

Bible Echo

HOLY BIBLE

SIGNS OF THE TIMES

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

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WE REAP WHAT WE SOW.

FOR pleasure or pain, for weal or for woe,
'Tis the law of our being, we reap as we sow.
We may try to evade them, may do what we will,
But our acts, like our shadows, will follow us still.

We start in the race for fortune or fame,
And then, when we fall, the world bears the blame;
But nine times out of ten, 'tis plain to be seen,
There's a "screw somewhere loose" in the human machine.

Are you wearied and worn in this hard, earthly strife?
Do you yearn for affection to sweeten your life?
Remember this great truth has often been proved,
We must make ourselves lovable, would we be loved.

Though life may appear as a desolate tract,
Yet the bread that we cast on the water comes back.
This law was enacted by Heaven above,
That like attracts like, and love begets love.

We are proud of our mansions of mortar and stone,
In our gardens are flowers from every zone;
But the beautiful graces which blossom within,
Grow shriveled and die in the upas of sin.

We make ourselves heroes and martyrs for gold,
Till health becomes broken, and youth becomes old;
Ah! did we the same for a beautiful love,
Our lives might be music for angels above.

We reap what we sow—oh, wonderful truth!—
A truth hard to learn in the days of our youth;
But it shines out at last, "as the hand on the wall,"
For the world as its "debit" and "credit" for all.

—Selected.

General Articles.

JEW AND GENTILE.

MRS. E. G. WHITE.

THE next day after the stoning of Paul at Lystra, the apostles left the city, according to the direction of Christ: "When they persecute you in this city, flee ye into another." They departed for Derbe, where their labors were blessed, and many were led to embrace the gospel. But both Paul and Barnabas returned again to visit Antioch, Iconium, and Lystra, the fields of labor where they had met such opposition and persecution. In all these places were many that believed the gospel; and the apostles felt it their duty to strengthen and encourage their brethren who were exposed to reproach and bitter opposition. They labored in Antioch some time; and many Gentiles there embraced the doctrine of Christ. But certain Jews from Judea raised a general consternation among the believing Gentiles by agitating the question of circumcision. They asserted with great

assurance, that none could be saved without being circumcised and keeping the entire ceremonial law.

This was an important question, and one which deeply affected the church. Paul and Barnabas met it with promptness, and opposed introducing the subject to the Gentiles. They were opposed in this by the believing Jews of Antioch, who favored the position of those from Judea. The matter resulted in much discussion and want of harmony in the church, until finally the church at Antioch, apprehending that a division among them would result from any further discussion of the question, decided to send Paul and Barnabas, together with some responsible men of Antioch, to Jerusalem, to lay the matter before the apostles and elders. There they were to meet delegates from the different churches, and those who had come to attend the approaching annual festivals. Meanwhile all controversy was to cease until a final decision should be made by the responsible men of the church. This decision was then to be universally accepted by the various churches.

Upon arriving at Jerusalem, the delegates from Antioch related before the assembly of the churches the success that had attended the ministry with them, and the confusion that had resulted from the fact that certain converted Pharisees declared that the Gentile converts must be circumcised and keep the law of Moses in order to be saved. The Jews were not generally prepared to move as fast as the providence of God opened the way. It was evident to them from the result of the apostles' labors among the Gentiles, that the converts among the latter people would far exceed the Jewish converts; and that if the restrictions and ceremonies of the Jewish law were not made obligatory upon their accepting the faith of Christ, the national peculiarities of the Jews, which kept them distinct from all other people, would finally disappear among those who embraced the gospel truths.

The Jews had prided themselves upon their divinely appointed services; and they concluded that as God once specified the Hebrew manner of worship, it was impossible that he should ever authorize a change in any of its specifications. They decided that Christianity must connect itself with the Jewish laws and ceremonies. They were slow to discern to the end of that which had been abolished by the death of Christ, and to perceive that all their sacrificial offerings had but prefigured his death, in which type had met its antitype, rendering valueless the divinely appointed ceremonies and sacrifices of the Jewish religion.

The question of circumcision was warmly discussed in the assembly. The Gentile converts lived in communities of idolaters. Sacrifices and offerings were made to senseless idols, and the priests carried on an extensive merchandise with the offerings brought to them. The Jews feared that the Gentile converts would bring Christianity into disrepute by purchasing those things which had been offered to idols, and thereby sanctioning, in some measure, an idolatrous

worship. Also, the Gentiles were accustomed to eat the flesh of animals that had been strangled, and practiced catching the blood which flowed from the victim of sacrifice, and drinking it, or using it in the preparation of their food; while the Jews considered it sinful to use blood as an article of diet. The Jews could not change the customs which they had so long observed, and which they had adopted under the special direction of God.

The Gentiles, and especially the Greeks, were extremely licentious; and many, in accepting Christianity, had united the truth to their unsanctified natures, and continued to practice fornication. The Jewish Christians could not tolerate such immorality, which was not even regarded as criminal by the Greeks. The Jews, therefore, held it highly proper that circumcision, and the observance of the ceremonial law, should be brought to the Gentile converts as a test of their sincerity and devotion. This they believed would prevent the accession to the church of those who were carried away by mere feeling, or who adopted the faith without a true conversion of heart, and who might afterward disgrace the cause by immorality and excesses.

The questions thus brought under the consideration of the council seemed to present insurmountable difficulties, viewed in whatever light. But grace, wisdom, and sanctified judgment were given to the apostles to decide the vexed question. Peter reasoned that the Holy Ghost had decided the matter by descending with equal power upon the uncircumcised Gentiles and the circumcised Jews. He recounted his vision, in which God had presented before him a sheet filled with all manner of four-footed beasts, and had bidden him kill and eat; that when he had refused, affirming that he had never eaten that which was common or unclean, God had said, "What God hath cleansed, that call not thou common."

He related the plain interpretation of these words, which was given to him almost immediately in connection with his summons to go to the Gentile centurion, and instruct him in the faith of Christ. This message showed that God was no respecter of persons, but accepted and acknowledged those who feared him and worked righteousness. Peter told of his astonishment, when, in speaking the words of truth to the Gentiles, he witnessed the Holy Spirit take possession of his hearers, both Jews and Gentiles. The same light and glory that was reflected upon the circumcised Jews, shone also upon the countenances of the uncircumcised Gentiles. This was the warning of God that he should not regard the one as inferior to the other; for the blood of Jesus Christ could cleanse from all uncleanness.

Peter had reasoned once before, in like manner, with his brethren, concerning the conversion of Cornelius and his friends, and his fellowship with them. On that occasion he had related how the Holy Ghost fell on them, and had said, "Forasmuch, then, as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I that I could withstand God?" Now, with equal fervor

and force, he said, "God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us, and put no difference between us and them, purifying their hearts by faith. Now, therefore, why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?"

This yoke was not the law of ten commandments, as those who oppose the binding claim of the law assert; but Peter referred to the law of ceremonies, which was made null and void by the crucifixion of Christ. This address of Peter brought the assembly to a point where they could listen with reason to Paul and Barnabas, who related their experience in working among the Gentiles. "Then all the multitude kept silence, and gave audience to Barnabas and Paul declaring what miracles and wonders God had wrought among the Gentiles by them."

James bore his testimony with decision, that God designed to bring in the Gentiles to enjoy all the privileges of the Jews. The Holy Ghost saw good not to impose the ceremonial law on the Gentile converts; and the apostles and elders, after careful investigation of the subject, saw the matter in the same light, and their mind was as the mind of the Spirit of God. James presided at the council, and his final decision was, "Wherefore my sentence is, that we trouble not them which from among the Gentiles are turned to God."

The Gentiles, however, were to take no course which should materially conflict with the views of their Jewish brethren, or which would create prejudice in their minds against them. The apostles and elders therefore agreed to instruct the Gentiles by letter to abstain from meats offered to idols, from fornication, from things strangled, and from blood. They were required to keep the commandments, and to lead holy lives.

The council which decided this case was composed of the founders of the Jewish and Gentile Christian churches. They did not claim infallibility in their deliberations, but moved from the dictates of enlightened judgment, and with the dignity of a church established by the divine will. The entire body of Christians were not called to vote upon the question. The apostles and elders—men of influence and judgment—framed and issued the decree, which was thereupon generally accepted by the Christian churches. All were not pleased, however, with this decision; there was a faction of false brethren who assumed to engage in a work on their own responsibility. They indulged in murmuring and fault finding, proposing new plans, and seeking to pull down the work of the experienced men whom God had ordained to teach the doctrine of Christ. The church has had such obstacles to meet from the first, and will ever have them to the close of time.

MAN'S STATE IN DEATH.

R. F. COTTRELL.

We are told by our popular teachers that the soul, or spirit, is not in the least crippled or curtailed by the death of the body, but that it still lives, and is in full possession of all its faculties, its powers being in no way depressed or contracted, but rather exalted and expanded; that while in the body it makes use of the bodily organs, or senses, to manifest itself; as, for example, the soul looks out through the eyes of the body, as we look out through a window; but that it can see with its spiritual eyes, and loses nothing whatever of its power by the decay and death of its clay tenement.

If this is so, why does the loss of the bodily eyes prevent the soul from seeing? Why does not the soul use its spiritual eyes, since they remain as sound as ever? Is the soul absolutely dependent upon the death of the *whole* body for the exercise of its immortal faculties? Suppose a man should lose his physical senses one after another till all are gone.

He first loses his sight, then his hearing, his smelling, his tasting, and finally his feeling. Now the senses are all closed, the body is dead. But when his eyes failed, his soul could not see; and when his hearing failed, his soul could not hear. Then to suppose that when all bodily functions are gone, then suddenly the soul is in full possession of all its powers and faculties, is to suppose as great a miracle at the death of every person as it was in the first place to create a man out of the dust of the earth.

MY HIDING-PLACE.

BY FANNIE BOLTON.

THE eagle has his nest upon the crag,
The bird the tree;
The foxes holes, the lambs their sheltered fold,
The flowers the lea—
For all Thou hast a refuge through Thy grace;
And thou, O Christ, thou art my Hiding-place.

The winds have mounting spaces to the stars,
To wander free;
The rivers have their courses through the lands,
To reach the sea;
The ships have harbors in some quiet space;
But I, oh! I have thee my Hiding-place.

The nestling has a downy wing above
Its place of rest;
The babe smiles to a mother's face of love
Upon her breast;
And not less confident, I seek thy face
And trust thy love, O restful Hiding-place.

Storm-tossed, the vessel struggles to the land,
The bird-wings beat;
The vessel finds the port, the bird at last
Gains its retreat.
And all this sheltering, shielding love is thine.
Blest be my refuge; thou thyself art mine.

Once came a bird, and beat its wings in fright
Against the pane,
And a sweet woman stepped into the night
'Neath hail and rain,
Opened her arms, and there the bird found rest
And refuge sure upon her pitying breast.

But thou, O Love untold! thou cam'st to earth,
Thou lovedst so;
Opened thy breast to lost humanity
And all its woe;
And thy heart broke upon Mount Calvary,
To make a hiding-place for me, for me.

O Refuge! heart of Jesus! infinite love!
I seek thy side.
As wind-beat bird, as storm-tossed ship, I come,
In thee to hide.
Whate'er may meet me in life's rugged race,
My shrinking soul in thee has hiding-place.

In joy keep calm; in sorrow, soothe and rest;
In trial, pure.
O Rock and Refuge, let me know thy breast
My place secure;
Oh, let me find, albeit I weep or sing,
That thou art sheltering me beneath thy wing.

Then shall my tears be sweet, my songs be praise,
My triumph sure,
My living refuge that no storm can reach,
Thou'lt still endure.
And when earth's mist sweeps back before thy face,
In heaven I'll praise thee, my eternal Hiding-place.

THE IMPORTANCE OF THE STUDY OF THE BIBLE.

S. N. H.

AS MEN realize the exceeding sinfulness of sin, they will value the Word of God; for the Word only reveals to man the means by which he can be saved from sin. When men do not see the awful tendency and the terrible consequences of sin, they cannot properly appreciate the means which God has devised to save them from it. Consequently they cannot appreciate the only means of salvation.

Sin is defined as being the transgression of the law of God. The law of God reveals the character of its Author. Sin therefore is a rebellion against God's government. It is opposed to all that is good.

This is manifested in the carnal mind, which is enmity against God; for it is not subject to the law of God, neither indeed can be.

Some men boast greatly of possessing the Spirit of God, while at the same time they reject some of the plain teachings of his Word. But the Word is only a product of the Spirit. David says: "Thou hast magnified thy Word above all thy name." And Job says: "I have esteemed thy Word more than my necessary food." God is very jealous for what he has spoken. When the Saviour healed one "possessed with a devil, blind, and dumb; and he healed him insomuch that the blind both spake and saw." It was a fulfillment of the Word of God. It was an unanswerable argument that Christ was the Son of God. Then said the Pharisees, "This fellow doth not cast out devils but by Beelzebub, the prince of the devils." In reply the Saviour said, "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." This he said, "Because they said, He hath an unclean spirit." See Matt. 12: 22-32; also Mark 3: 22-30.

To deliberately attribute the works of God, which are the fulfillment of his Word, to the works of the devil, is a sin against the Holy Ghost. It severs the connection that binds man to the eternal God. On the other hand, nothing can be more pleasing to God than for man to place a proper estimate on the word which he has spoken. No study can be more important than the study of the Word which God has given to mankind.

Many if asked why they believe the Bible, would answer, "Because my parents did." While this may be a sufficient and satisfactory answer for a child to make, it cannot be for one who has passed the age of childhood and reached a position of personal responsibility in moral and religious matters. Nothing should ever take the place of that personal confidence in God by a belief in the Bible, which comes only through an individual experience. That we believe the Bible because our parents do, or that we believe in some particular doctrine because our minister does, may be said with equal sincerity by a believer in any other sacred book, as for instance the Chinese, the Hindoo, or the Mohammedan scriptures. Such a ground of confidence is unworthy of Protestant Christianity, which emphatically calls for a reason for the hope that is in us, for the statement of a belief which is our own. Even the prophets could not fully comprehend the deepest meaning of the truths which they announced. They had to rest content with the assurance that it was not altogether for their sakes that the Holy Ghost came to them, but for the sake of those who were to live after them, that they were inspired to announce events which a long future would disclose. The apostle Peter on this point says: "Of which salvation the prophets have inquired, and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." 1 Pet. 1: 10-12. It will be noticed that even angels seek with longing desire to know these things which are the subject of prophetic messages.

We have therefore in the word of God a priceless treasure, but it becomes to us a dead letter unless we study it daily with prayerful meditation. It becomes the first and highest duty of every rational being to

learn from the Scriptures what is truth. And then to walk in the light and to encourage others to follow his example. Says David: "The entrance of thy word giveth light, it giveth understanding." The study of the Bible will ennoble every thought, feeling, and aspiration as no other study can. It will give stability of purpose, patience, courage, and fortitude. It refines the character and sanctifies the soul. An effort to grasp the great truths of revelation imparts freshness and vigor to all the faculties, it expands the mind, sharpens the perceptions, and ripens the judgment. An earnest reverent study of the Scriptures, brings the mind in direct contact with the divine mind, which is its Author. Were it properly instilled in the minds of the youth, it would give to the world men of stronger intellects as well as of nobler principles, than has ever resulted from the ablest training that human philosophy affords. It was with the Word of God that the Saviour met and vanquished Satan at his every direct attack. He who commits the Word to memory is sure of its effect on the enemy.

SELF-DENIAL.

M. C. WILCOX.

MANY are almost tempted to think at times that the Christianity of the present time is altogether different in its requirements from Christianity in the days of our Saviour. Such judge from what they see rather than from what ought to be. In no one feature is there perhaps a more marked difference than in the matter of self-denial. "If any man will come after me," says our Lord and Pattern, "let him deny himself, and take up his cross, and follow me." Matt. 16 : 24. "Whosoever will come after me, let him deny himself," is recorded in Mark 8 : 34. See also Luke 9 : 23. And these injunctions were heeded by the early Christians. Peter could say, "Lo, we have left all and followed thee." No greater example of self-denial apart from the life of our Lord can be produced than that of the apostle Paul. The same spirit imbued the twelve and many others. Life, with all that the term means, was laid and bound on the altar of Christ.

The plan of salvation itself was laid in self-denial. The Son of the infinite God laid aside his glory with the Father, made himself of no reputation, took upon him the form of a servant, became poor that we might be made rich, and finally gave his life for sinful, rebellious man. Phil. 2 : 1-8 ; 2 Cor. 8 : 9. Never once in his earth-life did he minister to the desires of the flesh, nor even to its needs when urgent duty called in another direction. He denied himself. And he says, "Follow me." His apostle, who possessed so much of the spirit of self-denial, says, "Let this mind be in you, which was also in Christ Jesus." Phil. 2 : 5.

Many professed Christians believe these injunctions and endeavor to obey them in their own strength. They deny self and count it works of merit. This is not what the Bible demands. This is not the way the self-denial is to take place. We are not told to deny ourselves of anything which would make us purer, better, more capable of God's blessing, or of better service to our fellow-men. We are to deny "ungodliness and worldly lusts," to crush out every high thing which exalts itself against the knowledge of God, and bring every thought to the obedience of Christ. Titus 2 : 12 ; 2 Cor. 10 : 5. It costs suffering of the flesh to do this ; but we do not have to do it in our own strength. If we did it by our power, we could then boast, and call self-denial a work of merit. But it is the grace and power of God that teaches this. "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Titus 2 : 12. We are to deny what is opposed to soberness, righteousness, godliness, in the strength of the grace of Christ.

He who has tasted of this grace should be grateful ; and he who is grateful, who has been called a son of God, will for Christ's sake deny himself and find it easy. One who knew so much of that grace said, "The love of Christ constraineth us." There is no other way.

SATAN'S PERSONALITY.

THERE is a large class of men, both within and without the church, who often speak and reason about the devil, but who seem to think he is only a fanciful personification, or representation—a figure, a type, or something else, of *sinful principles*. They have reduced him to a mere abstraction. The evils of the world and misfortunes of life they attribute in no way to Satanic influence,—to no outside pressure or temptation whatever,—but solely to the depravity or the irregularities of human nature. Revelation, however, states the case otherwise. It varies not in a single instance from presenting Satan as a real person, having power on earth, and to be feared among men. The different names by which he has been designated in the Scriptures are suggestive of his nature and personality. The term "*devil*," for instance, which in the Greek means "the traducer, the calumniator," and in English the enemy of mankind, implies personality.

The same is true of the term "*Satan*," which means an adversary, or a personal foe of the race. Of similar import are the Greek term "*Apollyon*" and the Hebrew "*Abaddon*," by which he is sometimes designated, which means an evil angel, or the angel of the bottomless pit. The forms of expression, as well as the particular words employed, suggest the same idea. He is always referred to in the singular number. More than twoscore times is he called "*Satan*," a term which is never employed in the plural number. Upwards of fifty times he is called "*the devil*," invariably in connections requiring the singular number. He is called "*the prince*" and "*the god of this world*," "*a roaring lion*," one that "*sinneth from the beginning*," "*Beelzebub*," "*accuser*," "*Belial*," "*deceiver*," "*dragon*," "*liar*," "*leviathan*," "*Lucifer*," "*murderer*," "*serpent*," "*tormentor*." These expressions imply, beyond question, actual and individual personality.

If the Bible referred to Satan only under one class of circumstances, if it employed but one term, and that an abstract one, we might then regard his existence as only imaginary. But the frequent allusions to him, direct and indirect,—the great variety of circumstances under which he has been mentioned by inspired poet, historian, and prophet, by the disciples, and the Lord Jesus himself,—compel us to adopt an opposite conclusion. Christ was entirely mistaken, or there is a supernatural spirit of evil. The wilderness of Judea and the Apocalypse are scenes of actual presence, and displays of actual power. The daring and warlike imagery of the Scriptures, which represents God and Satan as sovereigns of hostile empires, mean something. "The power of Satan," "the power of darkness," "the prince of the power of the air,"—these are no fictions of distempered brains. There is no mysticism here. These are conceptions of terrible meaning to minds which felt the antagonism of literal and living forces, which comprehended the ideas of loyalty and disloyalty, of life and death. The doctrine of Satan's personality pervades revelation. The body of it stands or falls with its admission or rejection. The doctrine in this respect is vital. No evangelical Christian can by any means ignore it. It is one of the constructive ideas of the inspired Word. We can get rid of it only by rejecting the system of revelation in which it appears, everywhere present, everywhere consistent with free agency and existing evil, and everywhere uttering its warnings to be sober and vigilant.—*Professor Townsend, in Credo.*

THE CHANGE OF THE SABBATH.

W. A. COLCORD.

A BROOKLYN lady writes to the *New York Sun* for information on the Sabbath question. After stating that she finds nowhere in the New Testament any directions to observe any other day as the Sabbath than the one enjoined in the Old Testament, she asks, "By whom and for what reason was the day changed?" From the editorial reply which appeared in the *Sun* of November 10, we clip the following, which shows that not all the editors in the land are ignorant of the fact that Sunday observance is without divine authority :—

"The Jewish practice of setting aside one day of the week for rest and in recognition of the divine power, was early imitated by the Christian world ; but the day chosen was changed from the seventh to the first, in celebration of the resurrection of Jesus. Its name, too, was changed from the Sabbath to the Lord's day, and the character of its observance was very different from the Jewish. Neither was it until the time of Constantine that the institution was protected by law. The early Christians did not regard it as a Sabbath to which the Jewish code was applicable, and as late as the Reformation both Luther and Calvin denied that there is any Scriptural obligation to observe Sunday. They treated it as a purely ecclesiastical institution, resting rather on tradition than on any law of God binding on Christians ; and to-day its observance as a Sabbath somewhat after the Hebrew model, is almost wholly confined to England and this country. Elsewhere it is regarded as a church day purely, and not as a fast day. It is simply one of the many holy days of the church, and the obligation to observe it is no greater than to observe the others. . . . There is no injunction with regard to it in the New Testament, from which the Christian church derives its law."

It is well said that the work of instituting Sunday observance was a work of imitation. This is the general characteristic of all counterfeits,—"*imitation*." He also rightly states in saying that the Sunday is "simply one of the many holy days of the church, and the obligation to observe it is no greater than to observe the others." But in the last statement quoted, he comes to the vital point : "There is no injunction with regard to it in the New Testament, from which the Christian church derives its law." Let Protestants make a note of this, and act accordingly.

JEWISH INJUSTICE.

JUDAH TOURO, a well-known Hebrew capitalist, left at his death a large sum in trust to Sir Moses Montefiore to be devoted to the assistance of the poor at Jerusalem. A large tract of land was purchased with the money by Sir Moses just outside the Holy City, the design being to erect dwellings for needy Hebrews. The title was vested solely in Sir Moses. The dwellings were never erected, and in the meantime over four hundred families went upon the land and erected their residences. The heirs of Sir Moses now claim that the property, having been recorded in his name, is their individual property. They sought to dispossess the poor people who were living on the land, and being resisted on the ground that it was Judah Touro's intention that the property should be used as it was, the Turkish Government was appealed to. A company of troops was ordered out, and the entire four hundred Jewish families were incontinently turned out of their houses, and the buildings were utterly demolished. Everything was destroyed, and the poor people were left without a resource of any kind. What disposition the nominal owners of the land will make of the valuable property is not stated.

THE TRIALS IN TENNESSEE.

WE are able to give to our readers this week a brief sketch of the trials of Bro. Callicott and Stem, of the Lane, Tenn., church, for working on Sunday. These two brethren had been summoned to appear before the circuit court at Dyersburg, on Nov. 25th, to answer to the charge of having labored on the first day of the week, "to the great disturbance and common nuisance" of the good citizens of their community. Both indictments being the same, it was moved and allowed that the cases be tried together.

By a statute of the code of Tennessee, it is made unlawful for any person to perform or cause to be performed by any one under his control, any secular labor, works of real necessity and charity excepted, on the first day of the week. The penalty for a violation of this statute is a fine of three dollars, paid upon conviction before the magistrate. It is further provided, however, that in case the violation is of such a character as to amount to a nuisance, it becomes an indictable offense, to be tried before the circuit court, and subject to such a fine as the jury may see fit to impose.

The cases were called on the afternoon of Monday, the 25th, and the trial continued until noon of the following day, Judge Flippin presiding. Three witnesses appeared for the prosecution. Their testimony showed that on Sunday, the 23d day of June, the defendants had been seen plowing in a corn-field owned by Bro. Callicott; that the latter, on one Sunday in February of the same year, had been seen in the woods near his place getting out boards; and that one or both had been observed working in the garden on a certain Sunday in May; also that none of this work was outside of their own premises, that it had disturbed and inconvenienced no one, that the season had been so wet as to render such work necessary for the good of their crops, and that both the defendants were citizens of good standing in their community.

Col. T. E. Richardson had been engaged for the defense, and made an impassioned and able speech before the jury. His manner showed that he grasped the situation, and saw through the hypocrisy of those who had instigated the prosecution. The following short extract will give the reader an idea of the whole:—

What is it about this work that is offensive? Why do they call it a nuisance?—It is because, as they say, it is a desecration of the Sabbath, an evil example to the youth, and tends to break down the morals of the community. Then it is the religious aspect of the thing; it is because of the religious question involved that such acts become offensive; and therefore it is religious legislation under which these men are indicted, and nothing else! It is religious legislation, I say, and as such is directly contrary to the Constitution of the United States, and also of this State. It is contrary to the bill of rights of this State, which defines those rights that are inalienable rights, which belong to all, and cannot, on any pretext whatever, be bartered or taken away. I say it is unreasonable, sir, that an act which meets with the approval of all good citizens on six days of the week, can become a nuisance simply because on Sunday some man who neither fears God nor the devil, looking out over the dim distance of landscape around him, happens to observe it! It is only the narrow spirit of religious intolerance which tries to make it appear so.

Beyond showing the evil character of Sunday laws, and the proper relation of church and state, the effort of the defense was to show that the Sunday-work done by our brethren did not partake of the character of a nuisance, and was therefore not an indictable offense. To this end several extracts were read from the decisions of the Tennessee Supreme Court, showing that any act, even though bad in itself, does not become a nuisance until it operates publicly and notoriously to the disturbance, inconvenience, and annoyance of others. The judge ruled, however, and so charged the jury, that it was

only necessary that the act should be sufficiently open and public to be capable of general observation, and in this ruling he was sustained by the decision of the Supreme Court in the case of Bro. Parker, with which our readers are familiar. This decision is a very unfortunate one for us, and constituted the chief basis of the effort made by the prosecution.

The jury brought in a verdict of guilty for Bro. Callicott, and reported a disagreement in the case of Bro. Stem, the stubbornness of one man alone preventing a verdict of acquittal. The judge ordered a new trial for both, stating that their verdict in the case of Bro. Callicott was not warranted by the evidence presented. This will be held at the succeeding term of court, in the latter part of next March.

Thus the matter rests for the present. The result is one which had not been anticipated, and if not a substantial victory for our brethren, it affords them at least a short period of relief at a time when the outlook was very dark and perplexing. They secure this without the sacrifice of their property or their convictions of right and duty.

We would not conclude this sketch without making mention of the friendly attitude and interest of the citizens of Dyersburg during the entire time of our stay there. While our religious views and the purpose of our visit were well understood, one and all greeted us cordially, and we saw no evidence that any one bore our people the slightest ill-will. The trial was conducted with great fairness, and neither on the part of the judge nor prosecuting attorney was there any desire to do our brethren the slightest injustice. Far different is it in other sections of the State, but of that we do not need to make extended mention here. We feel certain that the efforts made in connection with these trials have not been without good results, both to our brethren there and to many of the people around them.—*L. A. S., in Review and Herald.*

CHRISTIAN CHEERFULNESS.

A SCEPTIC once said to me, "The Christian religion is too gloomy. It makes too many gloomy death-beds."

That was a strange charge to make against religion. It is not uncommon for young people to think that if they make a profession of faith in Christ they will be required to give up all their pleasures; but they fail to distinguish between rational enjoyments and questionable amusements. It was the first time I had ever heard it charged that religion made gloomy death-beds. The testimony of apostles and martyrs and disciples in all ages refutes the charge. Hannah More said there was one fact which offset all the wit and arguments of infidelity, and that fact was that no one ever repented of Christianity on his death-bed.

But the lesson which came to me from the sceptic's false charge was, that Christians ought to glorify God by being cheerful. One of the definitions of the word "gladness" is "wearing the appearance of joy." One of the most cheerful men I ever knew was one of the most devout. He carried sunshine with him wherever he went. I once heard a minister say in a sermon, that God meant that we should have a good deal of heaven in this world, and that was one reason why there was so much more in the Bible about how to live here, than there was about the life hereafter. The Word of God abounds in illustrations of the joyfulness of the Christian life.

While it is right for us to think of Jesus as a man of sorrows, it is good for us to believe that he was not a man of gloom. That was a beautiful thought happily expressed by a little girl, who on reading the statement that Jesus was never seen to smile, said, "But didn't he say, 'Suffer little children to come unto me,' and they would not have come if he had not smiled."

The word "blessed," as it is used in many places in the Bible, could be as well translated "happy." "Happy are all they that put their trust in him."

An eminent commentator expounds those words in the forty-fifth psalm, "Whereby they have made thee glad," as meaning that Christians can make the Saviour glad by their love and praise and gifts. What a wonderful thought it is that Christians can carry joy to the heart of the Saviour!

Some one has beautifully said: "If I can put one touch of sunlight into the life of any man or woman, I shall feel that I have worked with God."

Christians should be "glad in the Lord." His name should be to them "a name of joy."—*New York Observer.*

HOW A BONE BUTTON IS MADE.

FROM human bones?—No. From ivory?—No. From bone of dog or cattle?—No. The other day (writes a correspondent) I happened to call on Mr. Church, who is master of a small bone button factory in Birmingham, and was greatly interested in seeing a tailor's bone button made, just such a one as you would find on your ulster or a tweed coat. It was a queer little factory, made out of two or three cottages rolled into one. First of all, I was introduced to the raw material, which lay on the floor of a dark and dingy little workshop, in which a solitary workman was standing at his bench. "There," said Mr. Church, pointing to what I took to be potatoes, "there you see what we call vegetable ivory. It comes from South America, and grows in clusters of half a dozen nuts. That is the first state of the button."

We then went up to the workman who was cutting up the kernels of the nuts at a swiftly revolving circular saw, an operation requiring great dexterity, for a slip might cost him a finger. This is the first process. The kernel is easily extracted, the shell in which it is enclosed being very thin and fragile. Although the kernel is a nut, it would take a very strong pair of jaws to crack it, and the teeth cannot touch it. The little white slabs that are cut out by the saws are taken to the next department, where the button is really formed in the series of lathes through which it is passed. The tool maker, whose office is very important, works at one end of the room. The first lathe cuts out the button with the desired circumference, regulating by a series of gauges, the work being passed on to the others for the rim, and so on.

Two women were drilling the four holes of the buttons, this being done by taking up each one and subjecting it to the action of the four-pronged horizontal drills, doing their work with remarkable deftness and rapidity. Now the button, so far as its form goes, is finished. It only remains to do the polishing and dyeing. In another room are half a dozen hexagonal boxes revolving in an atmosphere of dust. They contain the buttons, which are now being polished by the action of some hard powder, which is placed with them in the boxes. There is a secret in every trade, and I fancy that the contents of the mixture with which the buttons are eventually stained are not divulged to the world. Down below, I was taken to another room, in which there were scores of tins containing dye, and many buckets holding chemical solutions. When the buttons are ready for receiving the dye, they are placed on a tin tray, holding, I think, a gross. The dye is then blown onto them by a spray, which causes the liquid to fall very naturally. The trays are then put into a gas-heating oven, and the buttons are afterwards put on the cards ready for the market. Such is the interesting history of a bone button, one of the many wonders of Birmingham, that town of magicians.—*Pall Mall Gazette.*

THE LOST RICE.

AMONG the earliest settlers of Draper, Canada, were three young men and their newly married wives, who had journeyed thither in company from one of the Eastern counties.

In order to gain time for their work of clearing land, the young men erected but one log house the first year, and the three small families inhabited it in common.

Among the parting gifts from her friends in the East that one of the young wives, whom we will call Mary, had received was a six-pound box of rice. It was regarded as a rare delicacy, and treasured accordingly. At rare intervals only did Mary cook a little of the rice, but she always gave some to her friends.

The precious box was kept on a shelf near the eaves of the rude cabin.

But during the autumn the young housekeeper began to notice with wonder that her rice was mysteriously disappearing. At first she dismissed the thought that one of her friends and cabin mates was robbing her, and kept the matter quite to herself; but when she found that more of it was gone, she told her husband.

The young man advised silence and discreet observation; but in another week the last of the rice had disappeared from the box. Then Mary, with the empty box in her hand, openly accused the other young wives of having robbed her.

The charge was promptly and indignantly denied. Angry words followed. The harmony of that small cabin was rudely broken up. The husbands became involved in the quarrel, and even grew at variance with their own wives.

Hitherto the three girls, for they were scarcely more, had been bosom friends; now, after a violent quarrel, they settled into sullen enmity, refusing to speak, or even look at each other. Such a state of things, in a small cabin, could not be tolerated. After two days the families determined to separate, at once and forever.

Two of the young men took their axes and stalked forth to fell trees and chop logs for new houses, each upon his own land.

While one of them was thus engaged, he chanced to cut a partially hollow beech. To his astonishment, several grains of rice fell out, and upon tilting up the log and pounding upon it with his axe, a long, white stream of rice trickled out in a heap upon the ground!

It was all there,—more than a quart of it! With a disconcerted *chicker*, a little chipmunk ran out at a hole farther along the tree-trunk.

The matter was plain enough now. The roguish squirrel, coming in at the chinks beneath the eaves of the cabin, had transferred the rice to his own hoard. Quickly taking in the true situation, the young pioneer stuck his axe in the log and walked back to the cabin.

"Mary," he said, grimly, "if you want to see who stole your rice, come out here."

After a moment of surprise and hesitation, she followed him, as did also the two other young women, who had overheard the words,—the first which had been spoken in the cabin that morning.

"There's your rice and there's the thief, sitting on that stump yonder," said the young farmer, when they reached the beech log. "Only to think that we should have been so set by the ears by a little rogue of a squirrel!" he continued.

The two accused young women burst out laughing; but Mary shed bitter tears of mortification.

She gathered up the rice, and, having carefully washed it, cooked it all that day as a peace-offering for the foolish haste with which she had allowed herself to suspect her friends. The new cabins were not built that fall, and this was the only quarrel which ever occurred between the three families.—*Youth's Companion*.

Timely Topics.

ANOTHER WONDER.

A COLOSSAL achievement has just been consummated in Scotland. The bridge over the Firth of Forth, near Edinburgh, was formally accepted by the railway authorities after an official test on the 20th of January. The work is considered by many to be the finest piece of engineering in the world. The breadth of the water to be bridged is a few feet over a mile, and the space to be spanned, including the approaches at each end, is a little over one and one-half miles. In sinking the foundations for the piers, men were working in air-tight caissons eighty feet below the surface of the water. Air was supplied through tubes, and light by electricity. From the bottom of the main tower to the top is five hundred feet. Work was begun in 1882 by 3,200 men. In 1883 occurred the terrible catastrophe at the Tay bridge, where a passenger train with ninety souls went down with the bridge during a hurricane, and not one of them escaped to tell the story. The plans for the Forth bridge were abandoned, and a cantilever bridge substituted for the one which was to rest upon iron columns. The work has since been prosecuted with vigor, and has just been brought to a successful completion at a cost of £1,600,000. When we consider the immense labor, the mass of material, and the pains and treasure this structure has cost, we naturally inquire to what purpose it has been done. What great object has been accomplished? The answer is, It saves one hour's time in a railway journey to the north of Scotland!

No better illustration of the spirit of our times is needed. It is a time of "running to and fro," and such is the impetuous haste of people that life, money, and all must be sacrificed to shorten a journey to the last possible minute. The world is engaged in a mad rush for wealth or pleasure. The announcement of an increase of speed is received with delight. And were it possible to travel with the rapidity of the electric current, there is no doubt but shorter routes and faster facilities would still be sought.

PUGILISM EXALTED.

THERE seems to be an active revival of interest in pugilism in the land. The precious (?) energies of our ocean cables are constantly employed in conveying the latest wink and nod of Sullivan, Jackson, Slavin, and Co. If there is a vile brood anywhere outside of the infernal regions, it may be found in the company of these satanic heroes and their admirers. Sullivan, their prince, is a corrupt and vicious mass of humanity, maudlin with drink and still worse vices.

It is true he has a right to be so, for all of us. He seeks his glory in the muck of shame and brutal strife. He has that privilege. But that which all good men should protest against is that the mighty forces which control the public mind, the telegraph and the press, should be used to debauch that public mind by constantly heralding and lauding the achievements of these debased men.

The evils which attend the racecourse or the gambling table are terrible enough; but infinitely more horrible are the circumstances of the ring. But the deadly influence would be comparatively circumscribed, were not the disgusting details placed before the world in bulletin and newspaper to be eagerly devoured by men and boys, in whose minds these vile characters become exalted to the very highest point of heroic admiration. And as a natural result, boxing and fighting become a very desirable science (?), in which there are thousands of aspirants for fame.

Our generation is blessed with men of genius, of education, of piety. There are many who are doing heroic work for God and mankind. But our newspapers, and newspapers are but a reflex of the public mind, sing to the praise of these in measures of hundreds or at most thousands, and to the praise of Sullivan in tens of thousands. Synods, congresses, conferences, and councils meet and discuss momentous questions related to the welfare of our race; but the cable is silent. It costs money to telegraph news. But if a slugger speaks, his words go around the world. It is such influences that are undermining the stability of society, and preparing effete human nature for the last scenes of probation.

THE PERILS OF TRAVEL.

THE possible horrors attendant upon the system of locking passengers into compartments in railway carriages, without means of communication with train men, or possibility of escape, were forcibly illustrated a few days since near Adelaide. Mr. J. G. Ramsay, a member of Parliament, was alone in a carriage, when the oil lamp, which was lighted and suspended from the roof, dropped upon him, and, igniting the oil, caused a small conflagration which involved the unfortunate gentleman, and the carriage as well. There was no possible means of giving alarm or escaping from the dreadful danger. Happily a station was soon reached; and when the compartment was unlocked, the occupant, on fire, fell out the door upon the platform almost burned and suffocated to death, death following in a few hours.

It is passing strange that in the full light of modern improvement and comfort, in the days of Pullman and Wagner carriages supplied with every appliance for convenience and safety, the railway system of the Australian colonies will plod along with dog-kennel, stuffy, bumpy, compartment cars; and inflict upon the travelling public, the discomforts and dangers which were inaugurated with the first railway train that was ever built. In many things Australia manifests a commendable zeal in advancing with the front ranks of progress, while in her system of inland travel there is a clinging to primitive arrangements that is exceedingly exasperating to those who have travelled elsewhere in modern times.

THE PORTUGUESE TROUBLE.

AT the date of our last number, the status of the dispute between Great Britain and Portugal concerning the insults offered the British flag and authority in Africa by Major Pinto, an officer of the Portuguese army, was that England had sent in an ultimatum demanding immediate reparation, to which Portugal, with reluctance, and yet with celerity, acceded.

This step exasperated the people of the little State to such an extent that rioting and other violent demonstrations were indulged in to a considerable degree. The house of the British Consul was attacked, and the escutcheon torn from its place. The ministry resigned under the pressure, and for a time it appeared as if the people would make war on their own account. The new Government was not as favorable to yielding as the former had been. Things began to look quite squally for English residents in Portugal, when the British Consul gave notice that if these demonstrations did not cease at once, he would summon the fleet to the river Tagus. This calmed the excitement down very perceptibly, and since then matters have had a more pacific appearance, though there is an evident tardiness in fulfilling the demands of Lord Salisbury, which is generally construed as being a time-serving policy to enable Portugal to gain more favorable terms. But it seems probable that there will be no further rupture.

The Home Circle.

AS GOD WILLS.

I WAS not sent a pilgrim here,
My heart with earth to fill ;
But I am here God's grace to learn,
And serve his sovereign will.

He leads me on thro' smiles and tears,
Grief following gladness still ;
But let me welcome both alike,
Since both work out his will.

The strong man's strength to toil for Christ,
The fervent teacher's skill,
I sometimes wish, but better far
To be just what God will.

I know not how this languid life
May life's vast ends fulfill ;
He knows, and that life is not lost
That answers well his will.

No service in itself is small ;
None great, though earth it fill ;
But that is small which seeks its own,
And great that seeks God's will.

Then hold my hand, most gracious Lord,
Guide all my goings still,
And let this be my life's one aim
To do and bear thy will.

"Think not thy life misspent, although
In feebleness 'tis passed ;
Thy weakness shall My mighty power
More clearly manifest ;
And when I faithful service crown,
I'll crown thine such at last."

HOW MR. SMITH MISSED THE TRAIN.

MR. SMITH missed the train by just one-half minute, and he was in a furious temper over the matter. He lived in a pretty, country-like suburban village, about forty-five minutes' ride from the large city in which he had his place of business, and he was accustomed to take this particular train every morning. Not once in three months did such a thing happen as his being late for the train ; but on this occasion he felt like declaring that half the time he had to rush himself clear out of breath to reach it, or else miss it. He was in that exasperated state of mind in which he wanted to blame somebody, abuse somebody ; a state of mind which, in a condition of development a little nearer the savage, would impel to acts of cruelty toward anything or any person on whom anger could be wreaked. The person on whom, in this instance, he could most quickly and with the least impunity cast blame, was his wife. It was all her fault. Why could she not manage household affairs so that he could get his breakfast earlier ? He worked like a slave at his business ten hours a day ; he gave her full control of the house, and furnished money to run it ; she had a servant, and it was pure and utter shiftlessness in her that breakfast could not be ready in proper time. Thus, with flashing eyes, soliloquized Mr. Smith, as, with anger-flushed face, he watched the train disappearing in the distance.

It was a full hour and a half till the next train ; it was nearly half a mile back to Mr. Smith's house. He paced back and forth nervously for a few minutes on the station platform, debating in his mind whether he should wait there for the next train or go back home. As he mused, his anger grew. He would go home and give his wife such a piece of his mind as she would remember for months. She should be made to feel that it was no light matter to have breakfast five minutes late. He turned his face homeward, and stamped heavily along, with the air of a man determined to do a desperate deed.

But, as he hastened along, somehow or other his attention was diverted by the song of a bird among the trees that lined his path. He looked up involuntarily. How brightly the sun was shining ; how

blue the sky was ; how balmy and fragrant the air ; how peaceful everything appeared as he looked off through the green spaces on either side of the village street ! The trees were putting forth their tenderest green ; so was the grass. He noticed the fragrance of the crab apple and wild plum blossoms ; he distinguished the peculiar strain of the wood-thrush. He had listened to that bird, when, years ago, he had walked in the meadows and lanes with the pretty, shy young girl whom his heart was then bent on winning for his wife. She was his wife now, the mother of his three rosy, active children. She was not as pretty now as she was then. The plump rosiness and merry smile were, for the most part, gone. But what a good, true wife she had been to him ! How her economy and faithfulness had helped him in getting the start he now had in the world ! Mr. Smith's pace slackened ; his countenance relaxed ; his heart melted. He could not, would not, by harsh words mar the harmony and beauty of such a morning. No ; if he could not speak kindly, he would hold his peace.

As Mr. Smith neared home, he felt a certain shrinking from meeting his wife directly. He almost feared he might betray on his countenance some of the harsh thoughts he had been thinking. So he went around the side of the house and entered the kitchen door. Bridget was standing, with a perplexed and exasperated expression on her face, looking into the kitchen stove, in which smouldered a dark, dying fire.

"What is the matter, Bridget ?"

"Faith, sur, it's the stove that breaks me heart intirely. The grate is broken and the stove-pipe smokes, and whin I sthrive to make a quick fire, here's the way it serves me."

"Well, Bridget, I believe it is all my fault. Your mistress has asked me many times to bring a new grate from the city, and also to send a man to clean out the stove-pipe and chimney. I will put this down in my note-book, and bring the new grate this evening, and Pat McFlynn, the tinner, shall be sent up this morning to clean and fix the pipe."

"Oh, thank ye, sur," said Bridget with a brightening countenance. "And could Pat fix the cistern, too ? The pump has been broken a long toime and keeps me back in me work, and breaks me back drawing wather wid a rope."

Again Mr. Smith's conscience smote him. How often had his wife asked him to send a man to fix the cistern !

"Yes, Bridget, the cistern shall be fixed this very day."

"Well, sur, thin I think I'll stay. I was jest tellin' the misthress that I wouldn't work any longer wid sich inconvaniences ; but if the stove and cistern are fixed, a poor girl can git along."

Mr. Smith made another memorandum in his book, and passed on through the dining-room towards his wife's room. He noticed that her plate indicated an untasted breakfast. Softly he opened the door of their room. His wife started up hastily, with an alarmed inquiry on her face. Her eyes were wet with tears. The baby, still in its night-clothes, was fretting in the cradle, while a little two-year-old, partly dressed, tugged at her skirts.

"And so you missed the train—breakfast was late—well, I can't help it ; Bridget is going to leave, too." And the poor little woman covered her face with her hands and burst into sobs and tears. She fully expected angry complaints from her husband, and, in some vague way, she felt she was to blame. She could not compass everything, and the babies were so troublesome. Oh, did every young mother have such a hard time as she did ?

"Why, darling, what is the matter ?" said Mr. Smith, putting his arms around his wife, and drawing her to him. "Come ! don't mind. I think it is really mostly my own fault. I have come through the kitchen, and I find Bridget has so much trouble

with the stove being broken and the chimney smoking, that I wonder she can get breakfast at all."

"I ought to get up in time to see that you have breakfast early," sobbed the poor little woman ; "but Bridget is so cross this morning, and I—I am so tired."

"No wonder that you are tired, with the care of these big babies wearing on you all the time. You have no business to have any care of breakfast at all, and you shall not have after this. You need your good morning nap, and you shall have it. Bridget is all right. I'm going to get that broken stove and cistern fixed to-day, and then, if Bridget can't get breakfast in time, we'll find some other way to do. Come, now, cheer up, and I'll help you dress these rogues ; I have plenty of time before the next train."

How wonderful is the effect upon the spiritual nature of a spiritual impulse ! How quickly can an uplifted and strengthened spirit energize and strengthen the body ! Everything seemed instantly changed for poor, dejected little Mrs. Smith. She laid her cheek on her husband's breast, feeling what a haven of strength and peace it was. How dear and precious were his love and protection ! Her eyes brightened and her cheeks glowed. Her weariness and depression, which had been utter misery, gave way to a delightful feeling of repose and loving happiness. In the midst of the most prosaic surroundings, her heart was full of the finest and most inspiring emotion.

"Dear, dear love, how good you are !" she said. "How you have changed the aspect of everything for me this morning ! Had you reproached me, as many husbands would have done, I should have sunk in the deepest anguish. Now I feel strong—strong and happy."

Releasing his wife with a tender kiss, Mr. Smith took the baby from the cradle, and merrily drew its stockings and shoes on its little plump, kicking, rosy feet. Then he brushed out the other little fellow's curls and buttoned his shoes. Willie, the oldest, had slipped out of the house, and Mr. Smith went to look for him, and found that he had taken advantage of an insecure lock on the gate to run off up the street. Bringing him back, Mr. Smith got the hatchet, and in a few minutes had the gate fixed so that Master Willie could not open it. His wife smilingly opened the front door, and, seeing what had been done, exclaimed, "Oh, I am so relieved to find that Willie cannot get out of the yard ! It has been such a trouble that he could open the gate !"

And now it was time to start for the next train, if he stopped to order the stove and pump man to do the promised work. So, gaily kissing his wife and children, once more Mr. Smith started for the station. As he walked along with a light and cheerful heart, he mused,

"How cheap a thing is happiness, after all, and yet how easy to turn it into misery ! If I had given way to my temper this morning, I should have gratified a momentary impulse of unreasonable anger, and left behind me aching hearts. Thank Heaven for all the gentle influences and sweet affections that can make the most uneventful life a blessing ! Dear, good wife ! and dear, precious little children ! Thank God, I have left them happy this morning, if I did miss the train."—*Helen E. Starrett, in the Interior.*

TRIBES OF LITTLE FOLKS.

A WHILE ago Mr. Grenfell, of the Congo missions, encountered, on the Bosari River, south of the Congo, the Batwa dwarfs, whom Stanley mentions in "The Dark Continent," though Stanley did not see them. Grenfell says these little people exist over a large extent of country, their villages being scattered here and there among other tribes. Wissmann and Pogge also met them a few years ago, in their journey to Nyangwe.

It was long supposed that the story of Herodotus about the pigmies of Africa was mythical; but within the past twenty years, abundant evidence has accumulated of the existence of a number of tribes of curious little folks in Equatorial Africa. The chief among these tribes are the Akka, whom Schweinfurth found northwest of Albert Nyanza; the Obongo, discovered by Du Chaillu in West Africa, southeast of Gaboon; and the Batwa, south of Congo.

These little people range in height from four feet two inches to about four feet eight inches. They are intellectually as well as physically inferior to the other tribes of Africa. They are, perhaps, nearer the brute kingdom than any other human beings. The Obongo, for instance, wear no semblance of clothing, make no huts, except to bend over and fasten to the ground the tops of three or four young trees, which they cover with leaves, possess no arts except the making of bows and arrows, and do not till the soil. They live on the smaller game of the forest, and on nuts and berries. They regard the leopard, which now and then makes a meal of one of them, as their deadliest enemy. They live only a few days or weeks in one place, burying themselves in some other part of the interminable woods as soon as the nuts and other food supplies near their camp begin to grow scarce.

When Schweinfurth first met the Akka dwarfs, he found himself surrounded by what he supposed was a crowd of impudent boys. There were several hundred of them, and he soon found that they were veritable dwarfs, and that their tribe probably numbered several thousand souls. One of these dwarfs was taken to Italy a few years ago, was taught to read, and excited much interest among scientific men. There are other tribes of dwarfs in Abyssinia and also in Somerland.

It is believed that all these people, including the Bushmen of South Africa, are remains of an aboriginal population that is now becoming extinct. In the migrations and subjugations that have been in progress for many centuries among powerful tribes, the dwarf tribe of Africa has been scattered, and its isolated fragments are still found in widely separated parts of the continent.

It is always in order and in time to turn over a new leaf, to begin again, to make stepping stones of the sins and errors and mistakes of the past, remembering them only so much and so long as to learn how to avoid and overcome them in the future.

"Oh, if I could live my life over again," says one, "how differently I would act!" But you can't live it over again. The only thing you can do is to live to-day as well as you can, to straighten your lines of action and see that they all point upward, away from the wrong, toward the right. Time spent in mere idle regret is worse than wasted. The atmosphere of regret is debilitating, enervating, asphyxiating. It should be avoided by us as we avoid malarial atmospheres and those saturated with infection. A great purpose will lift one out of regrets, and failing a great purpose many smaller ones will accomplish the same end. In such a world as this, there is always enough affirmative, positive good to be done to occupy all one's time and thought, all one's capacity of doing and willing.

TO CLEAR WASTE PIPES.—A retired plumber thus gives a point for the gratuitous relief of householders: "Just before retiring at night, pour into the clogged pipe enough liquid soda lye to fill the 'trap,' or bent part of the pipe. Be sure that no water runs in it until the next morning. During the night the lye will convert all the offal into soft soap, and the first current of water in the morning will wash it away and clear the pipe clean as new."—*Sanitary Era*.

Useful and Curious.

EXPERIMENTS recently made in the Washington navy yard encourage Mr. Secretary Tracy in the belief that an armour-piercing shell can be made here to surpass European productions. The process in favor consists of a bath of glycerine and sal-ammoniac, in which steel of a low or soft grade is placed at red heat and allowed to cool. When taken out, it is an entirely new metal, being increased in elasticity and tenacity to a wonderful degree.

The chief advantages in this process for armour plates, or steel shells, lie in the fact that one part can be made hard while the other is soft and elastic. Several shells were treated to this bath recently, and when taken out the point of the shell to the depth of six inches was so hard that no single cutting tool in the yard could affect it. The centre of the shell was a little less hard, and the rear end retained its original soft and elastic properties.

Another case-hardening process, newly discovered, is of more obvious utility. It is said that a Bohemian has discovered a combination of chemicals by the use of which the hardest stones can be dissolved and moulded into any shape, the "cast being as hard as flint, translucent, and capable of taking on a brilliant lustre." Very beautiful colors are said to result from the process, which the inventor has so much belief in that he is endeavoring to get some capitalists to back him to float a company.

HARD TO UNDERSTAND.

THE natives of tropical countries are seldom so much astonished as when they are first introduced to snow and ice. The congealing of water is a phenomenon they are slow to comprehend. A few months ago Sir William Macgregor enticed several New Guinea natives to the hitherto unscathed summit of Mount Owen Stanley, the loftiest peak in British Australasia. On its barren summit, nearly 1000 feet above the zone of vegetation, big icicles were found, greatly to the amazement of the natives, who were much startled when they touched them, and insisted that their fingers had been burned.

A year ago when Mr. Ehlers ascended Mount Kilima-Njaro, in Africa, his native porters, who had lived all their lives near the base of the great mountain, pulled off the boots with which they had been provided as they approached the snow line, and plunged merrily into the snow in their bare feet. They lost no time in plunging out again, and lay writhing on the ground, insisting that their feet had been severely burned. Some of the Central African natives who have been introduced into Germany, mistook last winter the first snowstorm they saw for a flight of white butterflies. Lieutenant Von Francois says the mistake was a very natural one. One day when he was ascending a tributary of the Congo, he saw for the first time the air filled with a great swarm of white butterflies, and he says the spectacle closely resembled a gentle fall of snow.

The seductive summer drink, so popular in our latitude during the dog days, produces upon the untutored savage, when first brought to his notice, as unpleasant an effect as an unexpected electric shock. King Dinah of Western Africa has been one of the recent sightseers in Paris. An attempt was made one day to explain to him the nature of ice by introducing him to an iced drink. The unusual sensation greatly startled his Majesty, and he dashed the cooling draught on the floor as soon as he had tasted it.

It is said that our Alaskan Esquimaux think the weather is uncomfortably sultry when the temperature is at the freezing point, while the Central African shivers in great distress in a temperature of 60 degrees above zero.—*New York Sun*.

THE TELEPHONE.

THE development of the telephone is one of the most important of all the innovations of modern science. The following paragraph from an exchange will be of interest:—

"The problem of telephoning over long distances has for some considerable time past occupied the attention of scientists; and although the difficulty has been overcome to a considerable extent by the use of bronze or hardened copper wires, the system in general use is still far from perfect. A Belgian electrician, M. Van Rysselberghe, has, however, succeeded in perfecting a system which is far in advance of any other. The longest telephone line in Europe, from Pesth in Hungary to Prague in Bohemia, a distance of 380 miles, has been installed on his principle quite recently, and is found to answer admirably for every-day work. The chief innovation invented by Van Rysselberghe is a specially sensitive transmitter and receiver, so that by an adjustment of currents, similar to the method éx-tant with duplex and quadruplex telegraph instruments, telephonic and telegraphic messages may be transmitted simultaneously on the same wire. The most recent and greatest achievement of the Rysselberghe system is in the Argentine Republic, where, on the 27th October, the longest submarine telephone in the world was successfully inaugurated. The line is from Buenos Ayres to Montevideo, a total length of 190 miles, 30 miles of which is by submarine cable across the mouth of the River Plate. The cable is composed of seven thin bronze wires twisted into one conductor, which is insulated by three coatings of gutta percha, and was manufactured by the firm of M. Mourton at Brussels, the whole installation being under the direction of M. Laborde, engineer; Mr. Preece, chief electrician of the British telegraph department; and Mr. Van Rysselberghe. There are five intermediary stations between the termini, and both telegraphic and telephonic communication can be held with any one in the ordinary way. The success of the experiment is important; for the inventor claims that the system can be applied with modifications to infinitely greater distances."

WHERE THE BIRDS SUMMER.

UNTIL the acquisition of Alaska by the United States, it was a wonder where certain wild fowl went when they migrated from temperate climes on the approach of summer, as well as snowbirds and other small species of the feathered tribe. It was afterward found that their habitat in summer was the waters of Alaska, the Yukon River, and the lakes of that hyperborean region. A reporter lately interviewed C. J. Green of Norton Sound, Alaska, and he confirms the statement of Dal and others. "People wonder where the wild fowl come from," said he. "They see the sandhill crane, wild goose, heron, and other fowl every spring and autumn pursue their unwearied way; but, like the wind, they do not know whence they come or whither they go. Up on Golovine Bay, on the north shore of Norton Sound, is the breeding place of these fowls.

"All the birds in creation, seemingly, go to that country to breed. Geese, ducks, swans, and thousands upon thousands of sandhill cranes, are swarming there all the time. They lay their eggs in the bluestem grass in the lowlands; and if you go up the river a little way from the bay, the noise of the wild fowl is almost deafening. Myriads of robins and swallows are there, as well as millions of magnificent grouse, wearing red combs and feather moccasins. This grouse turns as white as snow in winter. You can kill dozens of juicy teal ducks or grouse as fat as butter balls in a few moments. The wild fowl and bears live on salmon berries and huckleberries, with which all the hills are literally covered."—*The Astorian*.

Bible Echo and Signs of the Times.

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

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Melbourne, Australia, February 1, 1890.

CONTRITION IN CHRISTIAN EXPERIENCE.

THE primary meaning of our word "contrition" is the act of grinding, or reducing to powder. Certainly it is not a term to awaken a very pleasant sensation, when we consider it as a necessary part of the experience which awaits us. In its ordinary use, the word bespeaks deep humiliation, sorrow, and repentance. It is brokenness of heart. Does this condition enter into a true Christian experience?

Judging by our natural feelings, we should be inclined to say it did not. Looking into the religious world about us to discern the answer from those experiences which come under our observation, we should be confirmed in our impressions. In fact, there is but little in modern experiences or teachings to lead us to conclude that true heartfelt contrition is at any time a proper accompaniment of a religious life. One almost involuntarily turns from considering such a somber subject. The Christian world has turned its back upon this as well as upon many of the sober truths and principles cherished by the faithful in the past. Religion has taken upon itself an unwonted gaiety in our days, and wears only the most glowing colors. The cross is obscured with roses; the pathway is hedged with flowers, and turned upon an easy grade. The conditions are made very easy, the rough places are smoothed over, and people glide along with but very little jar or discomfort to their natural feelings. Religious teachers are solicitous that people should become religious, and it is but natural that they should seek to render the process as agreeable as possible. Too often, we fear, the fact is overlooked that there is danger of the work becoming superficial rather than hearty. What, then, should be the nature of our religious experiences in relation to those features which cross the natural feelings and desires, and which bear to the natural eyes a somber hue? Ought we still to deny self daily? Ought we to take up our cross? Is it still required of us to be meek and lowly of heart? Must we deplore sin? Must we "strive [agonize] to enter in at the strait gate"? Or are these things now to be cast aside as relics of superstition, and as involving unnecessary sacrifice, good enough for the dark past, but wholly inappropriate for our joyous days?

The consideration of these questions "may well give us pause." In undertaking to answer them for ourselves and our readers, we ask that we be not considered as having an objection to cheerfulness in God's service. We declare that we have no sympathy for that lugubrious and dejected demeanor which continually characterizes some miserable travesties upon religion, and casts the impression that the service of God is slavery, that the yoke of Christ is not easy, but hard. At the same time, we believe it highly incumbent upon all to carefully discern between that joy and peace which are the fruits of the Spirit, and the self-complacency which is fostered by self-deception. An individual who has never made his peace with God may work himself up to an ecstasy of joy. Too often this joy is taken

as an evidence of divine favor, and encourages the deception from which the joy has sprung. It is possible for an individual whose heart is full of sin to manifest great joy, and to talk of peace with God. Of the genuineness of these demonstrations in others, it is not always safe to judge. Nor is it our purpose to lead any one to sit in judgment upon the experiences of others, but rather to test the sincerity and reliability of his own hope.

By sin we are separated from God, and we cannot fellowship with him while sin remains. "If I regard iniquity in my heart, the Lord will not hear me." Ps. 66:18. In order to come to God, then, sin must be put away. The fact that sin debars us from the presence of our holy Father, and deprives us of the company of his Spirit, and of the angels, is sufficient to cause us to abhor it. When we realize how we have cherished sin, and grieved our Heavenly Father, it will certainly cause deep sorrow. We will feel the demand upon us to make some offering or sacrifice to God. He requires it. "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." Ps. 51:17. "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Isa. 66:2. "Blessed are the poor in spirit; for theirs is the kingdom of heaven." Matt. 5:3. The poor publican presented an acceptable sacrifice of contrition, as with head bowed down and eyes staring upon the ground, he beat himself upon the breast. Oppressed with a sense of his lost condition, he humbly cast himself upon divine mercy, and was justified. We see but little of such conviction and humiliation at the present day. We hear but little preaching that is calculated to awaken it. It remains a proverb that "Open confession is good for the soul," though but few who use it know whereof they speak. But the Word still says, "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." Prov. 28:13.

Acceptable confession does not always consist in saying on general principles, "I have been a great sinner, and I want to do better." It must be prompted by a specific sense of the wrong done and by an abhorrence of that wrong; otherwise confession is vain. Genuine contrition will manifest itself in an amendment of life, and in restoring, as far as possible, the wrongs of the past.

But it is not enough that a Christian life should be inaugurated by a season of contrition. Sin becomes even more sinful as we pass along. There is less excuse for it in those who have experienced pardoning love. Shall we grieve our Saviour in ways without number, and have no grief ourselves? Turn to the ninth chapter of Daniel, and see the contrition of a man who enjoyed the thrice-repeated assurance, "Thou art a man greatly beloved." If in the case of Daniel there was occasion for such humiliation, how is it with us, who walk so stumblingly in the steps of Jesus? Such experiences are not incompatible with true joy and peace. The joys of salvation are thus restored unto us. Purge the heart from sin, and the peace of God will fill it. But sin will not die without a struggle. Our only safety is in keeping near to God; and to walk with God, we must walk humbly. When we deplore sin, he will aid us to get rid of it. There is occasion for repentance for every transgression. As we examine closely our hearts and lives, it will not increase our self-satisfaction, but will cause us deep regret at our waywardness. God can heal the broken heart; the humble spirit he can exalt; the thirsty soul he can satisfy.

THE SABBATH NOT CHANGED.

THE question, Who changed the Sabbath? would be most correctly answered by a denial that such a change has ever taken place. Should it be asked us, When and by whom were the principles of righteousness changed? we should certainly be justified in claiming that those principles are immutable; that they grow out of the relations existing between the Creator and the creatures, and between fellow-creatures; and therefore as long as those relations exist, the principles must remain unchanged. It is sometimes said that the requirement to observe the seventh day is an arbitrary one, to which it may be with force replied that arbitrary institutions often represent moral principles. The duties of children are often expressed in arbitrary requirements, which are right and proper, and which possess the moral force of the principle upon which the fifth commandment is based. So this requirement to observe the seventh day becomes intensely moral, because it embodies the principle of fealty and allegiance of the creature to the Creator. This obligation is one of the most sacred nature.

The sole object of the Sabbath, as expressed in the Scriptures, is to perpetuate the knowledge of, and loyalty to, the Creator, by commemorating creation's work. This high and holy principle is the basis of the Sabbath institution, and the sacredness was vested in the seventh day, which was set apart by the act of God, and sanctified by divine command. The day itself was rendered holy, and became, by appointment of God, a day of rest—a Sabbath, a memorial of creation's work, and as such cannot be changed. It would be as reasonable to attempt to change the Queen's birthday from its present date to the fourth of July, as to attempt to change creation's birthday to the first day of the week. The first attempt would be a dishonor to the Sovereign Lady, and the other would be to place contempt on the Author of creation. Should another event occur demanding a similar commemoration, this circumstance would not annul the principle involved in the observance of the Sabbath, or abate its force.

The Sabbath was not a temporary or a local institution to be reckoned among the ceremonial days and annual sabbaths of the Jews. "The Sabbath was made for man;" and it was made when man was first made, hence in its origin and obligation it is both primeval and universal. This fact is most indubitably proved by the concurrent evidence found in the languages of the world, a majority of which, both dead and living, designate the seventh day as the Sabbath. This is especially true of all those languages whose vocabulary of the week was not formed under the direct influence of pagan worship; and some of those nations which were subject to pagan influence still observe this most time-honored example, set by Jehovah himself, of calling the Sabbath by its proper name rather than Saturn's-day.

A proper conception of the Sabbatic institution associates it inseparably with the seventh day. The seventh day was the original rest-day, it was blessed and sanctified. So that while other days remain common, this day was rendered intrinsically holy. The precept which says, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work," is not one which may be applied at human will to any day of the seven, or transferred from one day to another.

When the mind is disabused of the idea that the Sabbath may be changed subject to man's caprice or convenience, it will be better prepared

to consider the great question before us, How, and by what authority, was the custom of observing the first day of the week substituted for Sabbath observance? and to decide as to the validity of the change which has been effected in the practice of God's people.

Though there is no doubt in the mind of any who believe the Bible that the seventh day, commonly called Saturday, was once regarded as the sacred rest-day by all those who professed to obey God, still it is evident that at the present time but few Christians so observe it. Our fathers and fore-fathers have for centuries in the past observed with Sabbath honor, the day which derives its name from the very ancient worship of the sun, while the day which was sanctified by the act and mandate of God has become a day of labor, pleasure, and traffic. Certainly, if a sufficient reason for this innovation exists, its prominence and importance should be such as to raise it entirely above obscurity and uncertainty. It must at least have divine sanction, either in words or example.

But we emphatically state, that the custom of observing the first day of the week, or Sunday, as the Sabbath, has no sanction in the Bible, in either the Old or the New Testament. Reader, do not lay this subject aside at this statement. It gives us no pleasure to find that we are in error, but it should cause us great joy to find the truth. And we only find the truth by candidly facing the facts. It is entirely true to say that neither Christ nor his apostles ever rested upon the first day of the week, or ever taught any one so to do, as far as we have any record of their deeds and words. Do you say, I don't believe that statement? Then it remains for you to disprove it; and in the love of truth, you are invited to do so. In Acts 20 it is recorded that Paul held a night meeting at Troas upon this day, which must have corresponded with our Saturday night, and the following day he travelled on foot twenty miles to Assos, while his companions sailed the ship around to the same point. And this is the only record of a meeting for religious purposes on that day to be found in the entire Scriptures.

(To be continued.)

THE WORK BEFORE US.

S. N. H.

In the parting words of Christ to his disciples, the first and leading thought is that of foreign missions, "Go ye into all the world." The second pertains to personal labor, "Preach the gospel to every creature." This is the duty enjoined upon the church of Christ. The words which follow this commission, not only give assurance that he will be with them, but that he will accompany their efforts with miraculous power. For three and a half years the disciples had been instructed by their divine Master, and for forty days after his resurrection he had been with them, "speaking of the things pertaining to the kingdom of God." As he was about to ascend to heaven, he committed this work of carrying the gospel to all the world to them, and those who should believe on him through their word.

The Saviour's life exemplified these principles. He imparted instruction both in public and in private; in the synagogues, in the family, around the festive board, and to his disciples in solitude, as well as to the thousands who flocked to hear him. His labor was with all classes of people, in all conditions of life. He bestowed blessings upon the worthy and upon the unworthy. The little children were not passed by, nor the mothers who presented them to him. If physical maladies afflicted the body, he obtained the con-

fidence of those thus oppressed, and reached the soul through physical blessings. He adapted himself to the people. He ate with sinners, taught in their families, and at their public feasts. Having left his position with the Father, where he was worshipped and adored by angels, he had come to a ruined and rebellious world to seek and to save that which was lost. He not only left glory and came to this world, but he humbled himself, taking upon himself our natures, that he might acquaint himself with our sorrows, and thus become a faithful and merciful high priest in things pertaining to God. Thus was Christ the great example in all missionary work. When he sent out his disciples, he told them to heal the sick, and to give as freely as they had received. They were to go to all the world, and with hearts warm with divine love, they were to extend their sympathies to the sick and afflicted, to lift up the fallen, and point them to the great Burden-bearer. This is the calling of the true missionary. The same principles that dwelt in the bosom of our divine Lord and Master will actuate him. "The love of Christ constraineth me," said the great apostle to the Gentiles. He is to go, and God prepares the field of labor, and promises to be with him to the end. By thus entering the work, we are co-laborers with God in the great harvest field. Unless we have the spirit of reaching out into fields beyond those where our own personal interests are centred, we have not the Spirit of Christ; we are not Christians.

The open doors through which it is possible to reach all classes of people were never more numerous than at the present time. We might mention particular places where God's providence has especially opened the way for our work. There are many in these countries who are anxious for reading matter, different from the stale, commonplace literature generally distributed by different missionary societies. A gentleman who was on his way to a part of Africa where there is a large community of English-speaking people, said to me, "We want reading matter. The people have left a country full of it. There is a want realized which we cannot express. We want good solid reading, something which will feed the mind." This call illustrates hundreds of openings which exist to-day. The field to which I have alluded has never been entered by any of our people, and yet in some way, I know not how, the truth has gone there. I have since learned of two there who are observing the Sabbath of the Lord.

There are souls who must be fed with the bread of life. They are tired of the cold, lifeless prayers and ceremonies of the different churches with which they are connected. The contrast between their forms of service and the labor of a man whose lips have been touched with a live coal from the altar of God, is great. Such a one would find a ready sale for books, although it might be somewhat limited. Some of these countries are unhealthful, and a person laboring in them would need to have a knowledge of the principles of hygiene, both for the purpose of preserving his own health and imparting information on these subjects to others. This was our Saviour's work, and it is in harmony with his instruction and charge to his disciples. God has gone before us in many of these places. Friends have already been raised up by publications that have been sent to these countries. This is shown by the letters of sympathy and encouragement that have been received. Publications must be scattered among the people everywhere as the leaves of autumn.

When we look at the work before us to be accomplished, our efforts appear so feeble, the

work we have done so limited, our offerings so small, our zeal so transitory, the wonder is that God has not cast us off. As it was formerly, in the time of famine, when Elijah fled to Sarepta, a city of Sidon, and in the days of Naaman, when he, an Assyrian, was healed of the leprosy, so now it seems that there are some outside of God's people, who, in their blindness and ignorance, have more zeal for him than his own people have, and that they will take the crowns of many to whom he has given such great light, but who lack an earnest consecration to the truths for this time. Shall we not make such a consecration to God as we have never made before? Shall we not lay upon the altar of present truth, ourselves, our substance, and all of our interests?

We appeal to our brethren to consider the work which is before us, and let there be an intelligent, unreserved consecration to God. The almost universal movement of our times on the Sunday question has demonstrated to us where we are in this world's history. The opening fields in every part of the world where the truth can enter, are in his providence, and through them God calls to us to prepare for the closing work. My heart has been stirred while I have visited many of these places, and what I have written is simply a statement of facts which I know to be true. God has gone before us. There are men who are prepared to receive us and the truth. We know not how far a knowledge of the truth and work of God for this time has gone; but one thing we do know, God invites us to consecrate ourselves anew to him and to his service.

IS IT A SIN?

E. J. W.

It is not an uncommon thing for those who teach that it is a Christian duty to keep the Sabbath, to be met by the inquiry: "Don't you think you would be doing a great deal more good if you wrote and preached against sin, instead of saying so much about the Sabbath?"

In order to ascertain whether Sabbath-breaking is a sin or not, we must first determine definitely what sin is. There are certain things which few would hesitate to call sin; but we want a general rule that will cover all cases,—a standard that will enable us to tell at once if a certain action is wrong, so that we may not be left to conjecture. Fortunately we have just such a rule—one that is given by the pen of inspiration. We find it in 1 John 3:4: "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." Paul makes the same statement in another form: "For where no law is, there is no transgression." Rom. 4:15. And, "Sin is not imputed when there is no law." Rom. 5:13. And this fact is universally recognized. You cannot convince any man that he is doing wrong unless you first show him a law that he is violating.

Solomon tells us that to fear God and keep his commandments is the whole duty of man. Then it must necessarily follow that the law to which John and Paul refer, the transgression of which is sin, is none other than the law of God—the ten commandments. A few texts will suffice to show the importance of observing that law. As above quoted, it comprises man's whole duty. Eccl. 12:13. It is "perfect, converting the soul." Ps. 19:7. The keeping of the law is the test of our love to God. 1 John 5:3. It is only by keeping it, in connection with faith in Christ, that we are to inherit eternal life in the kingdom of God. Matt. 19:17; Rev. 22:14. On the other hand, we are told that "he that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9. Surely no worse fate could befall any man than that God should turn

with loathing from his entreaty. And we learn that a partial obedience will not suffice to bring the promised reward, or avert the penalty; for partial obedience is disobedience. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10. It could not be otherwise; for since God is the author of the whole law, we dishonor him if we do not render obedience to the whole law. If we wilfully refuse to keep one of the commandments, we show that we do not keep the other nine out of any special regard to the Lawgiver, but because it is convenient or for our self-interest to do so.

Turning to consider this law, upon the observance of which our eternal destiny depends, we find that the Sabbath commandment is the most honored of them all. The fourth commandment is the one chosen to make known to men who the maker of the law is. It is true that three other commandments contain the word "God," but they do not designate who is referred to.

"There be gods many and lords many; but to us there is but one God, the Father, of whom are all things." 1 Cor. 8:5, 6. The fourth commandment expressly declares that this only true God, the Creator of heaven and earth, is its author.

This law is almost universally recognized as the embodiment of all morality, the summary of all law; and the open violation of nearly all of them, especially the first three, and the sixth, seventh, eighth, and ninth, is considered a flagrant sin. The violation of the fifth and tenth is also theoretically considered sin, although practically those two commandments are little regarded. But whether men regard the commandments in their lives or not, in theory they are generally ready to admit that they are all binding, with the exception of the fourth. The only reason of which we can think why men should thus lightly regard the fourth commandment, is that its violation is so common. Indeed, the custom of the people is often urged with all seriousness as a sufficient reason for not keeping the Sabbath. The Sabbath commandment is the only one concerning which men argue thus. They do not argue that God will not punish the thief because there are so many who steal, nor that false swearing is now pleasing to God because it is so common. But in regard to the fourth commandment, they seem to imagine that they can overawe God with numbers, and convert him to their way of thinking. But sin is sin, whether practiced by few or many. Men become accustomed to sin, so that its heinousness is lessened in their estimation; but it is not so with God.

Who can tell which commandment God regards as the most sacred? It is beyond the power of man. When Christ was asked, "Which is the great commandment in the law?" he did not specify any one, but quoted the two great principles which cover the whole law. We have no assurance that God regards Sabbath-breaking as any less a sin than theft or murder. From the place which he has given the fourth commandment in his law, as the one to show the badge of his authority, his creative power, it would seem that if any distinction were made, Sabbath-breaking would be considered as the greatest of sins. But even if we were able to discriminate between the commandments, and say that one is greater than another, it would not release us from keeping the least commandment; for Christ says, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least [*z. e.*, of no account] in the kingdom of heaven." Matt. 5:19. Following the verse in which James says that to offend in one point makes a man guilty of all, we read: "For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou

kill, thou art become a transgressor of the law." James 2:11. The fourth commandment may be supplied in place of the sixth, and we would then read, For he that said, Do not commit adultery, said also, Remember the Sabbath day to keep it holy. Now if thou commit no adultery, yet if thou break the Sabbath, thou art become a transgressor of the law. The same may be said of any other precept of the decalogue.

Sabbath-breaking, then, is a sin, and those who would be preachers of righteousness must give the Sabbath its proper place in the law of God. We do not teach Sabbath observance to the exclusion of the other commandments, but we exhort men to obey all the law; for that is the standard by which "God shall bring every work into judgment." "And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." Deut. 6:25.

NORTH AFRICA AS A MISSION FIELD.

S. N. H.

THE African continent is almost an island, connected with Asia by the Isthmus of Suez, and contains an area of 9,858,000 square miles, or 8,500,000 square miles exclusive of the islands. Its length from Cape Bon on the north to the Cape of Good Hope on the south, is about 5000 miles. About two-thirds of the continent lies north of the equator. England possesses the controlling influence, holding sway over 1,000,000 square miles; Germany, over 740,000; France, over 700,000; whilst other civilized powers have possession of different smaller areas, raising the whole to a total of 6,500,000 square miles.

Africa is considered to be among the darkest portions of the globe. Its population is vaguely and variously estimated at from 200,000,000 to 400,000,000 inhabitants. Mr. Hearne arranges seven distinct races in main groups according to their languages:—

1. Semitic, inhabiting the north coast and Abyssinia.
2. Hamitic, in Sahara, Egypt, Galla, and Somali.
3. Fulan-Nuba, in Western and Central Africa and Eastern Soudan.
4. Negro, in Western and Central Soudan, Upper Nile, Upper Guinea.
5. Bantir, south of 60 degrees north latitude, except in Hottentot land.
6. Hottentot, extreme southwest from the cape to the tropic of Capricorn.
7. Malayo-Polynesian, Madagascar.

Besides these, there are tribes almost without number which have sprung from these races, and those that have been imported as slaves by the Boers from the East Indies, Java, Sumatra, Celebes, and other places.

In the southern parts of Africa the term Kaffir is applied to all the natives in a general sense; but they should never be classed with the negroes, who are woolly haired, and some of them almost black. Frequently they are employed as herdsmen and shepherds, while many of them live around the large cities. The word Kaffir is Arabic, and was first applied by the Europeans to the inhabitants of the coast of Mozambique, because they were so called by the Mohammedans, in whose eyes they were Kaffirs, or infidels.

By consulting the map of Africa, the reader will notice that in the northern portion are situated the Barbary States, embracing Algeria, Morocco, Tunis, and Tripoli, whilst in the north-eastern corner lies Egypt. Morocco lies on the northwest corner, and has an area of 219,000 square miles, and an estimated population of 500,000 inhabitants. Two-thirds of these are Moors, a

name given to the Arabs in Morocco; the others are chiefly Bedouins, Jews, and negroes. The sultan of Morocco is chief of the State and head of the church. They differ somewhat in their habits and customs from the Mohammedans in Turkey, Persia, and other countries. Joining Tripoli on the east is Algeria. The land occupied by this territory is almost identical with that of the ancient kingdom of Numidia. It is an important colonial possession of France, having an area of 818,344 square miles, and a population of about 3,400,000. Two-thirds of these are French Mussulmans, while the remainder are Spaniards, Jews, Italians, Anglo-Maltese, Germans, and over 22,000 other foreigners. There are also many Portuguese on the northern border of Morocco and Algeria. East of Algeria lies Tunis, with an area of 42,000 square miles, and a population of 1,500,000, the majority of which are Bedouins, Arabs, and Kalybes. There are also 45,000 Jews. Since 1881 Tunis has been under the protection of France. Tripoli lies to the south and west of Tunis, and is under the regency of the Turkish Empire. It is governed by a pasha, subject to the Ottoman Empire. Its territory is 344,000 square miles, and its population 750,000. Most of these are Arabs.

Next comes Egypt proper, with a population of nearly 7,000,000, of whom about 91,000 are foreigners. The native Egyptians are of Arab descent; they compose the bulk of the population. Many of the foreigners are Europeans, not a few being English. Besides Egypt and those countries which are subject to it, there are the territories of Nubia, Hordofarn, Barfor, Soudan, and equatorial provinces, with an estimated area of 1,026,208 square miles, and a population of 11,000,000. The administration of Egypt is carried on by native ministers, subject to the rule of the khedive, and under the supervision of England. The Moors, who inhabit large portions of Morocco, are spread all along the Mediterranean. They are a mixture of the Bedouins, Arabs, Africans, and ancient Spaniards, and are a handsome, intelligent race of people. The women gratify their intense pride by adorning their persons with the most costly apparel, silk, gold, and jewels, while the men indulge to excess their love for beautiful horses and arms.

The Protestant missions in North Africa are those conducted by the Kalybe Mission in Morocco, Algeria, and Tunis; the London Society for the promotion of Christianity among the Jews in Morocco, Tunis, and Abyssinia; the United Presbyterian, and the English Church Missionary Society in Egypt; the Saint Corisconia Society in Abyssinia; the British Bible Society in Algeria, Tunis, Morocco, Egypt, and Abyssinia. Then there is the American Mission Field Association, which has centres in Alexandria, Mousara, Cairo, Assiout, and Luxor, with over 2,000 communicants and 5,000 attendants. The Berlin Society is also doing work in Egypt. It is claimed that there are many thousands of communicants, and that there are thousands of others being instructed in the hundreds of mission schools. Miss Whatley's medical mission has been in existence at Cairo for twenty-five years, and she reports a large and intelligent attendance.

The facts already stated show that in North Africa there is an area of over 2,000,000 square miles, with a population of nearly ten times that number. There are many noble men and women here who have taken their lives in their hands, and established stations and schools where the inhabitants can be civilized and Christianized. Surely the Lord intends to gather from these a people who will shine in the brightness of his glory when earth is restored to her Edenic beauty.

Bible Student.

EPISTLE TO THE HEBREWS.

CHAPTERS 2 : 17 ; 3 : 1-12.

(Lesson for Feb. 1.)

AN infinite distance divides between the position and character of the eternal God and those of poor fallen man. In the first chapter the apostle seeks to place before us Jesus Christ in his exalted character. From the lips of the Father Almighty he quotes words which ascribe to the Son equal prerogatives with himself.

The second chapter is equally remarkable as setting forth the humiliation of Christ in his mission of salvation. In leaving his heavenly throne, he took not on him the nature of angels ; but, descending still lower, he took part of flesh and blood, in order that he might become subject to death. He became one with his disciples. The reasons why Christ endured this humiliation are stated to be that he might, as our high priest, more perfectly sympathize with his people. It behooved him in *all things* to be made like unto his brethren. There is an unmeasurable meaning contained in those words. It reaches from the majestic glory of God to the lowest points of human weakness and suffering. But this act of divine compassion is identified with human suffering ; and divine sympathy is made a living reality. Thus Christ is "able to succor them that are tempted." Not that his power or his love are thereby increased ; but man, who needs help, is strengthened and lifted up by the sight of such sympathy. Such condescending love and infinite pity encourage him to trust in the one who bestows it.

CHAPTER 3 : 1-12.

"Wherefore . . . consider the Apostle and High Priest of our profession, Christ Jesus." In view of his royal character and his undoubted love. The word "apostle" is taken directly from the Greek language, and means one who is sent on an important mission. Christ was "sent" from heaven by the Father, as he says of himself. Paul is called "the apostle to the Gentiles," but Christ is *the* great Apostle sent to a lost and perishing world.

The church is represented as a house in which Moses is said to have served as a servant. But Christ is worthy of as much greater honor than Moses, as the builder is more than the house. Moses is spoken of as being faithful in God's house. This illustration was especially directed to the Hebrews, who trusted so implicitly in Moses. And while it ascribes faithfulness to him, it aims to exalt the Builder of all things, Christ, as being greatly superior to him who was but a servant in the house.

Then in verse 7 we have another "wherefore," that is, a conclusion. "Wherefore . . . harden not your hearts." Referring back to the times of Israel's rebellion and rejection of the work and truth of God in the wilderness, the apostle urges those whom he addresses not to fall into the same error, and reject the offered salvation. He emphasizes his exhortation by the fact that the former people were rejected for their unbelief. He presses the truth home upon their hearts by admonishing them to "take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God."

Unbelief becomes a sin when it is exercised against the light which comes from God. When the Lord has a special work upon earth, it is man's duty to accept it. He does not withhold light and knowledge. God's work is always attended with evidences of its genuineness, so that none need mistake it. But let us beware of the evil heart of unbelief. Many thousands have been debarred from the kingdom because they have cherished and followed their doubts.

Editor of BIBLE ECHO,—

1. If you observe the ancient seventh-day Sabbath, you must observe (the same as the Jews did) all the rules respecting the observance of that day, such as kindling no fires, remaining in your tents or homes, travelling no greater distance than two miles, etc. Is there any Scriptural authority for not following out these rules given by Moses ?

2. Does not 2 Cor. 3 plainly teach the abolition of the law of ten precepts ? The law only was engraven upon stones.

G. A.

1. THERE is no Scriptural authority for *not* doing very many things we do not do. A better form for the first question would perhaps be, Do not the Scriptures require the observance of features of Sabbath-keeping which were prescribed by the law of Moses ? To this we answer, No. We are not keeping the law of Moses. In 1 Cor. 7 : 19 we read, "Circumcision is nothing, and uncircumcision is nothing ; *but the keeping of the commandments of God.*" The commandment says nothing about building fires, staying in the house, or a Sabbath-day's journey.

The ten commandments form the basis of the *civil* law of the Jews, as well as being their moral standard. In its civil relation, it was accompanied with specifications and penalties with which we have nothing to do. As a moral code, the decalogue is perpetual, and as such it stands just as God gave it when he spoke the ten commandments with his own voice, wrote them with his own fingers, and "added no more." See Deut. 5 : 22.

2. The second question virtually raises the same point as the first. A careful reading of the text referred to, shows that it was not the law which was "done away," but the "glory" of the Mosaic ministration. That was a ministration of death ; but it had a glory which was represented by the glory seen in the countenance of Moses when he came down from the mount. Ex. 34 : 33, 34. In that dispensation, when the law was administered with civil penalties, those penalties were in many instances death. But now in the gospel age, the glory of that ministration is eclipsed by a glory that excelleth, which is the glory of God represented through Christ and the ministration of the Spirit.

A QUESTION OF DATES.

U. SMITH.

ACCORDING to the dates given in the margin of our Bibles, on Daniel 8 and 9, fifteen years elapsed between the vision of chapter 8 and the vision of chapter 9. In chapter 8, Gabriel was commanded to make Daniel understand the vision. Verse 16. The next time Gabriel appeared to explain the vision to Daniel in accordance with that instruction, is recorded in chapter 9. Now, if this was fifteen years after the vision of chapter 8, the query cannot but arise, as it has often arisen, why Gabriel was so long in carrying out his instruction, and why Daniel should be left fifteen years before the vision of chapter 8, which he says he did not understand (verse 27), was explained to him as it was in chapter 9.

It now appears that the date of Daniel 8, as heretofore understood, is all wrong, and that the vision of chapter 8 was not given fifteen years before that of chapter 9, but in the same year. It is certainly more pleasant to think that Daniel was not left that long length of time in doubt and perplexity ; and the conclusion as it now appears seems to rest upon a very clear line of evidence.

The date, then, of the vision of Daniel 8 should be 538, not 553. What was the cause of the mistake ?—It was this : Daniel says (chap. 8 : 1), "In the third year of the reign of king Belshazzar, a vision appeared unto me," etc. Without any further evidence than we have in the book of Daniel, Belshazzar would be taken as the last king of Babylon ; for he is called king, and he was slain on that night when Babylon was taken by Cyrus. Dan. 5 : 30.

But profane history speaks of the last king of Babylon, and calls him Nabonadius. Therefore,

said historians, Nabonadius and Belshazzar are only two names for the same person. But history further testifies that it was in the seventeenth year of this last king, Nabonadius, that Babylon was taken. The conclusion was, that it was the seventeenth year of Belshazzar. But it is a well-established historical fact that Babylon was taken B. C. 538 ; and if this was the seventeenth year of Belshazzar, as it was if Belshazzar was the same as Nabonadius, then his third year (Dan. 8 : 1) would be fifteen years earlier, or 553, as we have it in our Bibles.

But later discoveries by Sir Henry Rawlinson show that Nabonadius and Belshazzar were not the same person. From the inscriptions on some cylinders found at *Mugheir*, it appears that the eldest son of Nabonadius was Bel-shar-azar, contracted into Belshazzar, and admitted by his father to a share in the government.

Belshazzar was not, therefore, Nabonadius, but the son of Nabonadius. The story is this : Nabonadius was not of the royal line, but was one of a company of conspirators who slew Laborosoarchod, the son of Neriglissar, who was son-in-law of Nebuchadnezzar. Being placed by the conspirators on the throne, to strengthen himself in the kingdom he married into the royal line, taking as a wife the widow of Neriglissar, who was the daughter of Nebuchadnezzar. The following year Belshazzar was born, being on his mother's side the grandson of Nebuchadnezzar. When Belshazzar was fourteen years of age, his father made him joint ruler with himself on the throne of Babylon. The first year of Belshazzar was, therefore, the fifteenth of Nabonadius ; and the third year of Belshazzar would be the seventeenth of Nabonadius, when Babylon was taken. The dates given to the visions of Dan. 7 and 8, are not dates which belong to the first and third years of Nabonadius ; but as Daniel says the visions were given in the first and third years, respectively, of Belshazzar, the figures in both cases should be changed fifteen years later, the vision of Daniel 7 being dated B. C. 540, that of chapter 8 B. C. 538. But in the same year, 538, Babylon was taken by Cyrus, Darius the Mede was placed on the throne, and the vision of Daniel 9 was given, explaining the vision of chapter 8, given at some previous point in the same year.

A CORRESPONDENT asks an explanation of Isa. 45 : 7, which reads thus : "I form the light, and create darkness ; I make peace, and create evil ; I the Lord do all these things." The only difficulty, we presume, is in the words "create evil." The word "evil" has according to Webster, two meanings: 1. "That which produces unhappiness ; anything that directly or remotely causes suffering of any kind to sentient beings ; injury ; mischief ; harm. 2. Moral badness, or the deviation of a moral being from the principles of virtue impressed by conscience or the will of the Supreme Being," etc. In the first sense, God creates evil when he sends special judgments upon nations or individuals ; but in the second sense God does not create evil, nor does the text in question teach that he does. A comparison of Isa. 45 : 7 with Lev. 26 : 16 and Josh. 23 : 15, will assist to an understanding of the text.—*Signs of the Times.*

THE Bible comes to us as the golden seal suspended to the chain of time, that unites the eternal past to the eternal future. Like a light-house in mid-ocean, shedding its light far out o'er the dark expanse of waters, and guiding the weary mariner to his desired haven, so does the Bible come to man, dissipating the moral darkness that would otherwise environ the world ; and, casting its benign and heavenly light across the billows of time, it points the earthly voyager to the haven of eternal repose.

The book of God—let men beware,
And note the words with earnest care ;
Heedful to learn what God will say,
And not to cavil, but obey.

—Selected.

Missionary.

"THE MORNING COMETH."

"THE morning cometh!" Soul-inspiring message!
Sent forth in love from heaven's far-distant height,
To kindle hope in men grown faint and weary,
Those anxious watchers through the cold, dark night.
They need the hope; for long o'er earth hath rested
That awful darkness, murky with its sin,
Whilst cries most pitiful have sadly echoed:
When will God's sunlight once again come in?
"Faint gleams we see, and then the clouds but deepen,
The shadows gather darkly as before;
When will the everlasting doors be opened,
And Jesus be our Light forevermore?"
Peace, peace, sad hearts! The morning surely cometh,
The hours fly fast, the dawn is very near;
Perchance before ye think, those doors will open,
And Christ, the King of Glory, will appear.
Yet listen! men who wait, these words hear also,
That morning of God's everlasting light
Will bring to some a darkness deep and awful,
A heart-despairing, agonizing night.
Then, whilst ye wait and watch, be working also.
Give warning of that darkness drawing nigh;
O, tell of Him whose beams are life-creating,
That Sun who shineth yet in Mercy's sky!
—Charlotte Murray.

EDUCATION AND MISSION WORK IN SOUTH AFRICA.

THE following extract from a private letter from Bro. Haskell, who is on a visit to the dark continent in the interests of mission work, and has spent several months at our mission station in South Africa, cannot fail to be of interest:—

I have found many conflicting sentiments among the leading missionary teachers here in the Colony, on the education of the heathen. I have had an interview of some two or three hours with the Rev. Mr. Impey, who was superintendent of the Methodist missions among the heathen in South Africa for many years. You will remember that he is referred to in Bro. Smith's book, "Nature and Destiny," as one who was rejected and removed from his position on account of his views on the nature of man. He was connected with the mission work here in South Africa over forty years. He is now nearly seventy years of age. He appears to be a sound, sensible, candid man, and one whose mind is stored with information on the mission work, and yet he is not bigoted in any respect. There is not a phase of the subject but that he appears to be as familiar with as with the English alphabet. His whole life has been interwoven with the missionary work. Then he is an intellectual man to begin with, and highly educated. He gives something of a different coloring to the work to what many others do, also to the natives and the missionaries themselves. I also had an interview with his brother, who is editor of the leading paper in Port Elizabeth.

There is a great departure, at the present time, from the original simplicity, both in the manner of labor and the methods adopted by missionaries. The same moral declension that has taken place in the churches and in the world has marked the missions in their work. The standard seems to be lowered, and while a great and good work has been accomplished, they do not labor to keep up the original standard of piety and consecration. It is true that those who go to some portions of Africa, such as the central portion, on the Congo, and on the eastern coast in the vicinity of Mozambique and Abyssinia, take their lives in their hands and risk all; yet it is also true that missionaries to South Africa have comfortable homes and far better surroundings and more pleasant situations than I think many of them would have in their own native lands. Of the situation in Egypt and some northern

portions, I cannot speak so understandingly; but I expect that in many respects it is similar to South Africa.

But there are hundreds of teachers among these missionaries, both of the converted natives and those who have come from foreign countries, who possess the true missionary spirit. I verily believe that many of them are men of God, and that among them are some who will be gathered by the last message.

I am also surprised at what I learn of the native tribes. Some of them intermarry with one another, and so sometimes lose their identity; that is, the chiefs intermarry, and thus the tribes are amalgamated. There are other tribes that consider themselves as much superior to their neighbors as the southern white man in the United States considers himself above the negro. They would no more intermarry than the white man in the South would marry his negro servant, neither would they associate one with another in their social relations. Some tribes look down upon others as being only fit for their slaves; in fact, some tribes have been slaves to other tribes for generations, and yet they are all savages.

Now, the mission work has all these things to contend with, and there are as many different views on the matter, and these things are looked upon from as many different standpoints, as almost any subject.

But there are most excellent schools to educate mission workers and native teachers and preachers, and industrial institutions where trades are taught, and every other educational method is adopted, even to the kindergarten. But all of these old missionaries concede that where trades are taught, this plan has been demonstrated to have advantages over every other method of teaching or preaching to the natives in any of the missions. And the leading school of this kind is at Lovedale, the place we propose to visit next week.

PALMERSTON, NEW ZEALAND.

OUR tent has been up for seven weeks, and there is now a wide-spread interest in the things of the message. We feel sure that some here will see the light and step out on the Truth. A few days ago, a minister came up from Wellington, and lectured on the Sabbath question. He did away with the law as being "carnal," and said that the Christian's rule of life was far above the law. But this cannot be, unless it is above perfection, because "The law of the Lord is perfect." His discourse was reviewed in the tent on the following evening, and we are sure that the controversy has led many to a deeper investigation of the truth respecting the Sabbath. The people here have been very kind, and have given us help in many ways. Many are fully convinced of the truth of our positions, but cannot fully see their way to step out on the promises of God. We can only pray that God will help them to surmount every barrier that would hinder them from entering into life. The attendance has kept up all through the holidays, and the prospect looks well for the coming meetings.
R. HARE.

GISBORNE, NEW ZEALAND.

OUR little church in Gisborne is still of good courage. We are only a few, but God has promised that where two or three are gathered together in his name, he will grant their requests; and we do pray to be made strong in the faith of Jesus. The Sunday before Bro. R. Hare left us, a baptismal service was held on the banks of the Waikanae. Ten were buried in baptism, and we were all very much impressed with the solemn words spoken. Two or three more will be baptized at a later opportunity. We pray that God will show the way to more of our neighbors. We have a tract and

missionary society, and have also commenced holding a Bible-reading every Wednesday afternoon, and the sisters take turns in conducting it. Bro. Glass from Napier is here at present, and takes charge of the meetings; they are all very interesting. We pray that God will bless us, and that grace will enable us to prove faithful; and if we have trials and temptations, may God give us strength to overcome them; for God has said, "He that overcometh shall inherit all things: and I will be his God, and he shall be my Son." And may we all prove faithful; for he has said, "Behold I come quickly, and my reward is with me, to give every man according as his work shall be."
GEORGIANA WARREN.

ANNUAL MEETING OF THE SABBATH-SCHOOL ASSOCIATION.

A MEETING of the Sabbath-school Association was held on the 19th of January, 1890, and adjourned meetings on the 20th and 22nd, in the Federal Hall, Best Street, Bro. W. L. H. Baker in the chair. George T. Shannan was elected secretary *pro tem*.

The chair appointed the following committees: On nominations, W. D. Curtis, W. H. B. Miller, A. Carter; on resolutions, S. McCullagh, Mrs. Florence J. Morrison, J. H. Woods.

The Committee on Nominations reported the following as officers for the ensuing year: President, W. L. H. Baker; Vice-president, Joseph Steed; Secretary, Mrs. Florence J. Morrison; Executive Committee, W. L. H. Baker, Joseph Steed, Mrs. Florence J. Morrison, D. Steed, J. H. Woods. These candidates were elected to their respective offices.

The following resolutions were introduced, each of which was considered separately and adopted:—

WHEREAS, The blessing of God has rested upon the Sabbath-school work in a marked degree during the past year, 1. In an increase of membership of over 150; 2. In an increase of class contributions; 3. In a special revival of his work in many places; therefore—

Resolved, That we express our deep gratitude to God for his goodness and mercy, and for the prosperity that has attended the work in all parts of the field; and as an evidence of our appreciation of these blessings, we hereby pledge ourselves to engage in the work with more earnestness and zeal, and a deeper consecration, during the coming year.

WHEREAS, The Sabbath-school work is acknowledged to be one of the most important branches of the cause; and its interests have extended until it requires an earnest laborer who shall make special preparation to properly advance the work; therefore—

Resolved, That we earnestly request that some one be authorized to visit every school at least once during the year in the interests of the Sabbath-school work.

WHEREAS, The results of the publication of the *Sabbath-school Worker* have been beneficial to the Sabbath-school cause; therefore—

Resolved, That we recommend that every officer and teacher in the Sabbath-schools become a subscriber to the *Worker*.

WHEREAS, We acknowledge the Sabbath-school work to be an important factor in bringing all who come under its influence to a knowledge of the Truth; therefore—

Resolved, That we adopt some plan (and use strenuous efforts to carry it out) that children of parents not connected with the truth may be brought into our Sabbath-schools.

WHEREAS, We feel the necessity of our people becoming better instructed in regard to the present truth, and recognize in the Sabbath-school the means provided of God for the moral training and religious instruction of both children and adults; therefore—

Resolved, That we review our resolutions of one year ago, upon this point, and urge upon officers and teachers the importance of being diligent, and putting forth special efforts to secure a full attendance of all believers in present truth.

WHEREAS, It has been demonstrated that when secretaries of kindred associations have been able to devote their time to the interests of their special work, it has proved very conducive to the advancement of the cause; therefore—

Resolved, That we recommend that this Association select a Secretary who can and will devote the necessary time to the work that its interests demand, and that a continual correspondence be kept up between the Secretary and schools.

The meeting then adjourned *sine die*.

W. L. H. BAKER, *Pres.*

GEO. T. SHANNAN, *Sec. pro tem.*

THE ECHO PUBLISHING COMPANY,
LIMITED.

THE second semi-annual general meeting of the Company was held on the 17th inst. and adjournments thereof on the 21st and 22nd. There was a fair representation of stockholders present. The Directors' report stated that the past year had been a prosperous one, the Company's business connection having considerably increased. It also notified the extensive addition of new stereotype plant and materials, and of extra workmen; a substantial increase in value of the Company's property; and an increase of 183 paid-up shares. The balance sheet proved the Company's assets at £9324 10s. 11½d., and liabilities £7079 5s. 4¼d., showing a nett worth of £2245 5s. 7d. as compared with £2068 17s. 5½d. six months ago. The loss and gain statement recorded a credit balance of £46 9s. 8d. The following resolutions were unanimously adopted:—

WHEREAS, Prosperity has attended our publishing work in its various branches during the past year, and, whereas, while old established publishing houses have felt a severe depression, we have been liberally supported, therefore—

Resolved, That we recognize the hand of God in this, and express our gratitude to him for his blessing which has attended the work.

Resolved, That we tender our sincere thanks to the General Conference Association for the fostering care it has exercised over the publishing work in these colonies since its inception.

Resolved, That it is the sense of the shareholders of this Company that the Board of Directors take steps for the addition to the office of an electrotype plant.

WHEREAS, The future prospects of our work lead us to believe that the portion of our premises at present occupied by us will not meet the requirements of the Company for any length of time, therefore—

Resolved, That we urge the importance of increasing the facilities for carrying forward our work.

Resolved, That we urge our directors to earnestly consider the matter of opening a city office that will suitably represent our work, as soon as practicable.

The following were elected directors for the current year: G. C. Tenney, Henry Scott, H. Muckersy, Wm. Bell, W. J. Prismall, N. D. Faulkhead, and A. Carter.

WALTER H. B. MILLER, *Secretary.*

Subsequently the Board of Directors met and organized by electing G. C. Tenney, President; H. Scott, Vice-president and Secretary; N. D. Faulkhead, Treasurer; and John Bell, Jr., Auditor.

A CHANCE FOR ALL TO WORK.

It does not require a giant to sow a seed, nor a steam-shovel or a trip-hammer to bury it in the ground. A little child can drop corn as well as Goliath, and it only needs to be covered lightly and gently patted down, and then the sunshine and the rain do the rest.

Just so the good seed of God does not need giants, orators, or great men to sow it. A word may be spoken by a little child; a tract may be dropped by the wayside, or sent through the mail; a letter may be written, and papers may be distributed by the feeblest; and so in a multitude of ways humble and insignificant and unknown persons may do work the importance of which none but the Lord can measure.

A few pennies for Scriptures or tracts is all the capital or stock in trade required to begin; and when these are carefully distributed, with prayer for a blessing, then a new supply can be obtained, and the work can still be further extended. Here is something for every one to do, and when once done, only the Lord can tell how vast and how blessed the results may be. How many are there who stand ready to undertake such a work as this? how many who are saying, "Lord, what wilt thou have me to do?" and yet are neglecting work which is clearly within their reach, within their means, and within their power, and which can do *no hurt*, and may do great good?—*Safeguard.*

News Summary.

Senor Sagasta, the Spanish Premier, has succeeded in forming a new Cabinet.

The Leaning Tower of Pisa has been offered as the prize of a monster lottery.

Eight feet of good black coal in three seams has been found in Gippsland near Traralgon.

Another big blaze occurred in Melbourne on the night of the 16th ult. Estimated damage, £10,000.

It is said that the new Brazilian Government will establish an educational qualification for voters.

Von Moltke bears this testimony: "Beer is a far more dangerous enemy to Germany than all the armies of France."

The Portuguese Government has resigned, and a new Cabinet has been formed, which is strongly anti-English in sentiment.

Mr. J. G. Ramsay, M. L. C., was fatally burned by the bursting of an oil lamp in an Adelaide railway train on the 17th ult.

The last census in New Zealand reveals the fact that no less than 95 per cent. of the whole population make a profession of religion.

Ernest Benzou, known as the "Jubilee Plunger," who was arrested at Nice on a charge of forging £1000, has confessed the crime.

Very severe gales have been experienced on the coast of England. There have been many shipwrecks, in some cases with loss of life.

Dr. Nansen, who recently crossed Greenland on snowshoes, is reported as about to take the command of an expedition to the North Pole.

A London dispatch states that a terrible famine is prevailing in the Soudan, and that many thousands of natives have already died of starvation.

In 1882 the export of tea from Ceylon amounted only to 697,268 pounds; in 1888 it was over 23,000,000 pounds, and in 1889 it exceeded 30,000,000.

Mr. Michael Davitt, who has been prominently connected with the Irish land agitation, is taking steps to organize a labor federation league in Ireland.

The negotiations between the British Government and that of the United States respecting the seal fisheries in the Behring's Sea, are again proceeding.

The eight standard chants of the Russo-Greek Church are original Byzantine airs, which have been preserved unchanged for at least 700 years, and probably 1000.

The United States propose to strengthen their navy by the construction of one hundred new vessels. An appropriation of £10,000,000 has been made for this purpose.

Prince Bismarck's bill for the suppression of Socialism in Germany has been rejected by the Reichstag. The Prince is indignant, and the Reichstag has been dissolved.

In response to the appeal of the prisoners in the Cronin murder case, Chicago, the sentence of imprisonment for life of the three men found guilty of murder was sustained.

Serious cyclones were reported about the middle of January in Canada and different parts of the United States, involving great loss of property, and in some cases of life.

Within seven years, the science of temperance has been made a mandatory study in twenty-seven of the American States and in sections where the national Congress has direct control.

German chemists have discovered in the cocoa-nut a fatty substitute for butter, and it is produced in large quantities at Manheim. One factory turns out six thousand pounds per day.

Prince Amadeus, Duke of Aosta, brother of the King of Italy, who abdicated the Spanish throne in 1873, has fallen a victim to the influenza epidemic that has been sweeping over Europe.

The Jews of New York City have parochial schools, in which nearly three thousand children receive religious and industrial teaching; but no child is admitted that does not attend the public schools.

Two fishermen were the victims of a boating accident in Port Phillip Bay on the 16th ult. One of them was drowned, and the other was rescued after being adrift in the bay for seventy-five hours.

At Port Huron, Michigan, a company has been formed for the manufacture of paper clothing, which will soon employ five hundred hands.

The s. *Riverena*, trading between London and Sydney, has gone ashore at Ram Head on the Victorian coast a few miles from Gabo.

After a prolonged disagreement, England and America have formed an extradition treaty; but political offenders, including dynamiters, are excluded from its operations.

The threat of the London dock laborers to again go out on strike unless they are paid for meal hours, has brought out strong expressions of censure from Cardinal Manning and Mr. Sydney Buxton, M. P.

The statement has been made that a syndicate of German, Dutch, and American capitalists are making arrangements to lay a cable from San Francisco to Tutuile, or Pago Pago, in the island of Samoa.

It is estimated that the wheat crop of South Australia has been injured by rust to the amount of £1,000,000, that of Victoria between £500,000 and £600,000, and that of New South Wales nearly £500,000.

About the middle of January, terrible floods were reported from Brisbane. Acres of cultivated land along Glastonbury Creek were scoured bare, a number of houses were washed away, and four persons were drowned.

Since the middle of January this colony has suffered from a severe and very protracted heat wave, the thermometer registering in the sun as high as 147 deg. The hot weather has had its usual accompaniments of bush fires and a virulent outbreak of typhoid.

According to a report prepared by the labor correspondent of the British Board of Trade, there were 509 strikes and lockouts in the United Kingdom during the first nine months of 1889. Of these 175 were completely, and 75 partially, successful. The loss of wages is estimated at £365,587.

British capital is developing the resources of South Africa at a remarkable rate. The returns of the mines have increased from £50,000 to £1,500,000 a year. At the same time, silver, coal, petroleum and planting companies, with all their attendant industries, have been started, and in many cases are doing well.

Professor Franz Delitzsch, a convert from Judaism, whose Hebrew New Testament is having a wide circulation among Jews in the East, is at the head of a movement among German students to evangelize his race. More than three hundred students in nine colleges have enrolled themselves as members of a special school for training for this mission work.

It is said there are more Jews in New York City than in Jerusalem itself, the number being nearly 90,000. They keep up their distinctive worship, and maintain forty-nine synagogues. They are a recognized force in commercial and political circles. While they compose ten per cent. of the population, it is said that their contribution to the criminal classes is less than one per cent.

The Portuguese have not become reconciled to England's "high-handedness" in reference to the Zambesi difficulty. Notwithstanding the efforts of the Portuguese Government in the interests of peace and good will, English traders are boycotted, and in so many ways ill feeling is manifested, that British residents in Portugal have appealed to Mr. Gladstone to take some pacific action in the case.

The Federal Council, the first organized movement in favor of Australian federation, has held annual sessions in Hobart since 1885, with representatives from Victoria, Tasmania, Queensland, and West Australia in attendance. This year a more decided movement is to be made in this direction. A conference is to meet in Melbourne on the 4th inst. in the interest of federation, with delegates from each of the Australian colonies and Tasmania, New Zealand, and Fiji.

More than one-half of the church property of Chicago—about £1,000,000—belongs, it is said, to the Roman Catholics. Their parochial schools are attended by 43,000 children, more than one-half the school population of the city. Their church income is about £200,000. Next to the Catholics are the Methodists, with church property amounting to £250,000. Congregational churches come next, with a property of £225,000. One Congregational church supports more missions than any other single church in the city.

Health and Temperance.

A DOCTOR'S STORY.

DEACON ROGERS he came to me ;
 "Wife's a-going to die," said he,
 "Doctors great, an' doctors small,
 Haven't improved her any at all.
 Physic and blister, powders and pills,
 And nothing sure but the doctors' bills!
 Twenty old women with remedies new
 Bother my wife the whole day through ;
 Sweet as honey, or bitter as gall,
 Poor old woman, she takes 'em all :
 Sour or sweet, whatever they choose,
 Poor old woman, she daren't refuse.

"So she pleases who'er may call,
 An' Death is suited the best of all.
 Physic and blister, powder an' pill—
 Bound to conquer, and sure to kill."
 Mrs. Rogers lay in her bed,
 Bandaged and blistered from foot to head,
 Bandaged and blistered from head to toe ;
 Mrs. Rogers was very low.
 Bottle and saucer, spoon and cup,
 On the table stood bravely up ;
 Physic of high and low degree,
 Calomel, catnip, boneset tea ;
 Everything a body could bear,
 Excepting light and water and air.

I opened the blinds ; the day was bright,
 And God gave Mrs. Rogers some light.
 I opened the window ; the day was fair,
 And God gave Mrs. Rogers some air.
 Bottles and blisters, powder and pills,
 Catnip, boneset, syrups, and squills,
 Drugs and medicine, high and low,
 I threw them as far as I could throw.
 "What are you doing?" my patient cried ;
 "Frightening Death," I coolly replied.

Deacon Rogers he came to me :
 "Wife's a-comin round," said he.
 "I re'lly think she will worry through—
 She scolds me just as she used to do.
 All the people have poohed and slurred,
 All the neighbors have had their word ;
 'Twas better to perish, some of 'em say,
 Than be cured in such an irregular way."
 "Your wife," said I, "had God's good care,
 And his remedies—light, and water, and air.
 The Deacon smiled, and bowed his head ;
 "Then your bill is nothing," he said.
 "God's be the glory, as you say !
 God bless you, Doctor ! good day ! good day !"
 —Carleton.

THE HUMAN BODY.

THE ANATOMICAL ELEMENTS.

NOTWITHSTANDING the great complexity of the human organism, its great variety of structure, and the wonderful diversity of function performed by its different parts, it is wholly made up of a very few simple elementary structures, not more than six or at most seven in number. These may be divided into two classes: 1. Those which possess a very low grade of life, being simply useful in supporting or holding together, or protecting more highly vitalized and more important parts; and 2. Those possessed of a high degree of vitality, being chiefly composed of protoplasm, and upon which all the activities of the system really depend. The first class consists of the connective tissues, comprising the two varieties of fibrous tissue, adipose tissue, osseous tissue, and cartilaginous tissue; the second class comprises nervous and muscular tissue. We will now proceed to describe each of these tissue elements separately.

White Fibrous Tissue.—This, the most abundant of all the anatomical elements in the body, when viewed under the microscope is found to be composed of minute fibres varying in thickness from one forty-thousandth to one twelve-thousandth of an inch in diameter, and of varying length. The fibres are white in color, and wholly inelastic. White fibrous tissue constitutes the chief element of tendons, ligaments, and other parts where firmness is required.

This element is also found intimately interwoven with all the other elements of the body, serving to unite them together and give firmness and solidity to the whole.

White fibrous tissue possesses the curious property of being soluble in some acids. Acetic acid will dissolve its fibres and cause them to entirely disappear from view under the microscope.

Yellow Elastic Tissue.—This tissue is perhaps the next most abundant element, being found in greater or less abundance in all parts of the body. It differs much from white fibrous tissue, its fibres being yellow in color, and very elastic. The fibres instead of being straight are more or less curled and branched, and are much larger than those of white fibrous tissue. Yellow elastic tissue is quite abundant in the skin and all other animal membranes, to which the high degree of elasticity of membranes is due. The *ligamentum nuchæ*, a ligament located at the back of the neck, is composed almost wholly of this tissue. In the ox and other grazing animals this ligament is greatly developed, and serves the animal a very important purpose, holding the head in position without the action of muscles when the animal is not reaching down for its food. In the giraffe this ligament is six feet in length, and possesses such a high degree of elasticity that it is said that it can be stretched to the length of twenty feet.

Connective Tissue.—This tissue is not an anatomical element, being wholly made up of the two former. It constitutes a great share of the bulk of the body, forming, in fact, a framework by which the various parts are held together, and serving to bind together the several elements of which the different organs are composed. The skin and other membranes are almost wholly made up of connective tissue. The white and yellow fibres are in this compound tissue interwoven together in such a way as to form a fine network with meshes. These interspaces are usually occupied by the fluid part of the blood, which bathes the minute elements of the body in every part, and supplies them with the needed nutriment. It is in these spaces that the lymph channels, the set of vessels which run from all parts of the body toward the centre of the circulation, have their beginning. In general dropsy or œdema, these spaces are distended with serum. Cases sometimes occur in which the spaces become filled with air, as in injuries to the lungs in which the pulmonary cavity is made to communicate with the connective-tissue spaces, when by a sort of pumping action the process of respiration has been known to cause enormous distention of the whole body. Some years ago a couple of unnatural parents were arrested for the most revolting cruelty to a little girl whom they were exhibiting about the country. The child was shown as a monstrosity, its head being distended to enormous proportions. Upon investigation of the case, it was found that the child's scalp had been gradually distended to its unnatural proportions by means of inflation with air through a pipe-stem. It is a well-known practice with butchers to thus distend the connective tissue of sheep in dressing them for the market, by which means they are rendered much more attractive than they would otherwise be.

Adipose Tissue.—This tissue really consists of connective tissue in which the spaces between the fibres have been filled with fat cells, the size of which is variable, but probably averages about one one-hundred-and-twenty-fifth of an inch. Adipose tissue is found in greater or less quantities in nearly all parts of the organism, but particularly just beneath the skin, where a layer is deposited seemingly as a protection from cold. Adipose tissue is much more abundant in winter than in summer, being then needed much more than in the warmer seasons of the year.

Cartilage Tissue.—This tissue, in its typical form, consists of a homogeneous, structureless base, in which are scattered, with a considerable degree of

regularity, cavities in which are found cells which during life fill the entire cavity. Cartilage is chiefly found in adults at the ends of bones, where a moderate degree of elasticity with very slight sensibility to pressure is required. These properties are admirably supplied in cartilage. In early life the bones are composed of cartilage, the change from cartilage to bone taking place during the period of growth. After complete ossification has taken place, no further development can occur.

Osseous or Bony Tissue.—Osseous tissue forms the skeleton of the body, the bony framework upon which the soft parts are built, together with a portion of the substance of the teeth. In lower animals, bony tissue is also deposited in the skin, the white of the eye, and other soft parts. Very singularly, it also happens in some cases of disease that bony tissue is developed in the soft tissues.

The bones of the skeleton are composed largely of mineral substances which give them their compact form. They are not solid in their structure, however, but are permeated by little canals and cavities connected together, and forming a complete system of blood vessels and receptacles for protoplasm. Each cavity is occupied by a mass of protoplasm, a cell, which puts out a number of protoplasmic fingers by which it touches other cells near by; and thus the minute creatures which inhabit these little caves in the bone are enabled to communicate with one another through all its parts. The business of these little creatures is to develop the bone and to keep it in good repair. They have charge of the bone-building business of the body, each having its particular little section of bone to look after. The portion of the tissues surrounding the cavities and canals, and forming the great bulk of the tissue, is made up of a curious compound of animal matter with various salts in a partially organized state, the chief of which are phosphate and carbonate of lime. The evidence is that they are in a state of partial organization, a condition which might be termed organic. Some eminent observers say that in very old age the protoplasmic bodies which occupy the cells of bone tissue die, the spaces being then filled with air.

Muscular Tissue.—There are two varieties of muscular tissue. One consists of long, unbranching fibres, marked by transverse lines called *striae*, the other of short, branching, spindle-shaped fibres which are smooth or *unstriated*. The first class, or *striated* muscular fibres, compose the greater portion of the soft parts of the body, constituting the lean meat of animals. They can be easily seen with a strong microscope, and are very interesting objects of study. This variety is sometimes distinguished from the other by the difference in action, being called *voluntary* muscular tissue, because it composes all muscles which are under the immediate control of the will. A striated muscular fibre consists of a tubular sheath containing the active muscular substance, which appears to be divided into minute beaded fibres, although the exact ultimate structure of these primary fibrillæ is not very well understood.

Non-striated or involuntary muscular fibres are found in muscular organs not under control of the will, as the gullet, the stomach, intestines, bladder, and urinary passages. It should be mentioned that the heart, although an involuntary muscle, is composed of a muscular tissue peculiar to itself, its fibres in some respects resembling both voluntary and involuntary muscular fibres. This is probably owing to the physiological fact that voluntary fibres contract with rapidity and vigor, while the contraction of involuntary fibres is slow and less vigorous. However, voluntary muscles soon tire by continuous exercise, while involuntary fibres are capable of maintaining their activity for a long time. The heart admirably combines both properties.

Nerve Tissue.—This is by all odds the most

interesting, and perhaps the most important, of all the anatomical elements. As is the case with muscular tissue, there are two varieties of nerve tissue. These are familiarly known as cells and fibres.

Nerve cells are irregularly shaped bodies of protoplasm, usually provided with one or more arms or projections of the same substance. In the centre of the cell may be seen a nucleus, and, usually, within the nucleus another smaller centre, called a nucleolus. The branching arms are termed poles. Nerve cells are found chiefly in the brain and spinal cord; but they are also found in groups known as ganglia in various parts of the body. They are the generators of nerve force, and correspond to the batteries used in telegraphy.

Nerve fibres are composed of a bundle of minute fibres, which forms the *axis-cylinder*, invested by a peculiar substance which acts as an insulator. The nerve fibrillæ are minute filaments of protoplasm, being simple prolongations of the protoplasm of nerve cells in the brain and spinal cord. These filaments are continuous from their starting-point in the nerve cells to the part of the body, near or remote, in which they terminate. Thus there is formed a complete network of protoplasmic threads through all parts of the body, connecting every minute portion of the system with the central organ, the brain, much like the network of telegraph wire which may be seen traversing the air in every direction in any large city, connecting its most distant parts with the central office.

When it is understood that all thought, feeling, sensation, and even all motion and vital action of every sort, is dependent upon nerves and nerve cells, it will be granted that we have not overstated in calling this the most important of all the tissues of the body.—*J. H. Kellogg, M. D., in Home Hand-Book.*

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Melbourne, Australia, February 1, 1890.

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

AN action of the Tract Society taken over a year ago provided for the publication of a series of Bible-readings in leaflet form. This work is now done, and we announce a series of ten readings upon the following subjects: No. 1. The Sure Word of Prophecy; 2. The Manner of Christ's Coming; 3. The Millennium; 4. Institution of the Sabbath; 5. New Testament Sabbath; 6. Sunday Sacredness; 7. Change of the Sabbath; 8. Nature of God's Law; 9. The Perpetuity of the Law; 10. Signs of the Times. The price of these readings is placed at one half penny each for one dozen or less; for more than one dozen 2s. per 100. We have received many inquiries for these readings. Now let the orders come in. Tract societies should order liberally.

AT the late meeting of the Australian Conference, the BIBLE ECHO was brought prominently forward and received the warm commendations of that body. Action was taken to enlist the efforts of all its friends in greatly extending its circulation. Plans are being formulated by the officers of the Tract Society, and when completed will be forwarded to the various branches in order that concerted and general work may be actively carried on. We wish our friends the most abundant success.

MISS JESSIE ISRAEL, who has been connected with the publication of the BIBLE ECHO from the outset, has taken leave of her co-workers and departed for New Zealand in company with her family. We regret that we are to be deprived of her assistance and society in the Office and Sabbath-school, where her kindly manners and Christian life have won universal esteem.

THOSE who read Dr. Kellogg's articles in the Health and Temperance department will find themselves abundantly rewarded. The present article on the tissues composing the body is of great interest considered alone; but this will be increased as we proceed to consider the principles which relate to the preservation and nourishment of physical life. All should be sure to read the entire series.

ANNUAL MEETINGS.

THE annual meetings of Seventh-day Adventists were held in Melbourne, Jan. 17-22, according to previous announcement. Quite a large number of delegates and visitors were present from Tasmania, South Australia, and different places in Victoria. In connection with the meetings, the yearly sessions of the Conference, Echo Publishing Company, Sabbath-school Association, and Tract Society were convened, and transacted the business pertaining to their management. The organization of a Health and Temperance Society was also effected.

Of these features of the meeting, the minutes published in our Missionary department will speak. But that which we regard as of even greater importance is the spiritual interests of the occasion. The first devotional meeting was held Sabbath evening. And from then throughout the day, the blessing of God was present in a large measure. Sabbath forenoon, the Editor of the ECHO preached from the words, "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever; but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed." John 8: 31-36. In the afternoon, the ordinances of the Lord's house were celebrated. On Sunday evening, Bro. W. D. Curtis spoke on the "Early and the Latter Rain." Hosea 6: 3. At the close of the discourse, nearly the entire congregation declared their purpose to seek by renewed consecration to attain to a greater degree of divine favor and saving power. On Monday evening there was a sermon by Bro. M. C. Israel, who, from Revelation 14: 12, pointed out the work and position of the people of God in the last days. Each morning there was an early devotional meeting, and these were seasons of power and blessing.

The business was transacted harmoniously, while the discussions were free and interesting. All went to their homes feeling that God had in a gracious manner met with us, and hopeful for the future.

If we would reach high attainments in moral and spiritual excellence, we must live for them. We are under personal obligation to society to do this, in order continually to exert an influence in favor of God's law. We should let our light so shine that all may see that the sacred gospel is having an influence upon our hearts and lives, that we walk in obedience to its commands and violate none of its principles. We are in a great degree accountable to the world for the souls of those around us. Our words and deeds are constantly telling for or against Christ and that law which he came to earth to vindicate. Let the world see that we are not selfishly narrowed up to our own exclusive interests and religious joys, but that we are liberal, and desire them to share our blessings and privileges, through the sanctification of the truth. Let them see that the religion which we profess does not close up nor freeze over the avenues to the soul, making us unsympathising and exacting. Let all who profess to have found Christ, minister, as he did, to the benefit of man, cherishing a spirit of wise benevolence. We shall then see many souls following the light that shines from our precept and example.

We should all cultivate an amiable disposition, and subject ourselves to the control of conscience. The spirit of the truth makes better men and women of those who receive it in their hearts. It works like leaven till the entire being is brought into conformity to its principles. It opens the heart that has been frozen by avarice; it opens the hand that has ever been closed to human suffering; and charity and kindness are seen as its fruits.—Mrs. E. G. White.

AMONG the decisions of the Conference was one, recommending that Bro. David Steel labor in Sydney, and that W. L. H. Baker join the work at Sandhurst. Bro. Baker has been connected with our Office for the past sixteen months, and we can but ill spare him now; but the calls for labor from the field are so pressing that all who can go forth to the harvest feel constrained to do so.

THE minutes of the Conference were received after our Missionary department was full; and they will be reserved until our next.

ELDER M. C. ISRAEL and family sailed for Wellington, New Zealand at the close of the session of the Conference. They go in response to the call of the General Conference to labor in our neighboring colony. The feelings of the Australian Conference at the loss of those who have been identified with the work from the outset are those of regret. But while the friends here feel their loss, they rejoice in the help which is thus bestowed upon New Zealand.

ALEXANDER MACLAREN, the learned, the eloquent, the devout, lately says in an article on "Love" that "The two ideas of commandment and love do not go well together." This is a very common sentiment nowaday, and very popular because it is so expressive of relief from constraint, so smooth to the ear, so soothing to the conscience. It is true, nevertheless, that the Word of God says that "This is the love of God that we keep his commandments." But that counts for little when it stands in the way of a convenient theory.

We will all admit that love cannot be produced by an arbitrary command; but love is the only true basis of obedience, and obedience must be defined by precepts. Keeping God's commands is the *only* means by which we can show our love for him. There may be obedience without love, but there can be no love in disobedience.

DURING the heated term that prevailed about Jan. 20, the Melbourne police made a raid on the fruit hawkers upon the streets. This much-persecuted class of traders are compelled by law to keep their carts moving except during the time when they are actually serving customers. To do this, under the broiling sun at a temperature of 150 degrees, would test the endurance of a Salamander. Some of the fruit-vendors, failing to endure it, were hailed at once to the judge, and being unable to pay the fines were gaol'd.

This is not simply prosecution, it is persecution. These peddlers pay for licenses to the city authorities. They are, in their way, public benefactors. Their business is done openly, and under official inspection. They sell good fruit at reasonable prices. Hundreds of thousands of people purchase their goods for the benefit of themselves and their families. But at the instigation of shop-keepers, whose fancy prices would furnish the poor, these laboring men are hunted beyond the point of endurance. It is a case in which public sentiment should speak in protest with a voice that may be heard. Every means by which the beneficent and healthful products of the fruit garden are brought to the citizens of our cities should be protected and encouraged.

THE address of M. C. Israel will be Wellington, New Zealand.

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