Magazine* exposing the deplorable condition of Russian political prisoners in Siberia, writing to an acquaintance in London, states that one of his friends in European Russia has been imprisoned since May, and will probably be sent to Siberia, for having copies of the *Century* articles in his possession.

The Italian East African Company are making preparations to organize an extensive factory in Africa, and do whatever else is necessary to work large plantations there. A recent paper thus comments: "Factories are better than fortresses; and the nation that will introduce the industries of peace, rather than the art and implements of war, is Africa's best friend."

The heavy floods in Queensland and New South Wales have in some cases been followed by serious outbreaks of typhoid fever, and great suffering for food for want of transportation facilities. In central Queensland, the land not inundated swarms with myriads of centipedes, scorpions, and snakes. On the border, grasshoppers have eaten all the feed. Some lives have been lost, immense quantities of property destroyed, and hundreds of persons are homeless.

A recent plot to assassinate the Czar has been discovered, the one to whose lot it fell to do the bloody deed having preferred confession and suicide. Another plot has been disclosed that originated in the army. The Czar, taking counsel of his fears, ordered the release of sixty political prisoners who were confined at St. Petersburg. But a revolutionary storm swept over Russia. Not only the students in St. Petersburg, but those in Moscow and Charkoff also, were involved, and Finland and Poland were distracted by bloody riots.

There are now forty-seven Protestant missionary societies engaged in mission work for the Jews in various lands. They support 377 laborers, of whom nearly one-half are of Jewish extraction. It is estimated that there are now 6,500,000 Jews in the world; so this makes one missionary to every 17,000. Dr. Dahnan, of Leipzig, who has recently taken great pains to gather these exact figures, believes that since this century began, 100,000 Jews have been received by baptism into the church of Christ. At this rate, how long will it take to evangelize the race of Jews?

Health and Temperance.

ACROSTIC.

J. A. NICOL.

BIBLE temperance truth we need
In Christian lands our souls to feed ;
Because the liquor trade doth slay
Large numbers of our race each day,
Even in Christian lands, we say.

Temperance friends ! let your light shine,
Enrich'd with temperance truth divine !
Make it your duty to unfold
Pure temperance truth to young and old ;
Equipp'd with grace to stand your ground,
Resolv'd to spread the truth you've found ;
And in your work of truth and love,
Ne'er fail to crave help from above ;
Christ Jesus on your side doth fight,
Extol him, then, with all your might.

Castlemaine, March, 1890.

THE MUSCLES.

THE muscles constitute the flesh, or lean meat, of animals. Their general structure may be readily seen in the boiled leg of a fowl. By a little care the round mass of flesh forming the thigh may be separated into coarse fibres, which by careful manipulation can be still further divided into tiny threads. Under the microscope the finest fibres which can be seen by the naked eye are found to be composed of still smaller fibres, which are the anatomical elements of muscular tissue, and have already been studied. In a muscle these minute fibres are bound up in little bundles, which are again united into larger bundles, and these are bound up together in a common sheath to form the complete muscle.

There are two varieties of muscles, which are distinguished both by their structure and by their mode of action. They are known as *voluntary* and *involuntary* muscles. The voluntary muscles are chiefly located upon the exterior of the body, giving roundness and symmetry to the form. They are employed in all voluntary motions. The involuntary muscles are chiefly found in the interior of the body, in membranes, the walls of cavities, of blood-vessels, and of the various outlets of the body. Involuntary fibres also abound in the skin, being attached near the roots of the hairs. It is by their contraction that the skin is made to assume the appearance of goose-flesh.

In order to give the muscles strength and greater efficiency, they are not usually attached directly to the bones with which they are connected, and in conjunction with which they give rise to the various movements of which the body is capable, but are united to them by means of tendons, which are white, glistening bodies composed of tough, inelastic, fibrous tissue similar to that which forms ligaments. Tendons are sometimes very short, but at other times are drawn out into long, thin cords travelling some distance from the muscle before being attached to the bone.

PHYSIOLOGY OF THE MUSCLES.

The sole property of a muscular fibre is contractility. Muscular fibres are said to possess a natural irritability by means of which they respond to proper kinds of stimulation by contracting. The ordinary and most natural stimulus to muscular contraction is nerve force. Through the connection of the nerves with the muscles, nerve force generated in the living batteries of the system—the nerve cells of the brain and spinal cord—is communicated to the muscle fibres, which are by this means made to contract. Muscular fibres may also be made to contract by the stimulus of electricity, which in many respects very closely resembles the nerve force. Mechanical and chemical irritation, such as striking, tearing, or pinching the muscle, or applying an acid or some other irritant, has a similar effect.

The contractile power of muscular fibres is not

only always present while they retain their life, but is always active. Contrary to the general supposition, the muscles are never quiet. They are always actively at work, and it is by means of this constant contraction that the symmetry of the body is preserved. A proof of this is found in the fact that when a single set of muscles is paralyzed, the part becomes distorted by the contraction of the antagonizing muscles. This is often seen in the face in cases of paralysis of one side. A short time ago we had under treatment a patient in whom the extensor muscles of both fore-arms had been paralyzed, so that there was loss of power to straighten the hands. The fingers were all bent toward the palm. The patient could lift quite a heavy weight, but could not open the hand, and could scarcely move a finger except to close it tighter. By the application of proper treatment to the paralyzed muscles upon the outer side of the arm, the patient recovered the power to control the hand and straighten the fingers. This peculiar property is called muscular tonicity.

How a Muscle Contracts.—The contraction of a muscle, though very simple, is still interesting. If the arm be clasped with the hand, and the fore-arm be then bent, the hand being closed and a considerable degree of force exerted, as in lifting a heavy weight, it will be observed that the arm becomes larger, seeming to swell out beneath the grasp. If a single muscular fibre were under examination beneath a good microscope, as a live fibre just taken from a frog or a turtle, we might cause it to contract by a very feeble current of electricity; and should we do so, we should notice essentially the same thing; we should find that the fibre would become thicker, but at the same time it would become shorter. As already explained, a muscle is made up of a large number of fibres; and its contraction as a whole is due to the contraction of each one of the minute fibres which compose it. As each one of these thickens and shortens in the process, the whole muscle thickens and shortens. There is no increase in size in the muscle, but simply a change of form. This is the simple manner in which all motion is produced.

The muscles use the bones as levers in executing their various movements. Not only the lever, but also the pulley, another mechanical power, is illustrated in the action of the muscles. It will be both interesting and profitable to notice some of these exhibitions of vital mechanics.

A lever consists essentially of a rigid bar of some sort; a point of rest for the bar, which may be at one end or at any point between the ends, called the *fulcrum*; the *power*, which is applied to some part of the lever away from the fulcrum; and the *weight*, the object to be lifted. There are described three kinds of levers. In the first kind, the weight is upon one side of the rest, or fulcrum, and the power on the other side. In the second kind of lever, the weight is between the power and the fulcrum. In both instances there is a gain of power, because the force is applied at the long arm of the lever. In the third class, the power is between the weight and the fulcrum. Now the power is applied at a disadvantage, as the weight is at the long arm of the lever. However, there is compensation; for what is lost in power is gained in speed, or motion.

Now, regarding the muscles as the power, the bones as the levers, the work to be done, that is, the objects to be lifted, carried, pushed, or otherwise moved by the muscles, as the weight, let us see how these different forms of levers are illustrated in the human body.

The first kind of lever is rarely illustrated in the body. It is found, however, as in the action of the muscles of the back of the neck upon the head. The top of the spinal column is the fulcrum, the head itself the lever, the muscles of the neck the power, and the front part of the head the weight to be lifted.

Illustrations of the other two kinds of levers are very abundant. In the foot, employed in the ordinary act of walking, we have a good illustration of a lever of the second class. When the body is supported on tiptoe, the foot is the lever, the earth the fulcrum, the body the weight, and the muscles of the calf the power.

By the arm is illustrated a lever of the third class. Here the fore-arm is the lever, the elbow is the fulcrum, the muscles of the fore-arm the power, and the object lifted in the hand the weight. The power, being applied between the fulcrum and the weights, lifts the object at a disadvantage, as it evidently requires more strength to hold the object in position than it would to lift it straight up with the arm by the side. It is not a mistake of nature that the muscles and bones of the arm are so arranged that the power is applied at a mechanical disadvantage, since what is lost in lifting power is gained in rapidity and extent of motion. By means of this arrangement, the dexterity of the hands is very greatly increased, and they are far better fitted for the great variety of rapid movements which they are required to execute than they could otherwise be.

The pulley principle is beautifully and perfectly illustrated in one of the muscles of the eye, as before mentioned, and also in a muscle of the neck called the *di-gastric*, from the fact that it has two bellies, or fleshy portions. The middle and tendonous portion of the muscle is held by a loop through which it plays, the loop constituting a real pulley. Marvellous indeed are the works of the Creator, and "fearfully and wonderfully made" is his creature, man.—*J. H. Kellogg, M. D., in Home Hand-Book of Hygiene and Medicine.*

ABOUT CANCERS.

THE cause of cancer is probably beginning to be understood. Much has been ascertained that goes to prove that we are indebted to our rare meats and blood gravies for the introduction into our own bodies of this destructive disease. Cancer is a disease common to the ox, the sheep, the horse, and the dog. It has been shown that killing the animal does not kill the germ, but that the germ of cancer lives in the juices of the animal long after the death of the animal. By the germ I do not mean the bacillus of Scheurlen, which, though frequently found in the mammae of the female, has by no means passed the ordeal required of all germs before they can be admitted to be the cause of any disease. The germ of cancer is probably the nucleus of the cancer cell. This "cancer cell" buds, and the nucleus passes out from the cell to establish an independent existence of its own. In the *British Medical Journal* for May 19, 1888, Ballance and Shattock report the most interesting demonstration of this budding of the cancer cell in sterilized tubes after eight days' incubation, when these nuclei, or granules, had broken through the original cell, and were found in the connective tissues; other granules lay free in the cell protoplasm, though still connected with the nucleus by thread-like processes. This is not in conflict, but in harmony, with the previous knowledge of this disease. Virchow, the great pathologist, to whom was submitted the clipping from the throat of the Crown Prince of Germany, in his latest work stoutly maintains, that cancer is at first local and then constitutional; that the cancer cells proliferate in the same manner that ordinary gland cells do. Every good pathologist knows, that the cancer cell is migratory; that from its original focus of infection it travels along the absorbents and attacks the glands in its neighborhood, which the cancer cells invade, and multiply in the glands and disseminate into the tissues surrounding the glands. The study of the death tables of London shows that cancer has increased to an alarming extent in that city. Cancer has increased faster than the population has in-

creased. It has increased as the wealth of the population has increased. It has increased with the increase of "luxury and feeding," which means more flesh food. This horrible disease is the only one which has not diminished with the growth of sanitary knowledge. Listen to a few facts from the records of the city of London: In the ten years from 1850 to 1860, the death rate from cancer had increased by 2000 over the preceding ten years. From 1860 to 1870 the deaths from cancer had increased 2400 over those of the preceding ten years. From 1870 to 1880 the increase reached 3200 above the number of deaths from cancer of the preceding ten years. The proportion of cancer was higher among the well-to-do classes than among the poorer classes. The most abundant victims appear to be women, who eat much meat and take but little outdoor exercise. Take the next fact that has been established—the immense majority of all cancers are of the digestive tube, or tract. Strumpfell has collected an immense amount of facts, and when you put cancer of the mouth, throat, stomach, and intestines together, you have seven-eighths of all your cancers. That is, Strumpfell shows that seven-eighths of all cancers are internal cancers, and that *over one-third of all cancers are cancers of the stomach.* Strumpfell shows that a large proportion of cancers of the stomach *take their origin on an old ulcer of the stomach, "as if they were planted on it."* "The cancer growth forms around this ulcer as a nucleus." Next in frequency to cancer of the stomach comes cancer of those portions of the intestines where its contents are obstructed, especially the rectum. Is it difficult to understand why cancer of the uterus is so common among our wealthy women, who eat much rare meat and take but little exercise? Next to cancer of the rectum comes cancer of the bends of the intestines, where the contents are impeded in their progress. Next comes cancer of the throat and mouth. There are more cancers of the throat than all external cancers put together.—*J. W. Johnson, M. D., Surgeon at Bellevue Hospital.*

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5. State explicitly what the money is for.
6. Be careful to send name and full address, so that we can acknowledge receipt.

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Melbourne, Australia, April 15, 1890.

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PUBLISHERS' DEPARTMENT	

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 present on this page an illustration of our office building recently erected, thinking that our readers would be interested to know how we look from the street. The machinery and mailing building and the stereotype foundry are in the rear, and not shown in the engraving. Federal Hall, in the upper story, is where our services are held.

THE quarterly meeting of the Melbourne church, held April 5, was an interesting and profitable occasion. There were quite a number of absentees, on account of the prevailing influenza, and absence from the city; but those who were there entered into the spirit of the meeting. Arrangements were made for baptism to be administered one week later, when it is expected that four or five will receive the solemn rite.

THERE is some reason to hope for a relief in some degree from the incubus which our Victorian postal regulations have imposed upon the press of this colony. It would probably be vain to search the world for a more inconsistent and outrageous arrangement than that under which periodical literature is distributed through our local mails. Papers sent by post are taxed halfpenny each, whether sent by publisher or others. No matter what size or weight the paper be, a four-page Sunday-school sheet or a forty-page newspaper, it's all the same. Upon magazines the postage is much higher. But this exorbitant tax on publishers is not the worst feature of the case; for while Victorian publishers must thus pay the department for its favors, the same department will receive newspapers from other colonies upon which no postage has been paid, and distribute those papers to the doors of our customers, free of charge. That is what we might call protection with a vengeance. Why our authorities remain so apathetic

in regard to such an evident and enormous injustice, is past accounting for. Well, some one has said that sometime in the future there might be a conference, in which our indulgent post office officials might possibly have their attention called to the present state of things. So we live in hope.

EASTER-TIDE.

THE colonies have passed through the spasm of another holiday season based upon religious ideas, and partaking of almost every feature of entertainment and public demonstration, from the very devout to the very wicked and profane. Business is practically suspended for a week, and absolutely so for four days. Good Friday, a sombre day, in which people, good and indifferent, appear religious if ever they do, a day supposed to be given to serious contemplations and penitent reflections, is followed by a day of racing, picnicing, gambling, galas,

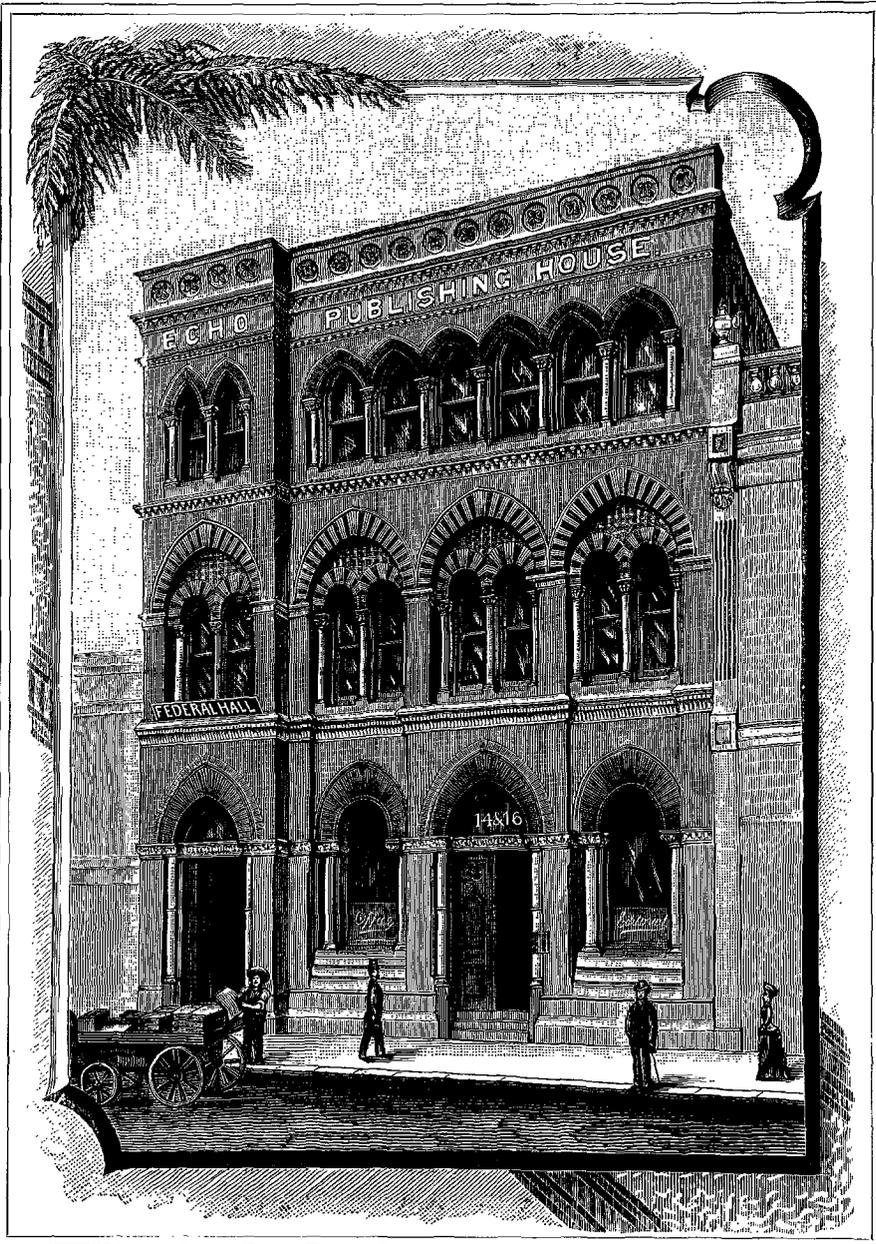
As a people we have some evil things said of us—enough so that we shall undoubtedly escape the woe pronounced by the Saviour upon those of whom all men should speak well. It is therefore refreshing when some one candidly and voluntarily speaks of our work in a spirit of toleration. Such a notice appeared in the columns of the *Albany Banner*, of March 21, from the Melbourne correspondent of this journal, with whom we have not the pleasure of an acquaintance:—

"I am always glad to write a good word in favor of any movement which deserves commendation. In the list I place the Seventh-day Adventist. It is only a few years ago that this American denomination commenced operations in Victoria, and now they have flourishing churches in various parts of Australia and New Zealand. They have a large publishing house in North Fitzroy, and issue a bi-monthly periodical containing 16 pages folio *without advertisements*. The Seventh-day Adventists, while holding some peculiar ideas, endeavor to make men and women better, and, what is more important, live themselves, or try to live, up to that standard. They are strict teetotallers; but there is no abusing the other side. They argue in a kind and fair spirit, which is decidedly refreshing after reading the intolerable trash that most total abstiners make use of. I do not agree with the Seventh-day Adventists in all things; but I am disposed to think that if their principles were generally adopted, the ideal millennium would soon be ushered in."

We clip the following from one of our daily papers:—

"An entertainment of an exceptionally pleasing character was given in the Albert Hall, Clifton Hill, last night, by a number of lady and gentlemen amateurs, in aid of the fund for building the Northcote new Presbyterian church. It was divided into two parts, the first embracing a very happy selection of musical numbers, which were very well received. . . . The second part of the entertainment consisted of a pretty one-act comedietta, 'Withered Leaves,' in which the various characters were very well sustained. And it is not too much to say that the sparkling little piece was performed with great spirit, and in a manner far above the ordinary run of amateur productions. The whole evening's programme was much enjoyed by those present."

Had this theatrical performance taken place under the auspices of the Catholic Church, or some others we might name, no surprise would have been evoked. But it was a church which professes to stand high as a representative of Christ's kingdom, a church of reputed decorum and propriety even to fastidiousness. Surely a long train of sad reflections would be set in motion in the heart of every true lover of Christ's cause at such a lowering of the standard.



theatre going, and every variety of amusement. Sunday, supposed to be a day of holy joy, is offset again by Easter Monday, when mirth and jollification again hold sway. What kind of an impression these varied scenes of prayer and revelry, instituted and perpetuated in honor of Christianity, make upon the Divine mind, we can scarcely imagine. As for the influence they exert on the human mind, we are justified in saying that the devout is altogether eclipsed by the foolish and frivolous. Good and solemn impressions are but transient dwellers in the human heart, while fun and vanity are always cherished as welcome guests. Many people seem to think that in one day's devotion there is sufficient merit to offset two days' license and self-indulgence; but this is a delusion fit only for those who believe in works of supererogation.

AMONG our colonial exchanges, none are more highly prized than the *Australian Christian World*. We value it for its ability and style, and more especially for its magnanimous Christian spirit, which contrasts favorably with much that is narrow and conceited in religious journalism.

The Seventh-day Adventist Year Book for 1890 is received. It contains 168 pages. The table of contents embraces workers' and officers' directories of all our fields and institutions, General Conference proceedings and reports, constitutions and bye-laws of all our organizations, statistics, illustrations, &c., &c. Price, post-paid, 6d.

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