

THE BIBLE ECHO

Registered at the General Post Office, Melbourne, for transmission by Post as a Newspaper.

VOL. 17, No. 48.

Melbourne, Victoria, Australia, November 24, 1902.

ONE PENNY

GENERAL ARTICLES

PILOT ME.

Jesus, Saviour, pilot me
Over life's tempestuous sea;
Unknown waves before me roll,
Hiding rock and treacherous shoal;
Chart and compass came from Thee;
Jesus, Saviour, pilot me.

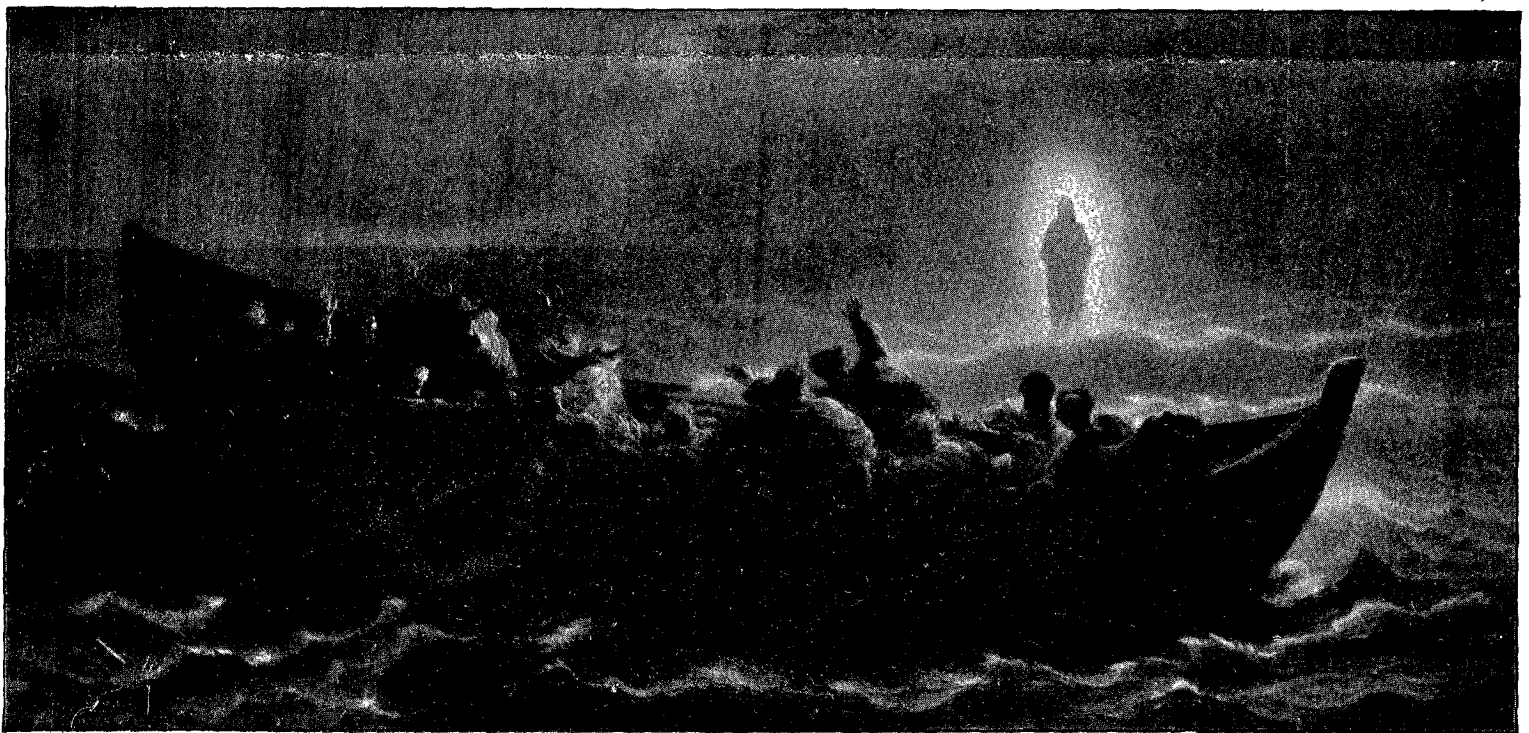
When the apostles' fragile bark
Struggled with the billows dark
On the stormy Galilee,
Thou didst walk upon the sea;
And when they beheld Thy form,
Safe they glided through the storm.

When at last I near the shore,
And the fearful breakers roar
'Tween me and the peaceful rest.
Then, while leaning on Thy breast,
May I hear Thee say to me,
"Fear not, I will pilot thee."

Pharisee to the outcast leper, from the high priest and the chief priests, supposed to be the purest in the nation, to the abandoned sinner, all, all were talking about Jesus. Of course all were not praising Him; all were not glorifying Him; the chief priests and the Pharisees were most bitterly opposed to Him, and were only waiting impatiently for an opportunity to kill Him, while the common people were anxious to make Him a king. But whether it was to praise or to condemn, whether it was to kill or to make a king, the sole subject of it all was Jesus, and it was the most natural thing in the world that these

still the name more than all others that is used in the wide world to-day is the name of Jesus. And with those Greeks of old, we now say, "We would see Jesus."

Not, however, as they, simply because much is said of Him, either for or against Him; not because there are even now those who would kill at least His name out of the earth; nor yet because there are those who would take Him by force and make Him king. Not because of any of these things would we see Him. But we would see Him as He is, for what He is. For even as saith the Scripture, having not seen Him, we love Him (1 Peter 1:8);



"Thou Didst Walk Upon the Sea."

THE COMING OF OUR LORD.

BY A. T. JONES.

"And there were certain Greeks among them that came up to worship at the feast; the same came therefore to Philip, which was of Bethsaida, of Galilee, and desired him, saying, Sir, we would see Jesus."

The desire of these Greeks was certainly a very natural one. They had come up to Jerusalem to worship, and had found the name of Jesus upon everybody's lips. From the highest to the lowest, from the proud and courted

Greeks should want to see the person about whom so much was said.

From that day to this, the name that has been used most in this world is the name of Jesus. The one person about whom more has been said, and of whom more has been made, than of any other person this world ever saw, is the Man Christ Jesus. True, as at the first, some have praised Him, and some have cursed Him; some have worshipped Him, while others have sought to kill Him, crying, "Crush the wretch," and often He has been wounded in the house of His friends;

and because we love Him, we would see Him. Having not seen Him, we love Him, because He first loved us. We love Him for His gentle pity for sinners such as we. We love Him for His cheerful mercy to men so fearfully undeserving as we are. We love Him because in "the great love wherewith He loved us," He, "His own self, bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness." We love Him for His lofty humanity. We love Him for His "profound reverence for infinite goodness and truth." We love Him for

the moral force and the benign influence of His mighty character. We love Him for His perfect goodness. For this cause would we see Him. We would see Him because of—

"the character He bears,
And all the forms of love He wears."

Yet we would not see Him as He was. We would not now see His visage so marred more than any man, and His form more than the sons of men. We would not now see Him a man of sorrows and acquainted with grief. We would not see Him oppressed and afflicted. We would not now see Him taken as a lamb to the slaughter. We would not now see Him in His travail of soul. We would not now see Him in His dreadful agony on the cruel tree.

No; we would see Him as He is. We would see Him "that liveth," though once dead, yet now "alive forevermore, Amen," and who has "the keys of hell and of death." We would see Him as the disciples saw Him—"His face did shine as the sun," "and His raiment became shining," "white as the light," "exceeding white as snow, so as no fuller on earth can white them." We would see Him as Stephen saw Him—"in glory, standing on the right hand of God." We would see Him as Paul saw Him—shining in light "above the brightness of the sun." We would see Him as John saw Him—"His head and His hairs white like wool, as white as snow; and His eyes as a flame of fire; and His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters;" "and His countenance as the sun shineth in his strength." We would see Him as Isaiah saw Him—"sitting upon a throne, high and lifted up," and the train of His glory filling the heavenly temple, about Him standing the bright seraphim shading their glorious faces from His ineffable glory, and crying one unto another, "Holy, holy, holy, is the Lord of hosts; the whole earth is full of His glory." Isa. 6:1-4 with John 12:41. We would see Him coming in the clouds of heaven with power and great glory, and would hear His mighty voice saying to His angels, "Gather My saints together unto Me; those that have made a covenant with Me by sacrifice." And then and there, in the midst of the church, would we see and hear His glorious voice singing that song of promised praise to the Father. Heb. 2:12. O, 'tis thus that "we would see Jesus!"

And we thank God, not only for the hope that we shall see Him as He is, but also that the signs are abundant all about us that soon this "blessed hope" shall be fulfilled. And the blessed promise is that we shall not only "see Him as He is," but "we shall be like Him." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him; for we shall see Him as He is." We would see Jesus. In this hope we live. For its fruition we wait. But while so living and waiting, we would never for a moment forget that he "that hath this hope in him purifieth himself, even as He is

pure." 1 John 3:2, 3. And, even so, we would indeed see Jesus.

REDEEMING THE TIME.

Up, up, my soul! the long-spent time redeeming;
Sow thou the seeds of better deed and thought;
Light other lamps while yet thy light is beaming:

The time, the time is short.

The time is short. Then be thy heart a brother's
To every heart that needs thy help in aught;
Soon thou mayest need the sympathy of others:

The time, the time is short.

If thou hast friends, give them thy best endeavour,
Thy warmest impulse and thy purest thought,
Keeping in mind, in word, and action ever,

The time, the time is short.

Each thought resentful from thy mind be driven,
And cherish love by sweet forgiveness bought;
Thou soon wilt need the pitying love of heaven:

The time, the time is short.

By all the lapses thou hast been forgiven,
By all the lessons prayer to thee hath taught,
To others teach the sympathies of heaven:

The time, the time is short.

—Hezekiah's Butterworth.

GOD'S JUSTICE AND LOVE.

BY MRS. E. G. WHITE.

"The love of God is shed abroad in our hearts. . . . For when we were yet without strength, in due time Christ died for the ungodly. . . . God commendeth His love toward us, in that, while we were yet sinners, Christ died for us."

After the fall of our first parents, Christ declared that in order to save man from the penalty of sin, He would come to the world to conquer Satan on the enemy's own battle-field. The controversy that began in heaven was to be continued on the earth.

In this controversy much was involved. Vast interests were at stake. Before the inhabitants of the heavenly universe were to be answered the questions: "Is God's law imperfect, in need of amendment or abrogation, or is it immutable? Is God's government in need of change, or is it stable?"

Before Christ's first advent, the sin of refusing to conform to God's law had become widespread. Apparently Satan's power was growing; his warfare against heaven was becoming more and more determined. A crisis had been reached. With intense interest God's movements were watched by the heavenly angels. Would He come forth from His place to punish the inhabitants of the world for their iniquity? Would He send fire or flood to destroy them? All heaven waited the bidding of their Commander to pour out the vials of wrath upon a rebellious world. One word from Him, one sign, and the world would have been destroyed. The worlds unfallen would have said, "Amen. Thou art righteous, O God, because Thou hast exterminated rebellion."

But "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." God might have sent His Son to condemn, but He sent Him to save.

Christ came as a Redeemer. No words can describe the effect of this movement on the heavenly angels. With wonder and admiration they could only exclaim, "Herein is love!"

Christ entered upon His mission of mercy, and from the manger to the cross was beset by the enemy. Satan contested every inch of the ground, exerting his utmost power to overcome Him. Like a tempest temptation after temptation beat upon Him. But the more mercilessly they fell, the more firmly did the Son of God cling to the hand of His Father, and press on in the blood-stained path.

The severity of the conflict through which Christ passed was proportionate to the vastness of the interests involved in His success or failure. It was not merely the interests of one world that were at stake. This earth was the battle-field, but all the worlds that God has created would be affected by the result of the conflict.

Satan sought to overthrow Christ, in order that he himself might continue to reign in this world as supreme. And he planned and carried out the murder of Christ in the hope that the Son of God would not endure a death made as terrible as his cunning could make it. He thought to prove the truth of his assertion that Christ was not self-sacrificing.

Inspired by satanic influences, men clamoured for the Saviour's crucifixion. All heaven watched the successive stages of His humiliation—His trial, rejection, and death. Satan laid every scheme, planned every evil, inflamed every mind, to bring affliction on the Son of God. He it was who instigated the false accusations against One who had done only good; he it was who inspired men to commit the cruel deeds that added to His suffering.

Satan sought to make it appear that he was working for the liberty of the universe. He was determined to make his arguments so varied, so deceptive, so insidious, that every one would be convinced that God's law was tyrannical. Even while hanging on the cross, assailed by Satan with his fiercest temptations, Christ was victorious. He did not yield up His life until He had accomplished the work which He came to do, and with His parting breath He exclaimed, "It is finished." The battle had been won. His right hand and His holy arm had gotten Him the victory. The blood of the Innocent had been shed for the guilty. By the life that He gave man was ransomed from eternal death, and the doom of him who had the power of death was sealed.

Not until the death of Christ was the character of Satan clearly revealed to the angels or to the unfallen worlds. Then the prevarications and accusations of him who had once been an exalted angel were seen in their true light. It was seen that his professedly spotless character was deceptive. His deeply laid scheme to exalt himself to supremacy was fully discerned. His falsehoods were apparent to all. God's authority was forever established. Truth triumphed over falsehood.

Not merely in the minds of a few finite creatures in this world, but in the minds of all the inhabitants of the heavenly universe, has the immutability of God's law been established.

Satan's course against Christ was heralded to every world. When the issue was finally determined, every un-fallen being expressed indignation at the rebellion. With one voice they extolled God as righteous, merciful, self-denying, just. His law had been vindicated.

The heavenly universe had witnessed the weapons that were chosen by the Prince of Life,—the words of Scripture, "It is written,"—and the weapons, used by the prince of the world,—falsehood and deception. They had seen the Prince of Life deal in straightforward lines of truth, honesty, and integrity; while the prince of the world exercised his power of cunning, artful secrecy, intrigue, enmity, and revenge. They had seen the One who bore the banner of truth sacrifice everything, even His life, to maintain truth, while the one who bore the banner of rebellion continued to strengthen his accusations against the God of truth. The heavenly worlds and heaven itself were amazed at God's long forbearance.

When God expressed His abhorrence of Satan, and His indignation against him, the whole universe responded. They had been convinced. The last vestige of affection for the fallen angels had been uprooted; the last tie had been severed. The Lord had demonstrated His wisdom and justice in banishing Satan from heaven.

By his own course of action Satan has forged a chain by which he will be bound. The inhabitants of the heavenly universe will bear witness to God's justice in his destruction. Heaven itself has seen what heaven would be, if he were allowed to remain in it. All the unfallen beings are now united in regarding God's law as changeless. They support the government of Him, who, to redeem the transgressor, spared not His own Son. His law has been proved faultless. His government is forever secure. The Father, the Son, and Lucifer have been revealed in their true relation to one another. God has given unmistakable evidence of His justice and His love.

STOP AND THINK.

BY MRS. M. A. HOLT.

I mean you who have not accepted Christ into your heart and life. I mean you who have remembered everything else in the line of duty but the one great duty. Strange that you should have remembered everything else but the greatest and most needful act of your life. Strange that you should have done everything of little importance, and left undone something that will effect your happiness forever. "Seek ye first the kingdom of heaven," is the great command, and you have not obeyed, but have sought the "other thing" first.

Stop and think! Sober, careful reflections are far better than the impulses of the moment. Think carefully, and weigh the matter well. You will soon see of how little real value are the things that you are labouring so hard to obtain. They will soon slip from your grasp, while the great boon of eternal life will be yours forever. The most desirable things of this world are nothing compared to that.

Stop and think! Eternity is right before you. Life is drifting away, and it will soon be numbered with other lost lives unless you accept Christ. Its golden years are going, going, something like the bell strokes numbering off the days of the dead. Oh, how long will be the eternity before you. Stop and think, friend, and act wisely.

FORCE HAS NO PLACE IN MORALS.

As soon as force is brought to bear on an individual for moral or religious reasons, there is an invasion of his inalienable right to conform his conduct morally and religiously to his own belief in what is right. And to invade this right is to deny and set aside the right of Him who ordained rights on earth, to interfere with His purposes for mankind for this life and the life beyond. If any person's belief respecting morality or religion leads him into acts which invade another person's rights, then he can properly be restrained by civil force; not upon moral or religious grounds, but because he has invaded the rights which civil government is instituted to maintain. This is the only rule by which we can render to Caesar that which is Caesar's, and to God that which is God's.—*Sentinel of Liberty*.

TITLE DEEDS.

BY GEO. TEASDALE.

My neighbour is the possessor of a pleasant home. He works early and late beautifying the house and cultivating the garden. I called upon him one day, and asked him why he took so much interest in the property, spending such a large amount in its improvement. The answer he gave me was that he was the owner of the place, and enjoyed spending his time and money on it. I said to him, "Are you sure you are the owner of it? Do you really know the place belongs to you; or do you only feel, or hope, or believe it belongs to you? You know your feelings may be false, or your hope delusive, or your belief wrong. Tell me, are you positively sure the place is yours? And on what do you place your confidence?" He answered complacently, "Yes, I know beyond a doubt it is mine. In a drawer in my room I have it in writing, attested by the registrar, and stamped with the Government seal. If any one doubts the validity of my claim I just take him in, and let him look at the document, and he is satisfied. The place is positively mine as long as I like to keep it, or the British Government stands."

Surely the children of this world are in their generation wiser than the children of light. The Christian has a home; "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for him." In connection with it is a city of which he is a citizen, and in the city is a book in which his name is enrolled. He is the possessor of a mansion in that city, and in the mansion is a crown that belongs to him. It is an eternal possession, guaranteed by the government of heaven, which is eternal. But it can be disposed of by those who do

not value it. Some sell it for naught. Some for a few pounds. Some for a little pleasure. Some for earthly glory. Some let it slip because they do not know enough about it to secure the deeds. When asked if they are the possessors of such an inheritance, they say they *hope* they are, or they *feel* they are, or *believe* they are; but they have not enough knowledge of, nor faith in, God's word to say and prove that they *know* they are.

If it be wisdom to possess the title deeds of our temporal home, how infinitely more wise is it to possess the document that shows our right to an eternal home. God has the papers drawn out, attested, and sealed ready to give free to all who will have them. They contain His name, extent of His jurisdiction, and proof of His power to grant a good title. Do you want them? They give you a right to the best bargain ever offered in the universe. Here they are. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." The fourth command contains the seal of the government of God. Be sure that you get it with the others. The Holy Spirit is instructed to write you a special copy in the fleshy tables of your heart if you will let Him, and He will charge you nothing.

LIFE AND DEATH.

So he died for his faith. That is fine—
More than most of us do.
But say, can you add to that line
That he lived for it, too?
In his death he bore witness at last
As a martyr to truth;
Did his life do the same in the past
From the days of his youth?
It is easy to die. Men have died
For a wish or a whim—
From bravado, or passion, or pride.
Was it harder for him?
But to live—every day to live out
All the truth that he dreamt,
While his friends met his conduct with doubt,
And the world with contempt.
Was it thus that he plodded ahead,
Never turning aside?
Then we'll talk of the life that he led;
Never mind how he died!
—Ernest Crosby.

BACK TO THE BIBLE.

Along this line lie all the promises of God. Along this line all the triumphs of the faith have been won. When we obey God we are guided by infinite wisdom; when we go our own way, following our Christian consciousness, we are guided by our own folly. Infinite wisdom has made no mistake and no omission. The Bible is the one infallible and all sufficient rule of faith and practice. Its one purpose is to turn men to righteousness, and it will not do to say its teachings are inadequate for this purpose, and other motives and methods must be used.—*The Vanguard*.

"Self-denial does not consist, as many people imagine, in making a virtue of foregoing some pleasure or indulgence for which the heart naturally longs; but in putting all of self away, so that not its image, but the image of Christ, is reflected in the heart."

HOME AND HEALTH



IT PAYS.

It pays to wear a smiling face,
And laugh our troubles down;
For all our little trials wait
Our laughter or our frown.
Beneath the magic of a smile,
Our doubts will fade away,
As melts the frost in early spring,
Beneath the sunny ray.

It pays to make a worthy cause,
By helping it, our own;
To give the current of our lives
A true and noble tone.
It pays to comfort heavy hearts,
Oppressed with dull despair,
And leave in sorrow-darkened lives,
One gleam of brightness there.

It pays to give a helping hand
To eager, earnest youth,
To note with all their waywardness,
Their courage and their truth;
To strive, with sympathy and love,
Their confidence to win;
It pays to open wide the heart,
And "let the sunshine in."

—Anna B. Treat.

SOME DON'TS FOR MOTHERS OF BOYS.

1. Don't forget that by treating your boy like a gentleman you will do much towards making him one.

2. Don't treat your boy to a perpetual diet of frowns, scoldings, and fault-finding. The old saying that "Molasses attracts more flies than vinegar" will apply to boys as well as flies. Try what love will do towards winning your boy to a noble manhood.

3. Don't so effectually forget your own young days, when in turn you were undoubtedly a trial to someone, that you fail now in being your boy's sympathetic and intimate friend.

4. Don't ever get so busy or hard-pressed for time that you haven't leisure to listen to your boy. Remember if he lives he will be a man and all too soon away from you. Make the most of these days with him.

5. Don't forget to train in him a proper regard for his personal appearance.

6. Don't make his room a sort of junk-shop for all the odds and ends of furniture too shabby or old-fashioned to be used anywhere else in the house.

7. Don't keep nagging your boy.

8. Don't forget that he is a creature of reason, not an animal, that must be driven.

9. Don't treat your boy as a hardened criminal if you discover him in sin. Remember he is a fallible creature, capable of being led into mischief and of originating it.

10. Don't let your boy go away from home to stay over night with other boys.

11. Don't fail to teach your boy reverence for God and respect for womanhood.

12. Don't forget that if, through ignorance, your boy is drawn into the maelstrom of vice, and his soul is lost it will be you, not he, who will have to answer for that lost soul to God.

13. Don't try to break your boy's will. Thank God he is manly enough

to have a mind of his own, then devote yourself to training that will to the noblest uses.

14. Don't be above apologising to your boy if occasion arises. He will honour you for it.

15. Don't let your boy lead an aimless life. Teach him to be somebody and do something for himself from little boyhood to manhood. Your bank account is no guarantee for a boy's soul, and if you have a large account, that will be no excuse in the eyes of the Lord for you to train your boy to idleness. Teach him the value of money by making him earn at least a good portion of all he has during boyhood days.

16. Don't fail to honour your husband at all times and in all things before your boy, that he may thus be trained to honour his father.

17. Don't neglect putting your arm about your boy very often, and telling him what a comfort he is to you, and that you do not know how you could live without him. Call him "my son," and "dearest," and praise him for all that he does well. Never scold or tease him for his mistakes, but lovingly show him how some other way would have been better. Enter into his spirit of nonsense occasionally, laugh at his jokes, and tell him the good ones you have heard.

18. Don't fail to instil in him a disgust for all that is vulgar and impure. This you can do by giving him such a reverence for himself and you as will make him scorn to dishonour either by so much as an impure thought.

19. Don't forget that our Father said to you, "Take this child and nurse it for me!" To God alone will you have to account for your boy.—*Mabel L. Conklin.*

HOME COURTESIES.

A writer in "Harper's Bazar" makes some excellent remarks concerning courtesy at home. Please listen good people of the home circle. The placing of the arm-chair in a warm place for mamma, running for a footstool for auntie, hunting for papa's spectacles, and a score of loving deeds show unsurpassed and loving hearts. But if mamma never returns a loving "Thank you, dear," if papa's "Just what I was wanting, Susie," does not indicate that the little attention is appreciated, the children soon drop the habit. Little people are imitative creatures, and quickly catch the spirit surrounding them. So, if mother's reel of cotton rolls from her lap, the father stoops to pick it up, bright eyes will see the act, and quick minds make a note of it. By example a thousand times more quickly than by precept, children can be taught to speak kindly to each other, to acknowledge favours, to be gentle and unselfish, to be thoughtful and considerate to the comfort of the family. The boys, with inward pride of their father's courteous demeanour, will be chivalrous and helpful to their young sisters; the girls, imitating the mother, will be gentle and patient, even when big brothers are noisy and heedless. In the home where true courtesy prevails, it seems to meet you on the very thresh-

hold. You feel the kindly welcome on entering. No rude eyes can see your dress. No angry voices are heard up stairs. No sullen children are sent from the room. A delightful atmosphere pervades the house—unmistakable, yet indiscribable.

"THE HOME WHERE CHANGES NEVER COME."

BY D. H. KRESS, M.D.

The home is what we choose to make it. It may be made a heaven upon earth, a little paradise where love and kindness rule, and children delight to gather; or it may become a most undesirable spot for the family to gather to eat the unwholesome food, and rush out to the public house, anywhere away from home.

It is well understood that it is impossible to elevate the morals of society without correcting the physical habits of the people. This is equally true of our homes; impatience, irritability, and despondency in the father and mother, stubbornness and disobedience in the children, which make home an undesirable place, are nearly always traceable to the table. "Israel sought after righteousness, but did not attain to it." The psalmist says their table was a snare, a stumbling-block, and a trap.

When the Lord led Israel out of Egypt, He promised to make of them a holy people, providing they would obey His voice and keep the statutes of life. They promised they would do so. But in order to fulfil His promise He had to correct their habits of living. While in Egypt they adopted a gross diet, composed largely of flesh, fish, leeks and onions, garlic, and other nerve irritants. He began to fulfil His promise by withholding from them these foods, and by giving them a pure non-stimulating diet. They all wanted to be righteous, but they refused and despised the only means of attaining it. They murmured and cried, "We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons and the leeks, and the onions, and the garlic; but now our soul is dried away: there is nothing at all beside this manna before our eyes." The Lord gave them meat to eat, but with it came leanness of soul.

These things are placed on record for the benefit of all. We have the same promises. We have the promise of holiness in our homes, but the means of attaining it are the same now as they were then. It is impossible for a flesh-eating family to attain the standard God designs they should. Let us, therefore, not lust after these evil things as they lusted, but be content with the natural, unstimulating products of the earth, the luscious fruits of which we may eat freely, the nuts, the grains, the vegetables.

"These things were our examples, to the intent we should not lust after evil things, as they also lusted. . . . Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall."

THE BIBLE ECHO

E. W. FARNSWORTH - - - EDITOR.

DIVINE SYMPATHY.

All feel the need of friendly sympathy, and God has sympathy for everybody. The supply is amply sufficient for every demand. "For we have not an High Priest which cannot be touched with the feeling of our infirmities." Our difficulties, troubles, temptations, and sorrows are all His own. When we are grieved or wounded, He is "touched." Anything that affects our welfare rouses His sympathy, and wakens His tenderest feelings. As the mother suffers when her child is treated harshly, so this divine Friend feels every injury inflicted on His children as though it were His personally.

God knows how heavy is the load of bricks the workman carries; He hears the pickaxe of the miner in the depths of the earth; He knows the strength of the blast that strikes the sailor at the masthead; He sees the servant girl in her round of duties; He notices when the cheek of the factory worker grows pale, and He knows the heart-ache, the sorrow, the weariness that oppress us, and the weight of every burden.

And He invites us to "cast every cross and care with Him. Casting all your care upon Him, for He careth for you." "Cast thy burden upon the Lord, and He shall sustain thee."

"THE BRITISH SABBATH."

At the Adelaide Church Congress, the Rev. E. S. Hughes said:—

A vast percentage of the population not only in England, but also in Australia, never went to church at all. They had lost the tradition of the British sabbath, and he did not think they would ever get it back.

If they had nothing but a "British sabbath," and that founded on "British tradition," it would not matter much if they had lost it, and less if "they never got it back." A British sabbath, resting on British tradition, could be nothing more than a British holiday, no better than any other holiday appointed by the same government.

But there is a great difference between a *holiday* and a *holy day*. A holiday is a gala day, a day of festivities and pleasure. A holy day is a hallowed or sanctified day—made so by the power and command of God. Britain may make a holiday, God alone can make a holy day.

If Dr. Hughes and other church dignitaries have nothing better than a British Sunday, based on British tradition, to offer to the people, he and they need not be surprised if it is accepted at its face value, just as they accept any other British holiday, or institution. They will use it in a way

that will bring to them the greatest pleasure.

Dr. Hughes further said that "he was not altogether in sympathy with the people who attacked the Continental Sunday." What is this Continental Sunday? Is it the same as the "British sabbath"? and is it based on "continental tradition"? If so, then of course it is simply a continental holiday; for the continent of Europe, or the church of Europe, or anything else that is in Europe, or that is European, could only make a *holiday*. All combined could not make a *holy day*. For, we repeat, God only has the power to make holy days or holy time. And so it is perfectly proper for the people in the continent of Europe to spend the Sunday as may seem best to them.

Rev. C. E. Drought (Melbourne), at the same Church Congress, said: "To define the limits for the observance of Sunday they must appeal to the refined sense of society." This may have the merit of being consistent with itself, and measurably so with what others said. But, indeed! what a standard of appeal for such a question! "The refined sense of society." Of what society? Shall we take the society represented by Paris, Rome, Berlin, London, New York, Chicago, Melbourne, Adelaide, or some other place? and when we have found the place, who will tell us what the society is whose "refined sense" is to decide how the Sunday is to be kept?

There is no unanimity in any society about the matter. Even the "refined society" that was discussing this question at Adelaide was very far from agreeing with itself how the Sunday should be observed. One thought we could not tolerate the "ungenial and gloomy Puritan Sunday." Another "could not imagine himself playing golf, or any such game on Sunday." Another said, "The evil was not that men indulged in fishing or boating or playing tennis on Sunday; but that they starved souls. It was no more wicked to play on Sunday than it was to play on Monday. In the slums of a great city he would as readily take his boys to cricket on Sunday afternoon as to preach to them in the morning." A fourth was "not in sympathy with those who attacked the Continental Sunday; as, for instance, the Germans." And so the question was discussed almost without limit. If "the refined sense" of such a highly educated society as the Church Congress at Adelaide could not agree, what encouragement would there be for any one to appeal to the "refined sense" of any society to settle such a question?

Can the reader not see that this jargon of ideas is the result of a great fundamental error? If the proposition that the religious teachers were discussing was a truth, there would have been no such confusion. Truth never conflicts with itself. Error never harmonises with itself or with the truth.

The difficulty in the matter under discussion is this: The church, as well as the world, has left God's Sabbath, and are breaking His law. "They have transgressed the laws, changed the ordinance (the Sabbath), and broken the everlasting covenant." Isa.

24:5. And confusion and folly are the result.

If the so-called Sunday sabbath had come from God, any one could find it in the Bible; but it is never mentioned there. If it was from God no one would have to go to the "refined sense of society" to find out how to keep it. He would be able to open his Bible, put his finger on the texts, and read his duty there. They would tell him just how to keep it.

Take one truth illustrating this point: The Sabbath (not Sunday) is an institution that comes from God. And so we read, "Six days shalt thou labour, and do all thy work, but the seventh day is the Sabbath of the Lord thy God." Ex. 20:9, 10. This is so clear and simple that a child readily understands it. It needs not to be explained, expounded, or interpreted. It only needs to be believed and obeyed. Would you know how God would have you keep His Sabbath? "In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." Ex. 20:10. On the sixth day (Friday) He tells you to "Bake that which ye will bake to-day, and seethe (or boil) that which ye will seethe, and that which remaineth over lay up for you to be kept until the morning." Ex. 16:23. "Turn away thy foot from the Sabbath, from doing thy pleasure on My holy day, and call the Sabbath a delight, the holy of the Lord, honourable; and . . . honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." Isa. 58:13. "It is lawful to do well on the Sabbath days." Matt. 12:12. This is God's instruction to His own children, telling them how He would have them keep "His holy day." He does not deceive and mock them by sending them to an intangible "refined sense" of any kind of "society" to find out how they should keep the Sabbath.

All this mysticism, speculation, and doubt arises because men have left God's word, "and their fear toward Him is taught by the precepts of men." In their two hours' discussion of the Sunday question, only one reference, and that an indirect one, was made to the Scriptures. As if conscious that there was nothing in the Bible favouring the Sunday, they fled from it as if fearing the nakedness of the institution would be exposed.

May the reader be persuaded to read the Bible once more on this subject.

LOVE AND OBEDIENCE.

BY G. C. TENNEY.

A prominent religious teacher recently declared in a public meeting that "If you love God you may do as you like." The subject under discussion was "The Church and Amusements." The conclusion of this speaker was, "Why, then, do you frown down ping pong?"

There is no doubt that the man gave voice to a largely prevailing sentiment in regard to religious experience. It

bespeaks a slipshod conception of a goody-goody religion that is utterly devoid of meaning or obligation. A man gives a sickly assent to the impression that he really loves God, and that fulfils every idea that he has of moral or spiritual life or duty. It stands for law and gospel; for doctrine and practice. It is the one virtue necessary for him to possess, and covers almost any amount of folly and sin that he may choose to indulge in.

It is a popular saying that it makes no difference what a man believes and but little difference what he does, so long as he assents outwardly to some form of religion, especially if he includes liberality with it. The encouragement that is given to these false conceptions of religious requirements is leading many careless ones to a cruel disappointment, for the Saviour tells us that "many will say unto Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? Then will I profess unto them, I never knew you; depart from Me, ye that work iniquity."

And yet it is perfectly true that "if you love God you may do as you like." But the little "if" is a far more potential word than it is supposed to be. First, let us be sure that the "if" is surely removed. Jesus says, "If any man love Me, he will keep My words." And, "If ye love Me, keep My commandments." John writes: "This is the love of God that we keep His commandments." Again, "Whoso keepeth His word, in him verily is the love of God perfected; hereby we know that we are in Him." To say that we love God, and yet not do as He commands is a point-blank contradiction between our profession and our practice. But if a man does love God with heart, and soul, and strength, he will have such a yearning to do God's will that nothing will prevent his keeping all of His commandments. He will find his delight in the law of God, and in keeping it will be doing just as he likes.

But it must be acknowledged that the love that shows itself in obedience is a very different article from that which is in word and tongue only. It is scarce, too, in these days when obedience to all the commands of God means the sacrifice of selfish interests. The law of the Lord says that "the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." And in keeping it there comes a practical test of love to God. "If ye love Me, keep My commandments." If we do love Him we shall love His law, and the Sabbath will be our delight. How vain and empty is the pretence of loving God, often made with boasting words, while the practice is directly at variance with God's commands.

"Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not," said Charles Kingsley. Yes; and when you do that, and mean it, and set about doing your task pleasantly and well, because He has given it, His presence will be in it. Then you can not help liking your work, and can thank Him for that.

— Our — Young People

A LESSON.

Wouldst thou be wretched? 'Tis an easy way:
Think but of self, and self alone, all day:
Think of thy pain, thy grief, thy loss, thy care,—

All that thou hast to do, or feel, or bear.
Think of thy good, thy pleasure, or thy gain,
Think only of thyself—'twill not be in vain.

Wouldst thou be happy? Take an easy way:
Think of those round thee—live for them all day;

Think of their pain, their loss, their grief,
their care,

All that they have to do, or feel, or bear;
Think of their pleasure, of their good, their gain;

Think of those round thee—it will not be vain.
—Anon.

THE GOVERNMENT OF THE THOUGHTS.

BY BESSIE PACKHAM.

Never recall past injuries or provocations. This is the amusement of many in their solitary hours, and they might as well play with cannon balls or thunderbolts; they may work themselves up to distraction, to hate everything and everybody, and to have the temper and disposition of the destroyer himself. "Anger may glance into the bosom of a wise man, but remaineth only in the breast of fools." Make the most candid allowances for the offender; consider his natural temper; turn your anger into pity; regard him as ill of a bad distemper; think of the patience and meekness of Christ, and the petition in the Lord's prayer, how much you stand in need of forgiveness yourself from God and man. Above all, be sure to set a guard upon your tongue when the angry mood is upon you.

THE MAJORITY START IN EARLY LIFE.

BY G. B. STARR.

"The majority start in early life, before they are twenty-one years of age." These were the words of an anxious father to his son who was approaching his twenty-first birthday. Putting an arm gently about his son's neck, this father, a Christian physician, said: "My dear boy, when are you going to decide to become a Christian? Is it not about time now? I am sure it is dangerous to postpone the matter. I have observed that the great majority of persons start in early life, before they are twenty-one years of age, and that from that period on the numbers grow steadily less—a few from twenty-one to twenty-five, less from twenty-five to thirty, and a less and still lesser number as the years advance. Few old men and women turn from the service of Satan to that of Christ. Youth is decidedly the best time."

These earnest words took fast hold of the mind of the young man, and repeated the call of the Spirit that had been distinctly heard at the age of fourteen, but then disregarded. But then they were used of God to lead to

a decision a few months later, to enter fully the service of Christ; and a little later still to take up the work of an evangelist, as a life work, with a special view to work for youth.

The God of heaven appeals to all young people in similar language, and uses the same argument, that it will be more difficult as the days go by. To the children and youth who may read this article, we wish to address this question personally for God—"Wilt thou not from this time cry unto Me, 'My Father, Thou art the guide of my youth?'" Jer. 3:4.

IN WAYS THAT COUNT.

"I think through the nib of my pen," wrote the genial Dr. P. S. Henson.

"I will send my prayers in my waggon," answered a farmer who was asked to pray for a poor widow.

"It is time my sympathies oozed out through my finger-tips," thought a young girl who had been feeling sorry for an overworked mother.

"I must spell my pity with my purse," decided a man whose heart had been touched at the need of the heathen.

"My sociability needs to be mounted on shoe-leather," concluded a well-meaning but home-tied church member, as she thought of her duties toward some newcomers.

"I will try to coax my heart into the palm of my hand," the usher whispered to himself, as he was about to reach out for a perfunctory handshake with a stranger.

"O Love, come sit on my lips while I speak to that careless one," invoked one whose good intentions had a fashion of hiding in the heart.—*Christian Endeavour World*.

ABLE TO SAVE.

BY AGNES BELL.

A man had fallen overboard, all was confusion and noise; there was much rushing to and fro, and eager eyes scanned the rolling billows, and anxious inquiries were made as to his whereabouts, and if he could be seen. A boat had been lowered, and cruised round about, whilst the anxious question arose to almost every lip, "Are they able to save him?"—Yes, able to save if he can be found. At length at some distance from the boat a dark object was seen on the breast of the wave, and a feeble cry for help was borne on the breath of the wind; a few manly strokes brought the boat up alongside the drowning man, a cord was thrown to him, which he eagerly clutched, and so was gently drawn to the boat's side, and strong arms lifted him into the boat, and the drowning man was saved.

Oh youth, out on life's billows, adrift from the ark of safety, there is One who is able to save. He came to seek and to save that which was lost, and He is found of all those who call upon Him. He has cast out His cord of love, and gently draws by His Holy Spirit. Respond to the Spirit's pleading, and lay hold of the promises of God, for "His arm is not shortened that it cannot save, nor His ear heavy that He cannot hear."

THE WORK AND WORKERS

The brethren at Bokara, W.A., have decided to build a church. They have had the land given them, also the stone to build with.

The report of the Queensland Sabbath-school Secretary, read at the recent conference, showed that from £35 received in donations, £25 17s. 2d. was devoted to the missionary enterprises of the Union Conference.

The first work on the Sabbath question issued by Adventists was a little pamphlet of 100 pages published by Joseph Bates, a retired sea captain, of New Bedford, Mass., in 1846. The denomination known as Seventh-day Adventists was organised in 1862.

The balance sheet of the Queensland Tract Society shows that a small gain has been made in the work of the society during the year. This is encouraging when we remember how all business interests have suffered in consequence of the drought.

Pastor W. Knight reports that six persons have accepted the truth in the Newcastle district, West Australia. Brother L. V. Finster writes that another has decided for Christ at York, and we learn of still another at Fremantle. So the good work goes on.

The following persons were elected at the recent conference as officers of the Queensland conference for the coming year: President, Pastor A. T. Robinson; Secretary and Treasurer, J. H. Mills; Executive Committee, A. T. Robinson, J. H. Mills, A. Smart, A. Merritt, J. Sheppard, J. H. Hewitt, H. W. Goldspink.

At a general council meeting held in Georgetown, British Guiana, from the first evening service the hall, which is located in a central part of the city, was well filled. When the time came to close the council, the interest was such that the meetings could not be discontinued. Fifteen had expressed a determination to obey God's commandments when the last report was written, and interested persons filled the hall at each service.

A missionary and his wife camping in the mountains of India wrote of the similarity between their location and the zoological garden, only in the mountains the animals were roaming about free instead of being confined in cages, which, he said, "has its drawbacks." Among the animals that had either visited the camp or been seen in the neighbourhood were tigers, monkeys, panthers, jackals, and a bear, besides many smaller creatures.

From a circular published by the Mission Board this paragraph is quoted:—"Brother W. H. Wakeham has accepted the call to Egypt; Dr. S. A. Lockwood and wife, of Portland, Or., have planned to go to Japan to open the medical missionary work in that great empire of forty million; Brother Harry Armstrong, of Scotland, is ready to go to the Bombay side of India, which has so long waited with its hundred million souls; Natal, South Africa, must at least have a teacher this year for a new school now building; W. E. Floding, of Einmanuel College, has planned to go to Samoa in September; E. W. Wilbur, of Iowa, to China, in October; Jamaica, Panama, Mexico, Porto Rico, and Sumatra, have expected help.

THE QUEENSLAND CONFERENCE.

BY A. T. ROBINSON.

The fourth annual session of the Queensland Seventh-day Adventist Conference convened in the South Brisbane church, October 30, and continued till November 4, 1902.

Twelve meetings were held during the session, all of which were of deepest interest to those in attendance.

The conference was favoured with the presence and labours of the following visiting delegates from other States: Pastor G. A. Irwin, President of the Australasian Union Conference; Mrs. G. A. Irwin; Dr. D. H. Kress, Superintendent of the Sydney Sanitarium; Prof. C. W. Irwin, Principal and Business Manager of the Avondale School for Christian Workers; Mr. W. D. Salisbury, Manager of the Echo Publishing Company; Mr. J. Johanson, General Agent of the Echo Publishing Company for Australasia; Miss E. M. Graham, Secretary of the Australasian Union Conference; and Mr. Joseph Mills, Private Secretary to the President of the Union Conference.

The labours of all these experienced workers, who took an active part in the deliberations of the conference, were greatly appreciated, and it has never been the privilege of the writer to be in attendance at a general gathering where greater unanimity of feeling prevailed. All present felt that the work is one grand whole, and that no one was seeking simply to build up certain local enterprises with which they are connected.

As the growth and development of the Australasian Union Conference and of the various institutions in the different States was presented, deep feelings of gratitude to God were expressed for the grand and noble institutions which, in His providence, have been brought into existence for the carrying forward of the great work committed to this people.

This Conference, with its blessed privileges will long be remembered by those whose privilege it was to be in attendance.

A LATTER-DAY MARTYR.

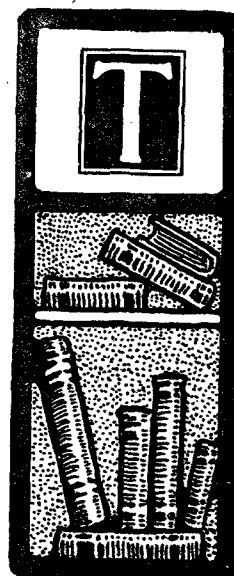
D. H. Clare, of Waverly, N.Y., received a letter from a friend across the sea, in which the following pathetic incident is related:—

"Never shall I forget the impression made by a wonderful prayer offered by a Chinaman at a meeting in Shanghai just before I left for Japan. He was a member of a native church near Tien-Tsin, and was going back there with every expectation of death at the hands of the Boxers. He prayed, 'O Lord, we rejoice in persecution, as Thou hast taught us; and as Thou knowest it is harder to live a martyr life than to die a martyr death, grant us grace to offer this smaller service acceptably when Thou shalt call upon us. Should any, like Peter, deny Thee in the hour of trial, O Lord, wilt Thou turn and look upon him as Thou didst upon Peter, and by that look call him into the life of witnessing with power, to which Thy disciples of old were called.' This man, with sixty others of his church, has since offered that 'smaller service.'"

"Our Redeemer thirsts for recognition. He hungers for the sympathy and love of those whom He has purchased with His own blood. He longs with inexpressible desire that they should come to Him and have life. As the mother watches for the smile of recognition from her little child, which tells of the dawning of intelligence, so does Christ watch for the expression of grateful love which shows that spiritual life is begun in the soul."

Thirty-first Thousand.

Price, ONE SHILLING



TEACHING ... TRUTH

The aim of this book is to answer, in chaste and scientific language, the queries of children as to the origin of life. Its popularity is seen by the immense sale it has reached, as well as by the following

TESTIMONIALS:

EMMA BATES, Valley City, N.D.: "Read this book if you read no other but the Bible this year."

FRANCES E. WILLARD: "Please send me some more copies of your unique and valuable little book. I cannot keep a copy over night. It would be an evangel to every young person in whose hands it might be placed. I would also invite the public school-teachers to examine this rare little book."

Sent Post Paid on Receipt of Price

Inquire for this book of your bookseller, and if he does not keep it, address

ECHO PUBLISHING COMPANY, LIMITED,
North Fitzroy, Victoria, Australia

OR OUR AGENTS.

TWO INSTRUCTIVE BOOKS —ORDER FROM YOUR STATE TRACT SOCIETY— BOOKS THAT MOTHERS SHOULD READ

Baby's Firsts

...By...

Mary Wood-Allen, M.D.

A VALUABLE book on the physical care of the babe from the time of its arrival to the beginning of the second year. Written by a physician and a mother, it treats all the topics considered in a scientific, yet simple and thoroughly practical manner. It is a boon to the mother of moderate means, as it tells how to make many of the small things which add to the baby's comfort.

To the original series discussing Baby's First Bath, First Bed, First Tooth, etc., have been added chapters dealing with The Baby Who Must Travel, The Baby Who Must Stay at Home, Nervous Children, etc.

Inquire for this book of your bookseller, and if he does not keep it,

ADDRESS

Echo Publishing Co.,
Limited,
N. Fitzroy, Victoria, Aus.

OR OUR AGENTS.

All Books and Tracts advertised in this paper can be obtained from the Echo Publishing Co., Ltd., Melbourne, Victoria, Australia, or from—

OUR GENERAL AGENTS

Victorian Tract Society, Oxford Chambers, 473-481 Bourke St. Melbourne.
N.S.W. Tract Society, 56 George Street West, Sydney.
Queensland Tract Society, The Arcade, Edward St., Brisbane.
South Australian Tract Society, Hughes St., North Unley, Adelaide.
West Australian Tract Society, 201 Newcastle St., W. Perth.
Tasmanian Tract Society, 131 St. John St., Launceston.
New Zealand Tract Society, 37 Taranaki St., Wellington.
International Tract Society, 3911 Free School St., Calcutta, India.
International Tract Society, 28a Roeland St., Cape Town, South Africa.
International Tract Society, 451 Holloway Road, London, A.

THE BIBLE ECHO

1. We send out no papers that have not been ordered; if persons receive the BIBLE ECHO without ordering, it is sent to them by some friend, and they will not be called upon to pay.

2. When you send money to the Office to apply on your subscription to the BIBLE ECHO, notice the date on the wrapper of your paper, and see that it is correctly changed, as no formal receipt is sent unless by special request. The address label on your paper will indicate the time to which your subscription is paid.

3. All matter appearing in the BIBLE ECHO without credit may generally be understood as coming from the Editor.

4. We hear sometimes of subscribers not getting their papers. We shall take pleasure in promptly rectifying all such mistakes if you will call our attention to them.

PRICE, payable in advance:

For the year, post free	...	...	...	6/6
For six months, post free	...	...	...	3/6
For three months, post free	...	...	...	1/9
Two copies to one address in Victoria, each	...	...	...	4/6
Four copies to one address in the other States except Queensland, each	...	...	...	4/6
To other countries in the Postal Union	...	...	...	8/6
SINGLE COPIES, postage extra	...	...	...	1d.

All orders sent direct to the publishers or their agents, either for single subscriptions or for clubs, must be accompanied by cash.

Address BIBLE ECHO, North Fitzroy, Victoria, Australia.

Show the "Bible Echo" to your friends, and induce them to subscribe for it.

Dr. Jowett, master of Baliol, was asked by a lady, "What do you think of God?" "It matters little," he replied; "the one all-important question is, what He thinks of me!"

It is well known that the late Queen entertained a strong aversion to tobacco in all its forms, and she had a keen perception of the odour of its smoke if a pipe or cigar were lighted in the corridors of her palaces. This is another evidence of her wisdom and discernment, which it would be well for her loyal subjects to consider.

A big temperance movement commenced on November 1, in the city of Chicago, U. S. A. It is termed a "pledge signing crusade," and is to continue through the month, with public meetings in churches and public halls, besides numberless outdoor demonstrations. The idea is to "put into the homes a million Christmas dollars that would otherwise go into the saloons."

"A clergyman is reported as saying that 'it is high time for the church to get out of its ruts.' That depends altogether upon what sort of ruts he meant. If the rut be sectarianism, or formalism, or bigotry, or worldliness, then the sooner the church gets out of it the better. But if it be 'the faith which was once delivered unto the saints,' then we believe in sticking to the old rut, and have no fancy for any modern improvement that would get the church out of it."

The Prime Minister, Mr. Balfour, gave notice in the House of Commons November 8 that the patience with which the Government has endured the obstruction to the Education Bill has a definite limit, and that he will move that the "guillotine" procedure, cutting off all further debate, be applied, if necessary, to finish with the Education Bill and get its third reading passed before 5th December next. The leader of the Opposition, Sir H. Campbell-Bannerman, in response, announced that he would determinedly oppose the application of the guillotine.

At a meeting of the International Sunday School Executive, held a short time ago at Denver, United States, it was decided to appoint a "Round the World Sunday School Commission" for the purpose of extending and improving the work. The commission will consist of about twenty representative workers, and in addition to the American members,

representatives will be appointed in Great Britain. The tour is expected to occupy about eight or nine months, and will include Australia, New Zealand, India, and Japan. The commission is expected to reach Melbourne next September.

WHAT THE STRIKE COST.

Now that the six months' strike is over in the United States, the losses which it has caused are reckoned up to a total of £35,250,000. The direct losses in wages which the strikers would have earned amount to £6,000,000. Coal merchants and others connected with the trade are estimated to have lost £1,250,000, while the general loss to the community caused through the stoppage of coal supplies and the consequent effects, is set down at £28,000,000.

VEGETARIANS AHEAD.

Two remarkable athletic performances just accomplished, prove that the eating of flesh is not necessary even for the trained athlete. On 10th September a young Wimbledon cyclist, G. A. Olley, who is in the cycling world as regards stamina what Montague Holbein is amongst swimmers, and used to be amongst cyclists, broke all records for a twelve hours' ride on southern roads over a hilly course, traversing 198 miles in the period mentioned, and but for five punctures he would most certainly have accomplished 200 miles. This ride was done without the adventitious aids of pacing by other cyclists or motor cars. Olley is a vegetarian, and has been so from his birth.

A still more notable feat is that of a lady, Miss Rosa Symons, who is also a vegetarian. She recently rode from London to John o' Groats, thence to Land's End, and afterwards back to London, inside 19 days, the distance being 1860 miles, and the average nearly 100 miles a day through all sorts of weather and roads.

EACH YEAR THE COST INCREASES.

The battle ship "King Edward," now in course of construction, will cost £1,500,000; this will make her the dearest yet built, though her sister ships, "Dominion" and "Commonwealth," will be equally costly. The "Irresistible" absorbed £1,113,329, the "Bulwark" £1,082,805, and the "Venerable" £1,129,756. The "Queen" is expected to cost £1,085,000, and the "Montagu" £1,082,877. Each year the cost of constructing battle ships increases. The hydraulic mountings and machinery for the 12-in. and 9.2-in. guns of the "King Edward VII." will cost about £125,000, and the fitting of them on board another £10,000. The guns themselves will cost £80,000.

Scromboli, one of the Lipari Islands, is said to be one of the most active volcanoes in the world, its action never wholly ceasing. Voyagers from the East via the Straits of Messina usually see one or other of the several mouths to the crater smoking complacently, but now the crater is in active eruption. The total height of the mountain is about 3,000 feet. A remarkable shoot of loose ashes is visible, extending from the crater to the water. There are a few inhabitants on the island, who cultivate the vine on the lower slopes of the mountain.



Two war ships, nineteen steamers, and three sailing vessels were launched in September on the Clyde.

Emigrants to the number of 1,349,129 have left the province of Munster, Ireland, during the last 50 years.

Six million persons are expected by the Japanese to visit the exhibition to be opened at Osaka, Japan, next March.

Ten thousand cannon have been made for 40 States at Krupp's Essen Works, where 47,000 workpeople are employed.

When the expansion of Japan's army is completed its peace strength will be 156,000 men. In time of war these figures can be increased to 509,000.

Telegrams from Central America report serious earthquakes and violent detonations from the volcanoes of the republic of Guatemala, which are in eruption. The whole of the coffee-growing zone of country in Guatemala has been ruined by the ashes which fell upon and destroyed the plantations, and the general losses are reported to be enormous.

American telegrams report another sensational case of negro lynching in the State of Mississippi. A negro who had admitted having robbed and murdered two white men was burned to death at the stake in the presence of an assemblage of 4,000 persons, comprising negroes as well as whites.

The exactions of the Chinese tax collectors in the imperial province of Chi-li have caused the peasants in the south-western part of that province—who have been told that all the heavy imposts upon them are necessitated by the payment of war indemnity to foreign powers—to again rise in insurrection.

Russia is steadily pushing her influence in Korea, as well as in Manchuria. The latest illustration of this steady advance is afforded by the introduction into the public schools of Korea of a purely Russian phonetic alphabet, with the view of displacing the hieroglyphic symbols in which the Korean language has till now been written.

Sicily was flooded during the last week of September. Modica was covered with mud, in some places several feet deep, from which many bodies were recovered. Three hundred and seventy-five corpses were interred, but many remained unburied. Victuals had to be sent from Syracuse to the inhabitants of the mud-submerged town. The Italian Government sent £2,000 each to the prefects of Syracuse and Catania, and the king placed £2,000 at the disposal of the Government for the distressed.

Further friction between England and Turkey with respect to the "hinter-land" of the British Aden protectorate in South-Western Arabia is reported from Constantinople. Recently the Sultan's Government promised to at once withdraw all Turkish troops from the disputed territory, pending the delimitation of the Anglo-Turkish Arabian frontier by a commission appointed for that purpose. This promise has not been kept, and it is now reported that in consequence a British war ship has occupied Hodeida, a Turkish port on the east shore of the Arabian Sea, nearly opposite Massowah.